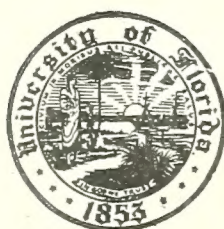


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THE IRISH ECCLESIASTICAL RECORD

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THIRD SERIES.

VOLUME XVII.—1896.

"Ut Christiani ita et Romani sitis."

"As you are children of Christ, so be you children of Rome."

Ex Dictis S. Patricii, Book of Armagh, fol. 9.

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TABLE OF CONTENTS.

| | PAGE |
|--|----------------|
| Abbé de Broglie on Positivism, The. By Rev. W. H. Kent, o.s.c. | 1000 |
| Abbey of St. Francis, Galway, The. By Very Rev. J. Fahey, D.D., v.g. | 39 |
| Anglican Orders, The Papal Bull on. By Rev. J. Crowe | 961 |
| Anglicans and the Priesthood. By Rev. J. Crowe | 1087 |
| Anglo-Irish Dialect, The. By Rev. William Burke | 694, 777 |
| Anglo-Saxon Monasticism. By M. M. P. | 996 |
| Architecture, Fergusson's History of. By Orby Shipley, M.A. | 59 |
| Birthplace of Maurice De Portu, The. By Rev. E. B. Fitzmaurice, o.s.f. | 325 |
| Bishop Butler's "Analogy." By William P. Coyne, M.A., B.L. | 204, 306 |
| Calendar of Papal Registers. By Rev. B. MacCarthy, D.D., M.R.I.A. | 972 |
| Canon Law, St. Raymond and the. By Rev. Thomas M. Crotty, o.p., s.t.l. | 112 |
| Cardinal Manning, The Life of. By Rev. W. H. Kent, o.s.c. | 193 |
| Cardinal Moran's "History of the Catholic Church in Australasia." | |
| By Rev. T. P. Gilmartin | 673, 885, 1065 |
| Catechism, A New. By Editor I. E. R. | 1018 |
| Catholic Organization in Germany. By Rev. J. F. Hogan | 1 |
| Church and State in France. By Rev. A. Walsh, o.s.a. | 910 |
| Church Music, The recent Decree of the Congregation of Rites regarding. By Rev. H. Bewerunge | 1112 |
| Codex, A, of the Gospels lately found in Sinai. By Very Rev. M. O'Riordan, D.D. | 19 |
| Confessional, The : Its Shape and Surroundings. By Rev. T. Quin, P.P. | 988 |
| Correspondence:— | |
| Birthplace of Maurice de Portu | 444, 545 |
| Church or Chapel | 1138 |
| Life and Death of Father Sheehy, The | 942 |
| Missions, The Necessity of | 550 |
| Monks of the West, The | 259 |
| New Catechism, The | 1128, 1131 |
| Sibyl, The, in the "Dies Iræ" | 363 |
| Stowe Missal, The | 1132 |
| "Dies Iræ," The Author of the. By Rev. E. B. Fitzmaurice, o.s.f. | 228 |
| "Dies Iræ," The Sibyl in the. By Very Rev. Dr. Malone, P.P., v.g. | 133 |
| Documents:— | |
| Admonition addressed by the Bishops to Catholic National School Teachers | 762 |
| Allocation of Pope Leo XIII., 29th November, 1895 | 366 |
| Anglican Orders: Papal Bull | 943 |
| Commission of Cardinals appointed by the Pope for the Reunion of the Churches | 364 |

| | PAGE |
|---|------------|
| DOCUMENTS— <i>continued</i> . | |
| Condemnation of three Societies in the United States - - | 560 |
| Consecration of Altars, The - - - - | 189 |
| Decision of the Sacred Penitentiary, "De Absolutione Complicis" - | 1041 |
| Deceased Wife's Sister's Bill, Statement of the Bishops on - | 1034 |
| Decrees and Decisions of Sacred Congregation of Rites regarding :— | |
| Anniversary of the Dedication of a Church, The - - - - | 460 |
| Bishop and his Canons - - - - - | 566 |
| Blessing of a Church and Cemetery - - - - | 566 |
| Blessing of a Mother whose Child dies without Baptism - | 1042 |
| Blessing with the Pyxis - - - - - | 566 |
| Carrying of Images of B. V. M. in Processions of the Blessed Sacrament, The - - - - - | 458 |
| Consecration of Altars, The - - - - - | 180 |
| Days on which Mass is Forbidden in Private Oratories, The - | 861 |
| Divine Office - - - - - | 461 |
| Electric Light in Churches - - - - - | 84 |
| Feast of St. Thomas of Canterbury - - - - | 566 |
| Intonation of the "Gloria" and "Credo" - - - - | 567 |
| Litanies of the Sacred Heart - - - - - | 181 |
| Obligation of hearing Mass on Sundays, satisfied by assisting at Mass of Bishop in his Private Oratory - - - - | 1044 |
| Opening Tabernacle for Private Devotion - - - - | 182 |
| Order of Prayers at Requiem Masses - - - - | 955 |
| Regulars and the "Ordo" of the Place - - - - | 1043 |
| Renewal of Vows - - - - - | 1045 |
| Requiem Masses on Double Feasts - - - - | 956 |
| Singing Hymns in the Vernacular during Mass - - - - | 459 |
| The "Ordo" of the Place to be observed by those who celebrate in Bishop's Chapels, Seminaries, &c. - - - - | 1044 |
| Use of Holy Oils in Blessing Font - - - - - | 459 |
| Votive Offices and Vespers - - - - - | 181 |
| Votive Offices - - - - - | 1049 |
| Wreaths at Funerals - - - - - | 1050 |
| Decision of Congregation of Bishops and Regulars regarding Dependence of Nuns on Ordinary of Diocese - - - - | 454 |
| Decree of Sacred Congregation of Bishops and Regulars regarding Nuns in quest of Alms - - - - - | 451 |
| Decree of the Inquisition Condemning certain Abuses in France - | 565 |
| Dubium quoad operationes Chirurgicas - - - - - | 270 |
| Erection and Affiliation of Confraternities - - - - | 1046 |
| Good Shepherd Nuns and Bishop of Nancy - - - - | 645 |
| Gospels of Advent in West Connaught Irish - - - - | 271 |
| Impediments in Consanguinity: Decision of Sacred Congregation of the Inquisition - - - - - | 953 |
| Important Declaration of Irish Bishops on the Irish Education Bill - - - - - | 643 |
| Indulgence of Papal Blessing gained by the Bishop who imparts it | 862 |
| Indulgences attached to Prayer to B. V. for Reunion of Churches - | 455 |
| Interpretation of the Decree "Auctis Admodum" - - - - | 1037, 1038 |

Contents

V
PAGE

DOCUMENTS—continued.

| | |
|--|----------|
| Letter of Congregation of Propaganda granting Maynooth College power to Confer Degrees | 450 |
| Letter of Prefect of Propaganda to Cardinal Taschereau regarding State Schools | 269 |
| Letters of His Holiness Leo XIII. :— | |
| To Archbishop of Mechlin on Philosophical studies in Louvain | 562 |
| To Belgian Bishops on Social Question | 261 |
| To Bishops of Hungary | 552 |
| To Cardinal Rampolla, protesting against the Celebration of the 20th of September | 80 |
| On the Coptic Patriarchate of Alexandria | 174 |
| On the Unity of the Church | 748, 834 |
| To the Editor of the Dutch Newspaper, "De Tijd" | 369 |
| To General of Jesuits regarding Missions to Copts | 264 |
| To the Negus of Abyssinia; Reply of the Negus | 1139 |
| To Patriarchs and Apostolic Delegates of the East | 464 |
| On Pilgrimages to the Holy Land | 559 |
| To Superior General of Augustinians of the Assumption | 259 |
| To the Abbé Vigouroux | 644 |
| Litanies of the Sacred Heart, Decree of Congregation of Rites | 181 |
| Mass to be said by Extern Priests in a Church where the Feast of a Saint or "Beatus" is being celebrated | 178 |
| Masses for the Dead, Decree regarding the Application of | 266 |
| Matrimonial Dispensations | 463, 568 |
| Meaning of "Condimenta Ex Adipe" | 570 |
| Nuns as Hospital Nurses: Correspondence between the Irish Hierarchy and the Local Government Board | 1035 |
| Office and Mass of the Blessed Thaddæus Machar | 859 |
| Parliaments of Religion. Letter of the Pope to the Apostolic Delegate of the United States | 179 |
| Power of Bishops to Dispense in Laws of Fast and Abstinence or permit Anticipation | 569 |
| Precedence of Tertiaries of St. Francis | 462 |
| Precedence of Festivals within an Octave | 463 |
| Re-erection of Stations of the Cross | 457 |
| Renewal of Faculties granted to Irish Bishops regarding Masses on Retrenched Holidays | 173 |
| Resolutions of the Irish Hierarchy regarding Managers and Teachers of Primary Schools | 173 |
| Resolution of the Irish Hierarchy regarding the Education Bill | 756 |
| Rite to be observed in Blessing a Secular Prelate | 1048 |
| Rules to be observed in Correspondence with Propaganda | 1039 |
| Scapulars, The, of the Holy Trinity | 368 |
| Telephone, Use of, in Calling a Confessor; Decision of Cong. of Bishops and Regulars | 369 |
| University Education: Statement of Irish Archbishops and Bishops | 1029 |
| Education in the United States. By Rev. P. Griffy | 145 |
| Father Sheehy, The Life and Death of. By Rev. Patrick Lonergan, c.c. | 600 |
| Fergusson's History of Architecture. By Orby Shipley, M.A. | 59 |

| | PAGE |
|---|------|
| Fowler's "Adamnan," Additional Remarks on. By Rev. B. MacCarthy, D.D., M.R.I.A. - - - - - | 183 |
| France, Church and State in. By Rev. A. Walsh, o.s.a. - - - | 910 |
| Genazzano, The Shrine of. By Rev. Joseph A. Knowles, o.s.a. - | 794 |
| German Catholics, Literary Organization of the. By Rev. J. F. Hogan | 233 |
| "Higher Purgatory," The, of Aubray de Vere. By D. Moncrieff O'Connor - - - - - | 789 |
| Historical Character of the First Chapter of Genesis, The. By Right Rev. Monsignor Molloy, D.D. - - - - - | 1057 |
| Holy Family, New Votive Mass for the Feast of the Arch-Confraternity of the. By Rev. W. Bannon, c.s.s.r. - - - - - | 832 |
| Hundred Good Books for Young Priests, A - - - - - | 529 |
| "Imprimatur" of the Archbishop of Dublin, The - - - - - | 657 |
| Jewish Canon, The. By Rev. Joseph M'Rory, D.D. - - - - - | 333 |
| Kelly, D.D., The Very Rev. Matthew, Professor Maynooth College and Canon of Ossory. By Rev. N. Murphy - - - - - | 704 |
| Kirby, The Late Most Rev. Dr., Archbishop of Ephesus. By Rev. D. F. M'Crea, M.R.I.A. - - - - - | 769 |
| Liturgical Notes:— | |
| Beads enriched with various Indulgences - - - - - | 541 |
| Blessing of Dolor Beads - - - - - | 443 |
| "Fidelium" and "A Cunctis," The Prayers - - - - - | 1119 |
| Holy Oils: Use of, on Holy Saturday - - - - - | 940 |
| Indulgences of the Rosary - - - - - | 249 |
| Mass "Pro Sponso et Sponsa" - - - - - | 76 |
| Mass to be said by Extern Priests in Churches and Oratories - | 356 |
| Monsignori, Choral Dress of - - - - - | 544 |
| Name, The, of the Deceased in the Prayer of a Requiem Mass - | 1127 |
| Plenary Indulgences - - - - - | 165 |
| Prayers, The, to be Recited after Mass - - - - - | 1123 |
| Preaching "Coram SS. Sacramento" - - - - - | 639 |
| Quarantine, Meaning of, in Indulgences - - - - - | 538 |
| Requiem Masses, Important Decrees regarding - - - - - | 934 |
| Scapular of the Most Holy Trinity - - - - - | 171 |
| Solution of Difficulty regarding Mass to be said in "Ecclesia Aliena" | 443 |
| Veiling Stations of the Cross - - - - - | 76 |
| Votive Mass for feast of Arch-confraternity of Holy Family - | 832 |
| Meditation and Preaching. By Rev. J. Magnier, c.s.s.r. - - - | 714 |
| Missionary Movement, The Student, in the British Isles. By Rev. J. R. Slattery - - - - - | 1012 |
| Missions, The Origin, Purpose, and Necessity of. By Rev. J. Lennon - | 417 |
| Mystical Sense of Scripture, The. By Rev. R. Walsh, o.p. - - - | 802 |

Notices of Books:—

A Yachting Cruise to Norway, 575; Alethea: At the Parting of the Ways, 1054; Amitiés de Jesus, Les, 189; Are Anglican Orders Valid? 477; Ascetical Works of St. Alphonsus Liguori, 381; Banquet of the Angels, The, 576; Bishops of Down and Connor, The, 284; Bray Catholic Monitor, The, 383; Breviarium Romanum ex Decreto SS. Concilii Tridentini Restitutum, 93; Brief Text-Book of Moral

NOTICES OF BOOKS—continued.

| | |
|---|------|
| Philosophy, 380 ; Cardinal Manning, Le, 1051 ; Catechism of Meehlin, The, 576 ; Charity, 192 ; Christian Apology, A, 658 ; Christian Inheritance, The, 960 ; Christian Reunion, 472 ; Church Music, 89 ; Circus Rider's Daughter, The, 1056 ; Clongownian, The, 191, 766 ; Comedy of English Protestantism, The, 383 ; Devotion to the Sacred Heart of Jesus, The, 574 ; Divine Redeemer and His Church, The, 958 ; Ecclesiastical History of Ireland, An, 191 ; End of Religious Controversy, The, 766 ; England's Darling, 473 ; English Catholic Directory for 1896, 288 ; Ethel's Book, or Tales of the Angels, 767 ; Faith and Science, 469 ; Faith of our Fathers, The, 766 ; Father Furniss and his Work for Children, 478 ; First Communion, 1055 ; Fontes Juris Ecclesiastici Novissimi, 96 ; Four Humorists of the Nineteenth Century, 665 ; Graduale Parvum, 1144 ; Grammaire Hebrique Elementaire, 190 ; Historia Exercitiorum Spiritualium, 1142 ; History of the German People at the close of the Middle Ages, 764 ; Horae Diurnae Breviarii Romani, 93 ; How to Escape Purgatory, 288 ; Hunolt's Sermons, 474 ; Hymns for the Ecclesiastical Year, 87 ; Institutiones Theologiae Dogmaticae Generalis, 95 ; Institutiones Theologiae Dogmaticae Specialis, 95 ; Irish Catholic Directory and Almanac for 1896, 288 ; Jesus : His Life in the very Words of the Four Gospels, 479 ; Jewels of the "Imitation," 574 ; L'Eglise et Le Travail Manuel, 95 ; Lyra Hieratica, 476 ; Manning, Cardinal, The Life of, 273 ; Memories of My Pilgrimage to the Holy Land, 1055 ; Missa in Honorem Sanctae Caeciliae, 94 ; Missa V. vocum inaequalium i. h. B. M. V. Matrisolorosae, 94 ; Monks of the West, The, 84 ; On the Road to Rome, 381 ; Our Seminaries, 863 ; Outlaw of Camargue, The, 1056 ; Petronilla and Other Stories, 287 ; People's Edition of the Lives of the Saints, 478, 669 ; Pontificalia, 90 ; Popular Instructions on Marriage, 378 ; Protestant Fiction, 957 ; Psalm Miserere, 89 ; Record, A, of the Centenary Celebrations held in Maynooth College in June, 1895, 862 ; Retreats given by Father Dignam, of the Society of Jesus, 959 ; Sarsfield, Patrick, The Life of, 92 ; St. Antony of Padua, The Life of, 93 ; St. Peter, his Name and his Office, 571 ; Sermons on the Blessed Virgin Mary, 672 ; Six Months in Jerusalem, 1141 ; Spirit, The, of the Dominican Order, 1143 ; Striking Contrast, A, 91 ; Studies in the New Testament, 573 ; Tan Ho, 1056 ; Theologica Naturalis, sive Philosophia de Deo in usum Scholarum, 663 ; Ushaw College, 276 ; Visit to Europe and the Holy Land, A, 671 ; Young Ireland, 1142 ; With an Ambulance during the Franco-German War, 280. | |
| Notes on Local History. By Rev. P. Lonergan, o.c. | 427 |
| Philosophy and Letters. By Rev. A. Walsh, o.s.a. | 726 |
| Philosophy of Habit, The. By Rev. P. T. Burke, o.p.c. | 396 |
| Present State of the Church in France, The. By Rev. A. Walsh, o.s.a. | 97 |
| Priory of Glascurrig, Co. Wicklow. By William H. Grattan Flood | 1101 |
| Progress of the Church : Germany, Italy, Bulgaria. By J. F. Hogan | 372 |
| Prophecy, The, regarding the Popes attributed to St. Malachy. By Rev. J. F. Hogan | 632 |

faith with a courage and zeal worthy of the Crusaders ; and in the merciful course of Providence they have had the satisfaction of seeing their persecutors completely vanquished, their arch-enemy banished by his master from the position that once gave him power to oppress them. Bismarck is gone. Döllinger is dead. Falk and Friedberg have disappeared ; and at the present day the most potent factor in German politics, the most compact, successful and prosperous organization in the empire is that which was called into existence by Mallinkrodt and Windthorst, to defend the Catholic Church and her persecuted children.

There is no effect without a cause ; and if the German Catholics have proved themselves, in such trying circumstances, so loyal, so docile, so faithful to the bishops and clergy, it must have been that the clergy had proved worthy of their confidence ; that they had been to the people under their spiritual charge, not only faithful spiritual shepherds, but enlightened, experienced, and sympathetic guides, even in matters that did not directly concern the eternal interests of their flocks. The tree is known by its fruit. The fig-tree which once attracted the attention of our Lord, in the neighbourhood of Bethany, presented a brilliant display of foliage, a magnificent appearance ; but it suffered from one supreme defect. It bore no fruit ; and, on that account, it was condemned to wither and decay. This barren fig-tree has ever since been regarded as the symbol of words without acts ; of the letter that killeth without the spirit that vivifies ; of fine language and great pretensions, but of no achievement, no results. No other symbol would typify the social influence of the German clergy, if they had confined their action to the delivery of fine speeches, and the writing of eloquent articles in the Press. But they have merited a very different emblem. It may truly be said that they have spent themselves in the service of the people, that they have worked with ceaseless energy, and uncommon intelligence and success, for the mental and moral elevation of those committed to their charge. The whole fatherland **is covered with the monuments of their toil, the living proofs of their indefatigable labours.** There is no class in the great

social scale that has been forgotten in the wonderful network of their beneficent institutions. We propose to examine here some of these establishments, and to begin, as is just, with those that have been founded for the benefit of the poorer classes.

THE BAUERNVEREIN

Of the fourteen or fifteen millions of people who compose the Catholic population of the German Empire, a very large number are peasant proprietors and tenant-farmers. Agriculture is their staple resource; and in no country in Europe, with the possible exception of Ireland, has agriculture suffered from such severe depression, during the past twenty-five years, as in the German fatherland. The reason of this is not very far to seek. The land, in many places, is very poor and unproductive. Foreign competition has enormously reduced the prices of cattle and grain. Taxation, on the other hand, has been doubled and tripled in order to maintain a huge standing army and provide for the other wants of the Empire. And, as is usually the case, the burden of this increased taxation fell most heavily on land. Moreover, the industries that have arisen in the great mining and industrial centres have drawn away the young men of the country districts to the towns, and labour has become doubly expensive to the owners of farms and agricultural freeholds. Add to all this the huge drain which military service makes upon the country, taking away the bone and sinew of the land from the cultivation of the fields, drafting off the most stalworth youths for three whole years; and, as if this were not enough, taking them away again, for six weeks, each year, in the busiest time of the season, to renew their acquaintance with arms and drill, until they are forty years of age. Under such adverse conditions of life it was natural enough that the German farmer and small freeholder should fall into debt, and become the prey of the money-lender. For every struggling peasant that was on the downward path, the usurer was on the watch. As soon as the fatal moment arrived, when his capital was exhausted, the Jew was ready with his bond. The peasant, pressed by creditors, should either pay or sell out.

It is hard upon a man, in any land, or in any circumstances, to be driven from the home of his fathers. It is particularly hard on a member of the old Teutonic race, whose happiness has ever been found at the domestic fireside. In order, therefore, to retain possession, and keep the roof above his head, the German peasant had recourse to desperate devices, and, in an evil hour, when all else failed him, he turned for assistance to the Jew. If he required the loan of £50, he got it; but only on conditions of signing a bill for £60, payable in three months. If at the end of the term he could not pay the bill, it was renewed for three months more; but this time it was to be £70 instead of £60. Thus, little by little, the Jew got his rope around the neck of his victim. He got mortgages on his cattle, his crops, his land. A beast the unfortunate owner could not sell without the permission of Shylock. Not an implement in his farmyard could he call his own. There was no consideration or mercy when the bond became due; and thus the peasant, worsted in the struggle, beggared and broken-hearted, was finally compelled to lay down his arms, and pass under the Caudine forks of the usurer.

In this way a great number of the smaller holders were ruined and scattered. The battle was an unequal one. Circumstances had proved too much for them; and so they left the peaceful and virtuous homes of their childhood, and went sadly away, either to the emigrant ship, or to swell the ranks of the proletariat, and risk the dangers of corruption, and the shipwreck of their faith, in the turmoil and whirl of the cities.

The Catholic clergy could not look on with indifference at these things, nor witness unmoved the extermination of the people who were bound to them by so many ties. When they saw the turn that things were taking, they proceeded with energy to organize resistance and relief. From the outset they found enlightened and willing allies amongst the members of the Catholic aristocracy, and, as a result of their combined action and counsel, the "Bauernverein," or "peasant's league," was founded.

The first branch of this great organization was started

at Münster, in Westphalia, under the auspices of a nobleman, who was afterwards known as "The King of the Westphalian Peasants," the late Baron Schorlemer Alst. The organization quickly spread to other parts of the empire; and to-day it counts upwards of one hundred and thirty thousand members, regularly enrolled and supporting its objects by a small annual subscription.

• The object of the "Bauernverein" was to unite in one society or league the farmers and small proprietors, for the purpose of promoting their moral, intellectual, and material welfare; and, particularly with the intention of constituting a powerful rural corporation for the defence of peasant proprietors and farmers. To attain this end they were to hold regular meetings in their different localities, and to study in common the means of averting the dangers that threatened them. Books and pamphlets were to be distributed which should give the peasants an opportunity of studying the newest and most profitable methods of farming. The league was to take up the cases of hardship that occurred, and defend the interests of its members in the law courts. It was gradually to establish loan funds, insurance companies, co-operative societies, and agricultural banks. The subscription for membership was to be only a shilling a-year, but, from the beginning, the exchequer was subsidized by large contributions from wealthy sympathizers. Membership was, however, strictly confined to the owners of farms and limited freeholds, and to those who rendered important services to the organization. The association was to be ruled by a president and a council elected by all the members. The moral purpose of the union was clearly explained by one of its earliest pioneers, Breuker von Kirchheim.

"Our standpoint [he said] is the Christian one.¹ Our object is the defence of the peasant. Our methods are the discussion and elucidation of questions that affect him. Society is undergoing a tremendous change. New theories have shaken its foundations and time-honoured principles. They tend to destroy the family by substituting civil for religious marriage and godless schools for Christian ones. We shall resist all this, and we shall maintain against all attacks our order of Westphalian

¹ See *Catholiques Allemands*. Kannegieser.

peasants, which is the glory of our province, and the most solid rampart of the state and of society—an order of peasants, free, independent, enlightened, enjoying prosperity and comfort, but compact, organized, disciplined, faithful to the morals and example of their fathers. That is the programme which we inscribe on our banners.”

Violence, dishonesty, injustice were left to the socialists and the professional agitators, who thrive on them. The methods of the new organization were methods of peace, of law, of brotherhood, and self-defence. The “union” founded in Westphalia, by Baron Schorlemer Alst, and the clergy was rapidly extended to other parts of the country. The original association which began with two thousand members has now close on forty thousand. A similar “union,” in the Rhine Province, under the presidency of Baron von Lœe, has thirty-five thousand members. Another established in Nassau has from three to four thousand; that in the Grand Duchy of Hesse has two thousand five hundred; one in Baden has eight thousand; one in West Prussia about five thousand; a very flourishing one in Silesia, with Baron von Huene as its president, has over nine thousand.

But by far the most enterprising and successful of all these associations, is that established at Treves, which is, at present, composed of about twelve thousand members. It was founded by an energetic priest named Father Dasbach, and has taken the lead in almost all the progressive measures adopted for the defence of the peasants, and given an example which was soon followed by all the other branches of the association. Father Dasbach was a man of independent means, who put his purse as well as his time, and intelligence at the disposal of the people. He is the author of a pamphlet entitled, *Usury in the Neighbourhood of Treves*, which lets in a flood of light on the machinations of the Jews and money-lending syndicates in these districts. During the war of the “Kulturkampf,” he founded no less than six or seven newspapers in different centres, in the north of Germany, for the defence of Catholic interest; and when Bismarck was once on the road to Canossa, he devoted these organs, in a great measure, to the promotion of the

"Bauernverein." In the statutes of his organization an article was embodied to the effect that; "whenever one of the members was involved in a lawsuit having reference to usury, or the sale of cattle, or distraint, or the auction of furniture or goods by creditors, the union would take up the case, and defend it at their own expense, provided a committee of the union, appointed for the purpose, was satisfied that the defendant was being harshly or unjustly treated." In virtue of this provision the officials of the "union" took charge, in the first year, of 102 law suits; in the second, of 96; in the third, of 176; in the fourth, of 77. According to the statistics published in 1891, 743 cases had been defended in this single "union." Of these 43 were gained, 46 were lost, 289 were settled out of court, and 200 were withdrawn by the plaintiffs.

It was not enough, however, to expose the methods of the usurer, and meet him in the law court. It was necessary to cut the ground from under him, and devise some means of supplying the needy but industrious farmer with money at the lowest possible rate of interest. For this purpose Father Dasbach created "an Agricultural Bank." He had no difficulty in forming a company, and raising, by shares, a capital of thirty thousand marks. The capital is now over a million marks, and accommodates the farmers with loans on a large scale. On the one hand, the shareholders receive, at least, the Government rate of interest for their investments; and on the other, the farmer gets credit on the most advantageous possible terms, and is allowed to refund by instalments, during a term of years, the sum which he has had to borrow. There is, thus, no necessity of going to the Jew, and putting his neck into the halter.¹ The banks, which are perfectly safe concerns, are conducted according to various systems, and on the most business-like principles. Their machinery, which is clearly explained in the manuals of the society, is extremely simple, and is approved by the highest financial authority.

¹ Leo XIII. in his Encyclical, "De Conditione Opificum," after enumerating the evils from which the poorer classes suffer, continues: "Mulum auxit usura vorax, quæ non semel Ecclesiae iudicio damnata, tamen ad hominibus avidis et quæstuositas per aliam speciem exercetur eadem."

Other methods were also devised to counteract the influences that told against the peasant. If the cattle of a farmer were to die of disease, if his crops were ruined by hailstorms, as sometimes happens in these districts, if his house or any part of his property were destroyed by fire, such disasters were often the beginning of his ruin. Father Dasbach established a network of insurance companies for the protection of all these interests. In his own society at Treves the insurance company, established for the purpose, received in the year 1890, thirty-six thousand marks, for the insurance of cattle alone, and had paid twenty-six thousand seven hundred and twenty-three marks for the loss of cattle insured. The results in connection with other kinds of property were even still more satisfactory.

All the branches of the association have this in common, that they have been enabled to establish agricultural co-operative societies on so large a scale that the members can purchase farm implements and machinery and other requisites for the house and farmyard at less than two-thirds of the ordinary market price. By common action they have also been able to bring pressure to bear on Parliament to pass several excellent measures for the protection of agriculture, laws against usury, reduction of taxation, prohibition of letters of change, authorization of banks, credit funds, companies, and so forth.

It has been computed that upwards of three thousand peasants have been enabled to hold possession of their homes through the agency of the "Bauernverein." Several million marks have been annually saved, moreover, by its intervention to the general body of farmers and peasant proprietors.

It is not too much to say that the clergy have everywhere been the life and soul of this great organization. It is mainly due to them that the work was carried out on the lines of moderation and charity and justice. Everywhere they got the peasants to join the Union. They gave their time and labour free to work for the cause. They founded newspapers and disseminated pamphlets and books to propagate its principles. They spared no enemy when he was discovered in the act of plundering or harrassing the

people. But they insisted that the peasants who benefited by their exertions should be sober, industrious, and deserving, that they should confine themselves to peaceful and Christian methods in their efforts to obtain redress, and that they should bear in patience the hardships which in a greater or less degree are common to all mankind, and which in our imperfect state, can never be entirely removed by human law, let theorists and speculators say what they will.

The interest of the clergy was not confined, however, to one section of their community. We shall now see what they accomplished for a class not less worthy of their devotion than those whom we have described.

THE GESELLENVEREIN

"Should it ever be your fortune to visit the city of Cologne [says a distinguished French writer], you may see in the beautiful church of the Friars Minors, close to the altar of St. Joseph, a slab which bears the simple inscription:—'Here lies Adolf Kolping, who begs for the charity of your prayers.' You may never have seen the name before, but I can inform you that this humble grave contains the mortal remains of one of the most admirable men this century has produced. Six years ago, in the month of August, 1889, I found myself in this church, absorbed in the contemplation of a beautiful work of art. My attention was soon, however, called away from the mediæval reredos that had attracted it, by the appearance on the scene of six or seven strangers, led by a young man. They were all clad in humble garb, and when they came to the spot for which they were in search, they knelt piously down around the grave of Adolf Kolping, and the tears were seen to trickle from their eyes. They were children who had come from afar to pay the homage of their filial love to the greatest of their benefactors,"¹

Kolping was the founder of the "Gesellenverein," or "Associations of Compagnons," a vast organization established for the benefit of German artisans. This admirable institution has, in the course of its existence, saved hundreds of thousands of German artisans from spiritual and temporal ruin. Like the guilds of the "Arts and Crafts," in the Middle Ages, it has formed the artisans into a powerful corporation, alive to all the interests of its members, and offering to all its associates advantages which cannot be found elsewhere.

¹ *Catholiques Allemands*. Kannegieser.

Kolping was born at Kerpen, in the neighbourhood of Cologne, in the first half of the century. His parents were poor labourers, but excellent Christians. Adolph was the youngest of their children, and, in his early years, was exceedingly frail and delicate in health. He made, however, rapid progress at the parish school, and learned a little Latin. He felt a vocation for the priesthood, and spoke about it to the curate of the parish; but his parents were too poor to pay for his education, and nobody could be found to undertake the expense. He was, therefore, obliged to be satisfied with an humbler lot; and, instead of being sent to college, he was bound to a shoemaker. When he had finished his apprenticeship he went in search of work and experience to several German towns and cities, and amongst others, to Cologne. Adolf Kolping was a rare shoemaker. There was no better hand at his trade. He was never to be seen at the beer shop; but often in the church. In the midst of very indifferent company he preserved his innocence and candour; and whilst attending to his business during the day, he got lessons in the classics at night. In the course of some years he had saved a little money, and one day he made his way to the palace of the archbishop, to inquire whether, in case he should succeed by his work in earning a sufficient sum to pay for his education, there was any chance of his being admitted to the priesthood. The archbishop, whom he had the good fortune to see, was struck with the sincerity of the young man, made inquiries as to how he stood, and ended by admitting him to college, and educating him at his own expense. Kolping was thus enabled to spend several years at the University of Munich, under the greatest teachers of the day—Goerres, Döllinger, Haneberg, Windishmann. The last year of his course he spent at the University of Bonn; and in the month of August, 1845, he was ordained a priest, at Cologne, at the age of thirty-two years.

Father Kolping was first sent as curate to the town of Elberfeld, where the population is half Catholic and half Protestant, and where many traps were placed in the way of Catholic young men. Kolping was naturally

interested from the beginning in the young artisans who, on account of their peculiar mode of life, were exposed to greater dangers than others. The zealous priest got as many as he could of these young men together, and formed them into a sort of society for mutual improvement and help. The success of his efforts soon reached the ears of his bishop, who thought it well to open up for him a wider field of action, and appointed him curate in the cathedral parish, at Cologne itself. Here Father Kolping set to work with redoubled energy. There was no priest in the country better qualified to judge, than he was, of the needs and requirements of the artisan class. He had been through it all. He knew every danger and seduction that lay before them; and he resolved to come to their assistance, and to bring with him all the power and authority of the Church. With this object in view, he conceived and elaborated the plan of the "Gesellenverein."

There is no class of people in Germany so troublesome to Church and state as the artisan class. It is from their ranks that the worst elements of socialism and revolution are recruited. It is mainly through their agency that false theories, subversive of order and religion, are propagated through the poorer classes. The Catholic young man who is obliged to frequent their society, to ply his trade in the same workshop with them, to serve the same master, to follow the same routine of daily work, is constantly beset with dangers, which sometimes undermine his faith, and very often, also, tend to weaken his character, and corrupt his heart. But it is when the day's work is over, that the worst snares are laid for him. It is then that he requires relaxation and amusement, and only too often goes to seek them in the haunts of revelry and perdition. Then the gin-shop and the tavern light up their recesses, and put forth their glaring attractions. Then the music-hall is in readiness with its repertory of loathsome songs and corrupt representations. Then the secret society holds its meetings: the club matures its plots of anarchy; the socialist erects his pulpit, and expounds his theories; the scheming politician organizes the dance and the revel; the doors of

the masonic lodge are opened wide. Countless are the victims which this great network of seduction annually makes, and sad is the havoc which is wrought by it in the ranks of Catholic youth.

In order to counteract these evil influences, Father Kolping formed the young Catholic artisans of Cologne into a compact organization which offered them all the advantages of a club ; amusements, books, newspapers, games, reading-rooms, plays, concerts, lectures, gymnastics, and athletic sports, lessons in drawing, book-keeping, arithmetic, agreeable society, pleasant companions ; and, in addition to all this, in special cases, food and lodgings at greatly reduced prices. In return for these advantages, the members of the "Verein" must faithfully fulfil their religious duties. They must frequent the sacraments at regular intervals. They must be sober and respectable tradesmen. They must assist at Mass on Sundays and holidays, and be present at the meetings of the Union on the days and hours appointed. In order to establish the Union the founder was obliged to appeal to the charity of the public. He began with a small number of associates, and a modest establishment. But the tradesmen no sooner realized the material advantages of the Union, than they began to compete for membership. The buildings were gradually enlarged, and the number of attractions increased. The installation is now a really magnificent one, well furnished, well ventilated, attractive in appearance, lofty, neat, and, best of all, self-supporting, and full of young men.

The success of Father Kolping, at Cologne, attracted the attention of the bishops and clergy in other parts of Germany ; and he was soon invited to undertake the establishment of similar institutions all over the country. Under his wise and zealous care the work spread rapidly. At the present day there are seven hundred and ninety-four of these establishments, organized in the different cities of Germany, Austria, Hungary, Switzerland, Holland, and Belgium. They have upwards of eighty thousand members in active participation of the benefits of the "union." They were turned to use by Father Kolping, not only for resident tradesmen, but also

for the members of the association who are obliged to travel in search of work. The members of this class of tradesmen are exposed to perils greater even than those which come in the path of others. As a rule, they are very poor, and when they arrive in a city, worn out by hunger and fatigue, their position is one to inspire the deepest pity. They are often obliged to consort with the dregs of society, jailbirds and loafers, who are on the look out for associates. Unless the charity of some good Samaritan gives them shelter, they are condemned to fix their couch in some dreary yard or rat-infested garret, where, instead of a nightly prayer, they are tempted to invoke an imprecation on the society which gives riches and comfort to so many, whilst they are refused the very means of subsistence. The "*Gesellenverein*" has now become a refuge for all such travellers. Provided they can show, by their card and book, that they belong to the union of their native-place, they are lodged and fed, free of expense, for a day or two, whilst they are in search of work, and if no suitable situation can be got for them, they set out again for the nearest town where the association has a branch, with the certainty of meeting with the same welcome and similar treatment.

Each branch of the association is governed by a president, two vice-presidents, and by a council elected by all the members. In the different provinces there is, besides, a provincial president of all the branches in the province, with local presidents working under him. And all these are bound together again by a president-general, who has the command of the whole organization. The president-general, provincial, and local presidents must be priests, and must be approved by the bishop of the diocese, under whose patronage and protection the branches are placed.

Before his death, Father Kolping had the satisfaction of seeing upwards of four hundred of these houses well established. His own name had become a household word all over the Fatherland. Wherever he went he was received with royal honours. At Berlin, he was asked by the Emperor to give an exposition of his methods to an assembly of princes and nobles at the Court itself. At Munich

Maximilian II. came in person to welcome him. At Vienna, the Emperor Francis Joseph paid him a visit, and publicly thanked him for his services, whilst archdukes knelt before him, and begged him for his blessings and his prayers. Pius IX. wrote him letters overflowing with affection, and appointed him a domestic prelate of his household. But in the midst of success Father Kolping thought only of extending his charity. In many places the numbers had become too large for one society, and he established a separate organization for apprentices, called the "Lehrling-verein," and another for the masters of their craft, called the "Meisterverein." He also opened at each branch of the "Gesellenverein" a small "savings' bank," having found by experience, that once the poor begin to save, they are on the road to industry, sobriety, and many other virtues.

Strict discipline is maintained in all these "unions," and the whole organization has been an admirable agency for the promotion of the cause of temperance. Any member who becomes guilty of misconduct is expelled from the association. This, besides being a severe material loss to the member expelled, is also a disgrace to him, and is looked upon as such by his fellow-members, who are all the more particular about observing the rules and securing the advantages for themselves. Between them the three organizations we have mentioned cannot have less than one hundred and thirty thousand members. It is no small achievement for the poor shoemaker of Kerpen to have saved so many souls from danger. He was, no doubt, ardently supported by his brethren of the clergy. But, in the words of an eloquent German writer, God Himself laid the foundation of the work when He gave to Adolf Kolping the heart of an apostle and the soul of a priest.

Monsignor Kolping died at the age of fifty-two years, and was buried, at his own request, in the church that he loved, near the altar where he had so often prayed, and confided to the good St. Joseph the interests of his widespread family. He was succeeded by another excellent priest, Monsignor Schaeffer, of Treves, who has now his headquarters also at Cologne, and who, during his term

of office, has laboured with indefatigable energy in the interests of the association.

THE ARBEITERWOHL

When Father Hitze, the celebrated German economist, went to congratulate our Holy Father, Leo XIII., on the occasion of the Jubilee of his priesthood, in 1887, he received, as he deserved, a warm and affectionate welcome from the "workman's Pope;" for he was able to lay at the feet of the Vicar of Christ not only the homage of his own filial love, but also that of one hundred and fifty associations of German labourers.

In the "vereins album," which he brought with him, there was not only a list of the branches of the labour organization, but an eloquent address, which assured the Holy Father, that there were, in the German Fatherland, hundreds of thousands of labourers who greeted him as a father and a protector, and who sent him with acclamation the enthusiastic homage of devoted subjects. There was the workman's *union* of Breslan with its 3,000 members, that of Bochum with 1,500, Mayence with 1,000, Würzburg 4,500, Trèves 3,000, Colmar 1,000, Cologne with two organizations of 3,000 each, Dortmund with 3,000, and so on in proportion to the size and catholicity of the various towns and cities. These do not include the associations for boys and girls and for women labourers, which in many cases are established in connection with the "Arbeiterwohl," or men's organization.

When the German clergy, with Father Hitze¹ at their head, undertook the organization of the workmen, the condition of the German labourers was a scandal and a danger to the whole empire. Syndicates and capitalists, composed, for the most part of Jews and rich Freemasons, thinking only of their dividends and their profits, drove the workmen

¹ Father Hitze has been ever mindful of the teaching of Leo XIII.:—
 "Nec tamen putandum, in ceteris animis totas esse Leonis curas ita delixas,
 ut ea negligat quæ ad vitam pertinent mortalem ac terrenam. De proletariis
 nominatum vult et contendit ut emergant a miserrimo statu fortunamque
 meliorem adipiscantur."

before them like a herd of slaves. Little did they care how these men and their families were housed and fed. All they wanted was work at the lowest possible wages. Hence, long hours, starvation pay, unwholesome and demoralizing conditions of labour, bad ventilation, an oppressive atmosphere, promiscuous mingling of the sexes, profanation of the Sunday, foul and degrading language, all these things were the order of the day in the factories and work-rooms. Socialist agitators and trades-unionists, disciples of Lasalle and of Karl Marx, of Bebel and of Liebknecht, in this condition of things, found the workmen an easy prey to their propaganda. They reviled and denounced the Churches for their indifference towards the sufferings of the workingmen, and announced to the clergy of all denominations that the day of retribution was at hand when they should reap the reward of their slavery to the rich and the powerful, and pay the full price of their neglect. Catholic workmen, however, were not led astray to any great extent, either by the theories or the promises of the Socialists. They held aloof from the meetings and associations of their comrades, but sought under the shadow of the Catholic Church the protection which they claimed. The clergy who had watched with anxiety the development of affairs, saw that the time was ripe for action, that industrial life had reached a stage which made their intervention an imperative necessity. Accordingly, at the general meeting of the German Catholics, held at Amberg, in Bavaria, in 1884, a few months after the appearance of the Encyclical "*Humanae Genus*" priests and people, nobles and merchants, manufacturers and labourers, determined to put their shoulder to the wheel, and save the Catholic workmen from the traps and dangers that were thickening around them. The rules of an association were then and there drawn up and approved, and there was soon a branch of the workmen's union in almost every important centre of industry in Germany. Already Herr Brandts, of Munchen-Gladbach, a great Catholic manufacturer, had carried on his work on Christian lines, and his establishments became the models and the patterns that were held up for imitation to all others. In the new

union business was carried on much in the same way as in the "Gesellenverein." The members were to approach the sacraments four times a year, and to attend the lectures and spiritual instructions given from time to time. They were provided with a large hall or lecture-room, which sometimes also serves as a theatre and concert-hall, with a reading-room in which books and pamphlets are supplied, with a room for games and amusements of various kinds; and finally, wherever it was possible, with a garden and gymnasium, where beer, coffee, and other light drinks are provided at the lowest possible prices.

These establishments are most attractive, and it is a pleasure to see the workmen come there, on the evening of a concert or festival, well dressed and comfortable looking. The priests are there in full force, young curates and old canons, all equally at home. There is no Olympian arm-chair for any of them. They mingle with the crowd, and get seats where they can. Noblemen, and rich merchants, also, not only come, but bring their wives and daughters, fine ladies, who do not disdain to spend an evening with the poor, and share in the humble joys of the men and women who earn their bread by honest labour. Nowhere is the great Christian family seen to greater advantage, with the sole exception of the church in which they worship together. The lecture hall, too, is an immense resource in these unions. Here the priest can speak more freely than in the church itself, refute the false theories, repel the charges, contradict the calumnies, by which the Church is assailed. He can enter more fully into the advantages of sending the children to school, and speak of many things that concern workmen exclusively, always reminding them that labour cannot degrade a man who, of his own free will, does not degrade himself:—

"That, though on homely fare they dine,
Wear hodden grey, and a' that,
The honest man, though ne'er sae poor,
Is a king o' men for a' that."

Nor were the boys and girls and women-labourers

forgotten in the provisions of this association. A special necessity was felt to do something for the boys and young girls, who had hitherto been greatly neglected. Young lads of fourteen or fifteen years of age had been remarkable for their premature depravity, the precociousness and refinement of their vicious habits. No wonder, indeed, that it should have been so; for whilst father and mother spent their days in the factories, the youngsters were left at home, to vegetate as best they could, without any supervision or moral control; and the great Government at Berlin would consider the Empire in danger if the excellent "Little Sisters of the Assumption" were to set foot on its soil, and venture to rescue from utter corruption these abandoned children.

A regular system of supervision was organized, however, and many of these youngsters are taken, when found docile and intelligent, and placed in some technical school, where they are taught a trade, and given an opening which they could never expect without the assistance of the clergy. Those who remain are sure to be well instructed, and when they begin work, care is taken that their surroundings will be such as to afford a fair guarantee of security both from a physical and moral point of view. It would be impossible to estimate the extent of the good that is done by these various organizations, for the workmen themselves, and for the Church as well. For these men are stalworth supporters of Catholic rights all over the Empire, and never lose an opportunity of proving their fidelity and their gratitude. A well-organized distribution of literature suited to their needs and capacity keeps them informed of the progress of things in general. The importance attached by the clergy to this department of the work and the machinery by which it is carried on would afford material for a whole paper. But we have already gone beyond the usual limits.

J. F. HOGAN.

A CODEX OF THE GOSPELS LATELY FOUND IN SINAI¹

IN recent years as many mines have been opened in the field of historical and Biblical criticism as in that of the natural sciences, and with results as fruitful and far-reaching. Since Tischendorf discovered the Codex Sinaiticus, the old monastic libraries have become a happy hunting-ground for paleographers. In 1869 was published a manuscript containing the *Homilies of Aphraates*, which date from the middle of the fourth century. In 1876 Dr. Moesinger of Salzburg edited the Latin translation which one of the Mechitarist fathers of Venice had made in 1811 from an Armenian version of St. Ephraem's commentary on the *Diatessaron* of Tatian. In 1883 the Archbishop of Nicomedia published a manuscript of the *Teaching of the Apostles*, which throws much light on Christian history of the first century. The French Archaeological Commission discovered the Gospel of St. Peter in Egypt, which was afterwards edited by Swete. In 1891, Professor Rendel Harris published the *Apology* of Aristides which he had found in St. Catherine's Convent in Sinai two years before. In 1888, Archbishop Ciasca, the present Secretary of Propaganda, made a Latin translation from an Arabic version of the text of the *Diatessaron* itself. This publication of Ciasca, by the way, gives evidence which completely takes the ground from the *à priori* reasoning by which Biblical rationalists of one school or another have tried to discredit the historical value of the Gospels. It throws back their date, I think, unquestionably to apostolic times.

Towards the close of last year the Syriac version of the Gospels which I have named at the head of this paper was published by the Cambridge University Press. I will give the narrative of its discovery presently. Before its discovery

¹ *The Four Gospels in Syriac, translated from the Arabic version*, by the late Rev. H. L. Eensly, M.A., and by J. Rendel Harris, M.A., and by F. Crawford Burkitt, M.A., with an Introduction by Agnes Smith Lewis. The Cambridge University Press. 1891.

the following were the only Syriac versions of the Gospels known in modern times. Early in the sixth century the Western Syrians, Monophysites, made a translation directly from the Greek. It is called the Philoxenian version, from Philoxenus, a Monophysite bishop under whose direction it was made. Dr. White of Oxford published a manuscript of it in 1778. What is called the Heracleian, or Harkleian, version is but a recension of it. There is also the Palestinian, or Jerusalemite version, which is supposed to have been made in the fifth or sixth century. There is then the P'schito, which is supposed to have been made in Eastern Syria in apostolic or quasi-apostolic times. It was to the Syrians what the Latin Vulgate was to the Christians of the Western Church. One of its manuscripts was edited in 1555, by a Jacobite of Vienna; it has also appeared in polyglots, and an edition of it was made in Rome from a Maronite Codex, in the beginning of the last century. Archdeacon Tattam found a Syriac manuscript of parts of the Gospels in a monastery of the Nitrian desert, in 1842. It was translated by Canon Cureton in 1858, and is called after his name. Although it varies from the P'schito in many important particulars, critics have not agreed as to whether it may be set down as a different version.¹

The Convent of St. Catherine is situated in a narrow valley or *wady* in Sinai. It stands within the shadow of Jabel Mousa, and around are the scene of the vision of the Burning Bush, the well at which the daughters of Jethro

¹ What is called the Karkaphensian version is but a recension of the P'schito made by Jacob of Edessa. Cardinal Wiseman devotes the third part of his *Horae Syriacae* to an investigation of it. Mention is made of such a version by Bar-Hebraeus, quoted by Assemani; but what or where it was, or whether it existed at all, was a puzzle to Biblical scholars till Wiseman, then only twenty-six years old, threw light on it from a manuscript which he found in the Vatican library. I read in Dr. Wright's *Syriac Literature*, published last year, that he, following the Abbé Martin, discredits the discovery which Wiseman thought he had made. Wright seems to say that what Wiseman believed to be a version of the Gospels was only a manuscript containing a *massora* of the works of Karkaphetha. It did not escape the notice of Wiseman that the manuscript contained their massoretic readings also. Wright tries to prove nothing, but merely mentions the authority of the Abbé Martin, whose pamphlet I have not seen. Father Cornely still holds to Wiseman's position. He does not notice the Abbé Martin's work; whether it is that he ignores it, or has not seen it, I cannot say.

watered her father's flocks, and the cave of the ecstasies of the Tishbite. It was originally built by order of the Emperor Justinian, in the fifth century, but it is at present composed of an irregular cluster of buildings constructed at various periods since then. Its name comes from the tradition that St. Catherine's body was miraculously transported thither by angels early in the fourth century. Its library, or the holes and corners where its literary treasures are stowed away (sometimes they are even hidden beneath the convent to secure them from the Bedaween), contains manuscripts in various dead languages. It was there Tischendorf found the manuscript from which he published the Codex Sinaiticus; it was there Professor Rendel Harris found the *Apology* of Aristides six years ago; and it was there also those two learned sisters, Mrs. Lewis and Mrs. Gibson, found the new Syriac palimpsest in February, 1892.

They had learned Greek, with its modern pronunciation, and could speak it well. Mrs. Lewis had been studying Arabic and Hebrew for some years, and had lately learned Syriac. Mr. Harris gave her hopes of finding something of importance amongst the Estrangelo manuscripts, where he had found the *Apology* of Aristides. He taught her also how to photograph manuscripts, and lent her his photographic apparatus; and she learned from another how to copy the Estrangelo alphabet. Thus encouraged and equipped, the two sisters set out on their palaeographic pilgrimage. When they arrived at the convent they at once set to delving up its treasures. In a dingy room opening from a dark staircase they were shown by the librarian a large box full of manuscripts. They had to examine them by candle-light. Mrs. Lewis was attracted by one from its look of venerable antiquity, and from the fact that, as nearly all its leaves were stuck together, she was probably the first who had examined it for centuries. On separating some of the leaves she saw it was a palimpsest; ¹ that the upper writing

¹ Of course, the readers generally of the *L. E. RECORD* need not be told what a palimpsest is. But as the name may be new to some, I may observe that when papyrus had become rare, and paper was not yet in use, vellum was used

was a hagiography, and that the under writing contained, at least, the Synoptic Gospels. This she could see from the titles at the top of the pages, and from the first and last words of the lines which she was able to detect along the margins. The body of the writing she could not decipher, because besides being faint it was covered over by the writing of the hagiography; nor did she discern at first sight that the manuscripts also contained the Gospel of St. John. By permission of the librarian, she at once took the manuscript to a convenient place, and set about taking a photograph of each page. It was work under difficulties. Whilst she used the camera her sister held the folios. Then, the least violence used in separating some of the pages made them crumble between the fingers, and about half-a-dozen could be separated only by applying the steam of a kettle. After a month's work they left Sinai, on March 8th, and returned home, bringing with them the negatives they had taken of this and other manuscripts—about one thousand in all. When Mrs. Lewis had developed the negatives after her return to Cambridge, the under writing of the Gospels began to peep out through the upper writing of the hagiography, and she was able to decipher some passages.

The important question then was, To what version did it belong, and what was its critical value? She submitted the photographs to Professors Burkitt and Bensly who, after a first careful examination pronounced it to belong to the same family as the Cureton Gospels, with, however, many important variant readings and other differences. Even though it were but a recension of the same version as the Curetonian, the new manuscript would be a very important element in the textual criticism of the Gospels; for, whilst the Cureton manuscript contains only fragments

for writing purposes. This was dear, and in many places scarce. Vellum already written upon was, therefore, occasionally used to be written upon again. For this purpose, the old writing was erased with knife or pumice-stone, and something new written on it. Nevertheless, the old writing did not always disappear beyond recovery, so that in whole or in part it remained legible. Such a manuscript is called a palimpsest. I may add that the celebrated Cardinal Mai was the pioneer of this branch of study. The palimpsest in which he found Cicero's *De Republica* is now in the Vatican Library; it originally belonged to the monks of St. Columbanus, at Bobbio.

of the Gospels,¹ the Lewis manuscript has the Gospels nearly complete.² It would thus supplement the Cureton fragments, and the variant readings could be checked. In the course of the autumn they succeeded in transcribing about thirty pages, but they found that it was impossible to get on satisfactorily with the photographs. The manuscript itself was necessary to enable them to decipher all or most of it; so back to the manuscript they would go.

Early in the year 1893, Mrs. Lewis and Mrs. Gibson, together with Professors Burkitt, Bensly, and Rendel Harris, set out for Sinai. They arrived at the convent on February 8th, were welcomed and afforded every facility by the monks, and they at once set to work. It took them forty days to transcribe all. Although passages could be read in the manuscript which could not at all be read from the photographs, the ink had in many instances so faded as to leave only faint traces on the vellum. Besides, many letters and words were, of course, covered over by the upper writing. This difficulty was, however, in a great measure lessened by the fact that the ink used in the writing of the hagiography was fortunately of a different colour from that used in the writing of the Gospels. Where words had been erased beyond the power of deciphering, hydrosulphide of ammonia was applied to restore them, and by this means they succeeded in deciphering a sixth more of the manuscript than they otherwise could. After all, some passages defied every contrivance, as can be seen by the asterisks which mark the lacunæ in the printed copy of the manuscript which I have before me. Having transcribed the different pages of the palimpsest, they had to arrange them in order: for the scribe who had used the Gospel manuscript for the hagiography, evidently pulled the old volume to pieces and having prepared the vellum for the new writing

¹ Of Matthew it has only i. 1; viii. 22; x. 32; xxiii. 25. Mark xvi. 17-20. John i. 1-42; iii. 5; viii. 19; xiv. 10-12, 15-19, 21-23, 26-29. Luke ii. 48; iii. 16; vii. 33; xvi. 12; xvii. 1; xxiv. 41.

² The following only are wanting:—Matthew vi. 10; viii. 3; xvi. 15; xvii. 11; xx. 25; xxi. 19; xxviii. 8. Mark i. 12; i. 44; ii. 20; iv. 18; v. 1; v. 27; vi. 4. Luke i. 16-38; v. 29; vi. 11. John i. 1-24; i. 47; ii. 15; iv. 38; v. 5; v. 27-45; xviii. 32; xix. 48.

by erasure and washing, wrote on each folio as it came to hand regardless of their original order.

The work of reproduction was completed towards the close of last year, when the printed edition issued from the Cambridge University Press, with an introduction by Mrs. Lewis, and notes by Professors Burkitt and Harris. Unfortunately, Professor Bensly who took part in the labour of the expedition in spite of weak health, died immediately on his return to England; and so the name of him who would probably have most to do with the critical work appears only at the foot of the pages which he helped to transcribe. The published copy is a reproduction of the manuscript as far as possible. The text is disposed in it line by line as it is in the manuscript, and each page of the former represents a page of the latter. The following is a description of the manuscript given by Mrs. Lewis in the introduction to the published work:—

“Our manuscript is numbered 30 in the Syriac catalogue of the Sinai library, and is throughout a palimpsest. The volume consists of one hundred and eighty-two leaves of vellum, including a leaf pasted in the cover. . . . The vellum was once stout, but is now disposed to crumble. The leaves measure $8\frac{3}{8}$ inches by $6\frac{1}{4}$

“The upper writing is in single column, in strong clear characters, with twenty-six lines in each page.¹

“Of these leaves, one hundred and forty-two belonged to the original Gospel manuscript. Twenty-two leaves have disappeared; but five of these, two at the beginning, and three at the end, did not contain any part of the Gospel text.²

“The writing of the Gospels is in two columns, with an uncertain number of lines in each. There are no lines ruled for the text, but vertical ones existed on the side of each page in the original manuscript.”³

Though the work of reproduction has been difficult, it is but the preface to the work of criticism which the publication has called forth. What is the age of the manuscript? To what family of versions must it be assigned? In what relation does the version to which it belongs stand to the other Syriac versions of the Gospels already known? In a

¹ Page 6.

² Page 19.

³ Page 20.

word, what is its critical value? And what is the true interpretation of some curious readings which it presents? These are problems which several competent critics have already tried to solve, but for the most part with conflicting conclusions, and therefore in great part with unsatisfactory results.

Whoever copied the Gospel manuscript, wrote at the end of the Gospel of St. John: "Here ends the Gospel of the Mēpharrēshē, four books (or writers). Glory to God, and to His Christ, and to His Spirit. Let everyone that reads, and hears, and observes, and does, pray for the sinner who wrote it, that God may have mercy on him, and remit him his sins in both worlds. Amen, and Amen." After this is some writing which has baffled all attempts to decipher it; but Mrs. Lewis has no doubt that it gives the date of the transcription. To determine its date, therefore, we have to depend on indirect evidence.

The first clue to its date is to be found in the age of the hagiography that was written over it. Fortunately this gives its own date, and Mrs. Lewis has been able to decipher it. It contains the lives of several saints, and begins with the preface: "By the strength of our Lord Jesus Christ (the Son) of the living God, I begin, I the sinner, John the Recluse of Beth-Mari-Kaddish, to write select narratives about the holy women; first the writings about the lady Thecla, disciple of Paul, the blessed apostle, pray for me," &c. The date is found at the end: "This book was finished in the year (1000?) . . . of Alexander the Macedonian son (of Philip) . . . in the month Tammuz: on the third day . . . of the day . . . may they be . . . who wrote the book . . . yea, and Amen." The other words have not been made out. The era of Alexander begins at 312 B.C., and that would fix the date of the hagiography at A.D. 697. On closer examination, Mrs. Lewis detected a hole in the vellum immediately after the date, and she supposed that *Ma* (100), *in* (the ending of multiples of 10) should have been there. That would leave the date, counting from the Alexandrian era, either 1900 or 1090. The former supposition would bring the date of the manuscript down to A.D. 1588, which

is out of the question. The latter supposition would fix the date at A.D. 778, which also coincides with the age which Professor Bensly assigned to it on examining the characters of the writing.

Now, the Gospel manuscript must have been written before that time. But how long before? The writer of one of the criticisms which I have read—I forget which—says that it must have been centuries before. But that is by no means a certain conclusion. It was the scarcity and cost of vellum that drove those early copyists to use pre-existing manuscripts to write upon; and it is less likely that they would use earlier manuscripts, of which fewer copies remained, than later ones, of which copies were probably more numerous. The contrary too might happen, and we are involved in uncertainty. But, at any rate, it is not right to rush to the conclusion that the under writing of a palimpsest must necessarily have been made in all cases centuries before the upper writing. It is the opinion of Rendel Harris that the Gospel manuscript was written in the early part of the fifth century, or half a century earlier. It is well here to distinguish between the time when the manuscript was written, and the date of the version to which it belongs. Rendel Harris assigns the latter to the second century;¹ but here again we are in uncertainty. As with scientists, there is a disposition amongst critics to put back the date of a newly-found manuscript as far as possible. When the Curetonian fragments were published they were assigned to a very early time; but I believe the tendency at present is to assign it to a later date. Might not the version itself have been made when the *Diatessarōn* of Tatian had run its course of popularity, or had come to be regarded with disapproval by ecclesiastical authority? A reaction set in towards the close of the third century against Tatian's "Gospels of the Mixed" (*Evangelion da-Mēhallētē*), as they were called by the Syrians; and the use of the name "Separated Gospels" (*Evangelion da-Mēpharrēshē*), at the end of the recently-found manuscript, would seem to

¹ *The Contemporary Review*, Nov., 1894, page 655.

emphasize that re-action. One can hardly see any reason why the four Gospels should be called the "Separated Gospels," which is their original form, before a harmonic narrative was woven out of them by Tatian. When he wrote the *Harmony*, it was quite natural to give it a peculiar name, for it was the substance of the Gospels taken out of their original separated form, and it was fittingly called *Diatessarōn*, or Mĕhallētē; i.e., the "Gospels of the Mixed." But when the reaction had come, when ecclesiastical authority wanted Tatian's Gospels to be set aside and superseded: when, for instance, Theodoret, Bishop of Cyr, swept up more than two hundred copies of it in the churches of his diocese, and introduced the four Gospels in its place; when Rabbula, Bishop of Edessa, ordered that "the priests and deacons should take care that in every church there should be a copy of the Separated Gospels (Evangelion da-Mĕphar-rēshē), and that it should be used," it was quite natural that the name "Separated Gospels" should come to be used to emphasize the change, and point the contrast more clearly. A similar conclusion may be come to with regard to the version to which the Curetonian fragments belong.¹ From what source, then, did Tatian construct the *Diatessarōn* for he must have composed it from the Separated Gospels. He could do it in Greek, from the original Greek of the text, and there are those who think that he did so. He could do it in Syriac, directly from the original Greek; or he could do it in Syriac, from the P'schito, or Syriac Vulgate, which is generally thought to have existed before his time; and this last I think to be the most likely source and language of his *Harmony*.

Some have tried to determine the age of the Lewis Gospels by trying to show that they belong to the same family or recension as the Curetonian. But, even though that were established, the question of age would still remain doubtful, because the age of the latter is far from fixed. However, a minute comparison must needs be made between the two texts before it can be said with anything like

¹ Cf. *History of Syriac Literature*, by Dr. Wright, published last year, page 7.

certainly that they belong to the same family. That requires considerable time and careful study, and I understand that a well-known French Syriac scholar is engaged on it. In the meantime, anyone who wishes to see an examination of the question, I would refer to the *Revue Biblique Internationale*,¹ published by the Dominican Fathers who are engaged in the practical school of Biblical studies in Jerusalem. It is the fullest I have seen.

After all, the great importance of an old manuscript of the Gospels consists in the witness it bears to the authentic reading of what the Evangelists wrote; beyond this, it is valuable only as an object of antiquarian curiosity. And when we come to weigh the evidence which a codex gives, the element of greatest value is not its age. It may easily happen that a version of later date had passed through a purer medium, and preserves a more faithful copy of the original text than one of earlier date. I do not say this to forestall the evidence which some peculiarities of the Lewis Gospel seem to give against one of the Canons of the fourth Session of the Council of Trent. Even though it were correct in some of its peculiarities, the Tridentine Canon would remain untouched; for it must be carefully kept in view that the Canon does not put forth the old Latin Vulgate as the exclusive criterion of authenticity. It does not make the Vulgate the absolute mouthpiece of the early Church in this matter, as if they were both one and the same witness. They are rather made by the Canon to constitute two distinct elements giving evidence together.

The Lewis manuscript has several important omissions, and a great many peculiar readings. A long catalogue of its peculiarities will be found in the number of the *Revue Biblique* to which I have already referred.

It wants the first eleven verses of the eighth chapter of St. John's Gospel, which contain the narrative of the woman taken in adultery. It wants also the last twelve verses of the last chapter of St. Mark, which contain our Divine Lord's apparition to Magdalene and the Apostles after His

¹ July, 1895.

Resurrection; the commission to “preach the Gospel to every creature,” and His Ascension. These omissions it has in common with the Vatican and Sinaitic Codices. It wants verses 43 and 44 of the twenty-second chapter of St. Luke, which record the apparition of the angel, and the Bloody Sweat in Gethsemani. In the twenty-third chapter of St. Luke, it wants the prayer of our Divine Lord for His executioners (verse 34), and the superscription on the cross (verse 38); also the record of His Ascension, in St. Luke (xxiv. 51). The Lord’s Prayer is given in its shortest form (St. Luke xi. 2-4). The Curetonian Gospels omit one aspiration—“Thy will be done;” the Lewis Gospels omit the three. In St. Luke (x. 41), where our Divine Lord rebukes Martha for “being troubled about many things,” the new Codex omits “but one thing is necessary.” It also omits St. Matthew xii. 47; xvii. 21; xviii. 11; St. Mark ix. 44-46. It also wants St. Luke xxiii. 10-13, about the reconciliation of Herod and Pilate, the genuineness of which has never been questioned; and St. Luke xxiv. 40, where it is said that our Divine Lord showed His hands and feet to His disciples after the Resurrection. In these two latter omissions the Lewis Codex, I believe, stands alone.

Amongst the peculiar readings are the following:—In St. Matthew (xviii. 20), our Divine Lord is represented as saying: “There are not two or three gathered in My Name, and I am not amongst them,” instead of the usual form, “Where two or three are gathered in My Name,” &c. The form of Pilate’s question to the Jews (St. Matthew xxvii. 17) is curious:—“Which will you that I release to you—*Jesus* Barabbas, or Jesus who is called Christ?” In St. Luke (xvi. 22), the rich man is “cast into hell,” instead of “buried in hell.” In St. Luke (xx. 58), St. Peter is represented as prefacing one of his denials with the expostulation, “Let me alone.” In St. John (xi. 39), where our Divine Lord commands to have the stone removed from the grave of Lazarus, Martha is represented as asking, “Why are they to take away the stone?”—a question which Rendel Harris says he has seen nowhere else. In St. John (xiv. 16), the statement of our Divine Lord is made unusually emphatic,

thus : “*I, I am the way, the truth, and the life ;*” and in verse 27 He says, “*My own peace I give you.*”

The version given by the Lewis Codex of the genealogy of our Divine Lord, which is contained in St. Matthew i. 16-25, is both singular and startling. Verse 16 reads, “*Jacob begat Joseph ; Joseph, to whom was espoused Mary the Virgin, begat Jesus who is called Christ.*” The angel said to Joseph in verse 21, “*She shall bear thee a son ;*” verse 25, “*She bare him a son, and he called His name Jesus.*” We have here a version of the Gospels, of whose age and origin the critics who have hitherto examined it have left us in uncertainty, which seems at first sight to make the conception of our Divine Lord merely natural and human. This singular character of the text does not bear on any secondary Christian doctrine ; it strikes at the fundamental doctrine of Christianity itself. But the difficulty which arises is not in that. If we should read in it only a purely human origin for our Divine Lord, there would be no difficulty left us to solve, for we should at once say that we were dealing with a version corrupted on purpose to support the heresy of the Ebionites, or some other of those sects which sprang up early to set human caprice against the pure teaching of Christ. But it will be observed that we can read in it a supernatural as well as a natural conception of our Divine Lord. In verse 18, “*Now the birth of Christ was in this wise : when His mother Mary was espoused to Joseph, when they had not come together, she was found with child from the Holy Ghost.*” Therefore, the conception had already come—and through the Holy Ghost—when Mary was espoused to Joseph.

In verse 19, “*But Joseph, her husband, because he was a just man, was unwilling to expose Mary, and he was minded that he would quietly put her away.*” Why did his justice make him unwilling to expose her, and move him to put her away ? Because he saw that the conception had already taken place, and he knew not how.

In verse 20, “*While he was meditating on these things, there appeared to him an angel of the Lord in a vision, who said to him : Joseph, son of David, fear not to take Mary*

thy wife, for that which will be born of her is of the Holy Ghost." Here we have plainly the supernatural conception.

Again, after reading in verse 21 the concluding words of the angel to St. Joseph, "She shall bear *thee* a Son, and thou shalt call His name Jesus," we read in verses 22 and 23, that this happened that there might be fulfilled what was spoken by the Lord in Isaiah the Prophet, who said, "Behold a *virgin* shall conceive, and shall bear a Son," &c. And following on this supernatural account, and as if in conformity with it, we read in verses 24 and 25, that "when Joseph arose from his sleep, he did as the angel commanded him, and took his wife, and she bore *him* a Son, and he called His name Jesus." But more than that; in verse 16, where we are told that "Joseph begat Jesus," it is Joseph "to whom was espoused Mary the *virgin*." And it is important to bear in mind that the Lewis Codex gives the epithet "virgin" to the spouse of Joseph against the Vulgate and every Greek version. In this particular, at any rate, it is ultra-orthodox.

Now, taking the Matthæan genealogy as the Lewis version presents it, if we pin ourselves to the clear-cut alternative, that, having been originally heterodox, it was sought to make it orthodox; or that, having been originally orthodox, it was sought to make it heterodox, we are perforce driven to think those who framed it fools. If it was formed by heretics on set purpose, they certainly had not the wisdom of serpents; they were bad promoters of a bad cause. Who indeed with the cunning of an oriental heretic, would set about corrupting the genuine text in the Ebionite or adoptionist interest, and would yet allow so many passages in favour of Christ's supernatural conception to pass untouched? If, on the other hand, it was expressly meant to correct a heterodox Syriac version, those who undertook the correction would hardly allow so much in favour of Christ's natural conception to remain in their work. Mr. Harris writes: "We see the Gospel either in the process of formation as the sources are gradually combined until they reach their final orthodox form, or in the process of primitive contamination under the influence of the earliest

pervverting hands.”¹ Either, of course, might hope to win the other over gradually to their side; but not certainly by the impossible process of “gradually” changing the meaning of a passage towards the fulness of their own teaching. It would be drawing cunning too fine for common sense. The meaning of a passage is an indivisible unity; to make it pass through a gradual change is to make nonsense. In painting, one colour may be gradually shaded into another, till black takes the place of white, or white takes the place of black; but to try it on in doctrine would be more like the military tactics of Captain Bobadil than the astuteness of an Eastern theologian. I have written this on the supposition that the apparently unorthodox readings in verses 16, 21, and 25, are really unorthodox. Whether they can be taken in an orthodox sense, will be considered presently.

Besides the criticisms to which reference has already been made, it will be well to note the following, which have appeared in England. A letter to *The Guardian*,² by F. C. Burkitt; *The Academy*,³ by F. C. Badham,⁴ by Fred. C. Connybeare,⁵ by R. H. Charles,⁶ by Willoughby C. Allen;⁶ two letters to *The Tablet*,⁷ which, I think, grasp the subject more definitely than any of the above. Each writer has offered a solution of his own; but they may be classified into those who see an inconsistency in the narrative—Messrs. Harris and Charles; and those who think it can be explained into consistency throughout—Messrs. Connybeare, Badham, Allen, and the writer in *The Tablet*. Mr. Burkitt deals with the age and origin of the manuscript only. Mr. Charles writes:—

“In vs. 17, we have exactly what one would expect *a priori* to find in a genealogy of Joseph. By this reading every difficulty of exegesis is removed. If this text is the primitive one, it makes

¹ *The Contemporary Review*, Nov. 1891, page 698.

² October 31st, 1891.

³ November 17th and December 15th.

⁴ November 17th.

⁵ December 1st.

⁶ December 15th.

⁷ December 29th, 1894, and January 5th, 1895.

verses 1-17 a consistent whole, and supplies us with an Ebionitic genealogy of Jesus, which represents Him as the natural son of Joseph. Before pursuing this question further, we might turn aside for a moment to remark that the idea of Jesus' natural descent from Joseph could not possibly have been in the mind of the writer of verses 18-25. This is clear from verse 19. Hence we reject, on internal and external grounds, the Ebionitic readings in verses 18-25 in the Syriac manuscript, as due to wilful corruption of the text. Here, then, in this chapter—if for a moment we may assume the text of verse 16 to be primitive—we have two distinct documents confronting each other: the former representing Jesus as the natural offspring of Joseph; the latter representing His birth as distinctly of a superhuman nature."

He thinks, then, that verses 1-17 were not in the original text of St. Matthew's Gospel, that they are an Ebionitic interpolation, and that they were incorporated in the Greek manuscripts about A.D. 170; that verses 18-25 belong to the original text; and that, therefore, the genuine Gospel of St. Matthew began with verse 18. It is not easy to keep one's head over water amidst the fluctuations of critics; the part which Mr. Charles labels as genuine, the Tübingen rejected as interpolated; and conversely. Besides an internal evidence, which may be set aside as having no other ground than the assumption of what he wants to prove, he draws his conclusion from these external reasons:—that Tatian, in his *Diatessarōn*, and St. Justin, in his *Apology* and *Dialogues*, do not refer to verses 1-17; that some Irish manuscripts place the initial letter of the Gospel at verse 18. But, it does not appear why Tatian should refer to the genealogy. His scope was to arrange a harmony of the Gospels. We have similar works of modern writers, and if we wanted to look for a genealogy, who would think of searching such a book for it? St. Justin's writings I have not read; but from a very exhaustive work on his life and writings, I find that the main difficulty proposed to him in his Dialogue with Trypho the Jew, was: "Show me that Christ as God existed before all ages; that He became man, and that He was not begotten humanly" (καὶ ὅτι οὐκ ἄνθρωπος ἐξ ἀνθρώπου, *Dial.* 18).¹

¹ *Vita e dottrina di San Giustino, Filosofo e Martire*. Per Emidio Ruggieri, Roma, 1862.

Here the human genealogy, so far from having been opportune for St. Justin, was precisely what he should keep behind; his opponent knew of that genealogy only too well already. So much for his *Dialogue*. His *Apology* was dedicated to the Emperor Antoninus Pius, and was written to defend the doctrines and practices of Christians against the accusations of the Jews. What useful purpose could the genealogy serve in that? All who admitted that Christ was not a myth should know that at least He was a man; and what could it be to the Gentiles what His genealogy was? Again, the Ebionites, so far from interpolating the genealogy, omitted all the first chapter of St. Matthew from their Gospels. They recognised Christ as a mere man, and therefore denied His virginal birth. It served their purpose to reject the account of the latter; and as it comes after the genealogy, they let both go together.

Mr. Charles insists on the fact that some Irish manuscripts have the initial letter of the Gospel at verse 18. It is true also that they have the words "Incipit Evangelium" and "genealogia hucusque, incipit Evangelium" in the margin at verse 18. But, then, this latter suggests the solution. The scribe wanted to divide the genealogy or introductory part from the body of the Gospel, which was better adapted for liturgical use. Moreover, the manner in which verse 18 opens reveals a logical connection with a preceding premises. It proceeds as if the Evangelist, having given the genealogy, goes on to explain the nature of it. As Mr. Connybeare puts it—"Verse 18 harps back to verse 1." He says that "in the genealogy we have exactly what we should expect in a genealogy of Joseph." He supposes that as the genealogy of Joseph was natural, the genealogy of Jesus should follow on the same plan. He evidently went to the passage preoccupied with the conviction that it teaches the natural birth of Christ; and instead of gleanings that from the Gospel, as he should, he corrected the Gospel from it. He says, that "the idea of Christ's natural descent from Joseph could not possibly have been in the mind of the writer of verses 18-25." Neither should we think it to have been in the mind of the writer of verses 1-17, if we

read them together with the former. Of course, that cannot be done, if we begin by rejecting them as an Ebionitic interpolation. But that is what Mr. Charles does, and without any justifying motive.

Mr. Connybeare considers the Syriac version to have been originally heterodox ; that it was gradually corrected into an orthodox form ; that whilst other Syriac recensions were cleared of such doubtfully orthodox phrases as appear in verses 16, 21, and 25, these were left untouched in the Lewis manuscript. But, then, how is the naturalistic account in verses 16, 21, and 25 to be reconciled with the supernaturalistic in verses 18-20 and 22-23 ? He thinks it can be done by an appeal to Jewish philosophy. He writes : " The Jews in the time of Christ deemed it possible and natural for a child to be conceived of the Holy Ghost, and yet at the same time to be begotten in the ordinary way. The two processes lay in different spheres. The one gave his soul or reason, which is a gift of the Divine Spirit ; the other process gave his flesh, blood, and the faculty of sense." And having called a passage from Philo to witness, he proceeds :—

" In the terms of such a philosophy as this, a woman might be said to conceive her child of the Holy Ghost in respect of its soul, which is an ἀπὸ πνεύματος θεοῦ λόγος or *iôr*, a spark thrown off by the Divine Reason or Word. At the same time she would conceive it in respect of its flesh, blood, and sensuous faculty (*σάρκα*), in the natural manner through intercourse with a human husband."

But then the complaint of St. Joseph, that Mary was with child beforehand, excludes human intercourse. To this Mr. Connybeare finds an answer also in philosophy. He continues :—

" So it is that the angel assures St. Joseph that Mary has conceived the future Messiah of the Holy Spirit ; and yet in the same breath bids him take his wife to himself, and procreate the Messiah in the usual way. To the mind of Philo and his contemporaries, there was nothing in such a command that was inconsistent or irreligious . . . We are obliged to admit that the original purport of the story was to represent Mary as owing the soul of the Messiah to the Holy Spirit, and His flesh to the

natural human intercourse. The account of Matthew, 18-25, must be explained by help of the Jewish theosophy current at the time."

Now, according to this philosophy, there was nothing in the manner of our Divine Lord's birth that had not happened at the conception of every babe that came under Herod's decree; nothing supernatural. What I have quoted from Mr. Connybeare might have been written, every word of it, by an Ebionite. He says that the primitive heterodox version of the Syriac was made orthodox. His explanation would reduce it to the heterodox again; in the light of it, Christ was born into this world a mere man. Again, why did St. Joseph think of putting her away privately? What was the ground of his fear which the angel came to dispel? Mr. Connybeare gets rid of the difficulty by saying that "in these verses we have a gloss of carnally-minded persons who were too dull to comprehend the import of the purely spiritual statement that Mary had conceived of the Holy Ghost." But if Jewish theosophy be applicable in the case, those "carnally-minded persons" might have managed the matter better.

Again, in verse 16, Mary is called "virgin." How does that not exclude St. Joseph from any part in the generation of Christ? As Mr. Connybeare went back to Jewish philosophy for an explanation of the other difficulty, so he goes back to the customs of the early Church to find a solution for this. He says that in the first ages the title of virgin was given, not only to the woman who never married, but also to the widow who, instead of flying to a second marriage, consecrated the rest of her life to pious deeds. He thinks he finds grounds for that in certain expressions of St. Ignatius Martyr, who in a letter to the faithful of Smyrna sends his salutation to the "families of my brethren, also to the *virgins called widows*;" of St. Clement of Alexandria, who speaks of widows regaining their virginity by continence; of Tertullian, who calls that a *second virginity* which is preserved in voluntary widowhood. But it is quite clear that these call widows virgins, merely as an appreciative recognition of their piety. In special cases, such as when reference

was made to what was known in early Christian discipline as a *viduatus*, to which virgins were often admitted with widows, all might be called virgins. But the appellation was never general. When it was sought to introduce the custom into Africa, Tertullian took occasion to protest against what he called that miracle or monster—a *virgo vidua*.

Mr. Badham explains the consistency in another way. Unlike Mr. Conybeare's, the miraculous is an element in his method ; but it comes in after a fashion that makes his solution appear to the mind of Mr. Simcox "just as probable and just as edifying" as the other. He admits Joseph's physical fatherhood, but says that "his instrumentality was unconscious ;" "that by Divine interposition the necessity for intercourse with man was obviated ; and, therefore, the conception being due not to the volition of man, but of God, her child was God's Son." He quotes from a work which he had already published, in which he wrote, "The narratives of virgin-birth do not necessarily exclude St. Joseph altogether. It is only stated that Christ's birth was not due to any action or volition of His mother's husband ;" and he thinks that "this tentative conclusion is now pressed home with irresistible cogency by the readings of the old Syriac." Undoubtedly, it might have been so, just as our Divine Lord might have become incarnate without a mother ; but was it so ? Mr. Badham may well be excused for finding in the Lewis Gospels a confirmation of what he had been already propounding. Yet he need not be too anxious that the theory should live, since it is not his own. I understand that it was born in the brain of an Italian critic, and it afterwards appeared in the pages of Strauss.

Let us now see what other explanation may be offered, taking the narrative as consistent throughout. From an analysis of the narrative as it stands, it seems that we must stand by the supernatural account of our Divine Lord's birth. That cannot be explained away ; it runs through the web and woof of the whole narrative from verse 16 to 25. It remains, then, to explain those phrases suggestive

of a natural birth into it. That must be done, either by showing that they should read otherwise than they appear; or, taking them for what they appear, by attaching a meaning to them which, whilst it preserves the fatherhood of Joseph as set forth by them, guards also the supernatural birth of Christ. For the former, let us consider verse 16. It reads thus in the Lewis text :—“*Jacob awuled le-Joseph Joseph da-Mekira hewat leh Mariam betultha. Awuled le-Jesu de-Methchera Mesicha—Jacob begat Joseph, Joseph to whom was espoused the Virgin Mary. Begat Jesus who is called Christ.*” On the face of it, *Joseph* is nominative to *awuled* (begat). But, then, there is a stop just before *awuled*, which would seem to preclude that; and if the suggestion made by Mrs. Gibson in a letter to the *Times*, that a *th* should have come after *d* as the final letter of *awuled*, or that it is there but has disappeared in the palimpsest, we should have the feminine form of the verb, which would call for *Mary* as its nominative instead of *Joseph*. The verb is not the one which is ordinarily used of a woman, but there are not wanting instances where it has been used. Also, verse 25 would become distinctly orthodox by reading *loh* instead of *leh*; for which change only the presence of a diacritical point is wanted. May not this be hidden in the palimpsest also? And these changes appear the less unreasonable, when we recollect that verses 16 and 25 are probably otherwise corrupt, owing to the presence of “*virgin*” in the former, and to the absence of “*she knew him not until*” in the latter. At the same time, the apparently unorthodox phrases occurring in the three verses is a coincidence which can hardly be got over by these grammatical conjectures. Hence, following the writer in *The Tablet*, let us take the text as it stands, and see how those verses which contain the fatherhood of Joseph may be reconciled with the virginal birth of Christ.

Genealogy amongst the Jews was reckoned in two ways—according to nature, as in the case of physical generation, and according to law, as, when a man died childless his brother was obliged to marry his widow, and the issue of that marriage was accounted to the deceased, took his name,

and inherited his property. It was not the custom amongst the Jews to place females in the direct line of genealogies; they traced their genealogies through the male line. Hence, when a line ended with a woman, instead of naming her in the genealogical line, they named her husband as the son of her father. Hence, with the Jews, the word son was used in two senses—one to signify the son properly so called, and the other the legal son. But, because Christ did not come in a human way, St. Matthew names Mary as His mother, although he traces the rest of the genealogy through men only. The prophecies should be fulfilled in the birth of Christ, in order that the Jews should believe Him to be the Messiah; *i.e.*, He should be a descendant of Abraham. The readings in St. Matthew (verses 16, 21, and 25), of the Lewis Gospels may be due to a desire of propitiating the Jews or those Christians of Jewish tendencies, by tracing the genealogy of Christ through Joseph. Thus the legal fatherhood of Joseph would have been established, and the prophecies would have been fulfilled to the satisfaction of the Jews, whilst the virginal birth of Christ was secured by the context.

M. O'R.

THE ABBEY OF ST. FRANCIS, GALWAY

SAINT STEPHEN'S Island was, perhaps, the most privileged and historic district in the ancient City of the Tribes. Yet there are few who recognise it now. Its privileges are of the past, and forgotten with its name; and its monastery, its historic church, its rich chapels, and gorgeous mausoleums, have passed away, leaving scarcely a trace behind. A court of law, a convent of our Lady of Mercy, and the modern church of the Franciscan Fathers, with other structures of less interest, occupy St. Stephen's Island in our day; and the centuries, which have made the island from which the towers of Westminster cast their shadows

on the Thames, an integral part of the great City of London have also made St. Stephen's Island an integral part of the town of Galway, and destroyed the evidences of its former isolation.

At the close of the thirteenth century it stood just outside the city walls: and so, even in later years, when a more extended municipal boundary placed it within the city walls, it was permitted to ignore the authority of the Mayor with "all his works and pomps." He divested himself of the insignia of his office, before presuming to enter the privileged precincts of St. Stephen's Island. Seven centuries ago the splendid monastery of the Franciscans had arisen from its foundations in St. Stephen's Island, with its glorious church, worthy of the munificence of men who were even then justly regarded as the most powerful subjects of the British Crown. Bold and daring, the De Burgos grasped vast possessions in the west, south, and north, and held them by the right of their own good swords, and with such additional right as the shadowy grants of English kings might confer. But whether as Lords of Connaught or Earls of Ulster, there was a grandeur about the religious foundations of the De Burgo's, and a largeness in their generous endowments, which compared favourably with those of the most Catholic of our native princes; and the monastic establishment founded and endowed by Sir William Leigh De Burgo, on St. Stephen's Island, compared most favourably with those of his race in any other part of Ireland. It was founded at the close of the thirteenth century, A.D. 1296; a year memorable in our annals for the "spoiling" of much "ecclesiastical as lay" property. The noble founder was nephew of Walter, Earl of Ulster, and for a period, Lord Warden of Ireland. The Burkes at the period were recognised, not without a struggle, as feudal Lords of Dungallive, and now that they had raised the strong fortifications that were to give security to its inhabitants, and placed its people under a certain form of municipal law, they were able to give attention to its religious needs also.

The Church of St. Nicholas had not yet been founded, and Mr. Hardiman assures us that "a small chapel," which

occupied its future site, "was the only place of worship belonging to the settlers." No doubt the church of the Knights Templars stood close by; but it was soon to be suppressed; and St. Mary's on the Hill, outside the town on the west, was either then abandoned, or about to be abandoned by its nuns. Such the inadequate provisions existing for the spiritual needs of the town, when Sir William De Burgo established his monastery there for the children of St. Francis of Assisi.

It would be difficult to select a finer site. The low-lying shores of the Corrib extended northward. The hills that extended far to the northwest indicated the wilds of Iar Connaught, while the waters of the Corrib rushed along the foaming rapids to the ocean by the grounds of the monastery. And the great ocean spread far in the sheltered bay to the east and south. "The illustrious founder spared no expense," we are told, "to render the monastery one of the finest in Ireland; and, indeed, the spacious dimensions of the church, the rich marble of which it was constructed, and the splendour of its altars, were so many irrefragable evidences of the piety and taste of the noble De Burgh." He lived to see it solemnly consecrated, and when dying ordered that his remains should be laid in the gorgeous monument which he caused to be built for himself and his posterity under the shadow of the grand altar. The generous founder did not forget to make suitable provisions for the maintenance of his Franciscans. He conferred upon them tithes of certain lands adjoining the town. He erected flour mills for their maintenance; and, furthermore, he arranged that they should have abundant supplies from the teeming fisheries of the river.

Father Mooney enters with relish into the details of this interesting and valuable provision for the convent's support. "That our friars should never lack fish," he says, "he ordained that on every Wednesday they should be supplied with one salmon out of the great weir; and on the same day with one out of the hand net, and with all the eels that might be taken in one day in each week out of the many eel weirs on the river."

After having witnessed the dedication of the monastery, Sir William Leigh De Burgo died on the 12th February, 1324; and was reverently laid in the resting-place of his choice, "beneath the shadow of the high altar," in the church which he had founded. The influence of his example remained, and raised up many benefactors to the monastery. Father Mooney adds, with pardonable pride, "Galway monastery had as many benefactors as any other house of our Order in Ireland; for, indeed, the inhabitants of that ancient city loved our habit, and never tired of contributing to the maintenance of our brethren." A record of the endowments to the monastery was long preserved.

Amongst its many benefactors the name of Edward Philibyn, "a wealthy merchant," receives special notice. The dormitory of the monastery was rebuilt by him in the year 1492. In the year 1538 John French "erected the great chapel on the south side of the Abbey," in honour of God, and St. Francis, "and for the good estate of his own soule." He was the same who had erected the north aisle of the collegiate church. The good citizens loved its altars and its sanctuaries. Indeed it is gratifying to be able to record that a striking growth of practical piety on the part of the people, was the outcome of this esteem in which the religious foundation was regarded. A religious practice sprung up then, which acquired all the sanction of general custom, according to which the young and the old of almost every age and sex repaired to the Church each evening at sundown to offer its homage before its altars, and pour out there the perfume of their holy prayers. And as they loved it in life, so too they sought the privilege of having the remains of their beloved dead rest within its walls. Hence the beautiful mausoleums of the noble and wealthy of the town and district were to be found there. The De Burgos were laid there, side by side with the O'Flaherties, the Lynches, and the Fitzstephenses.

When referring to their beautiful monuments, Father Mooney finds it difficult to restrain his enthusiasm. "As for the tombs of the distinguished denizens of Galway and its neighbourhood, who had selected our church for their

last resting-place, let it suffice to say that they are very numerous and splendid productions of the sculptor's chisel, exquisitely wrought, rich in heraldry and pompous epitaphs, recording many a high achievement on the battle-field, in the senate, and in the mart."

Amongst the monuments of the illustrious dead in the Franciscan church at Galway, there was one of very special interest. But its interest did not arise from the richness of its marbles, or the skill of the sculptor's art. It needed neither "florid prose nor honied lies of rhyme" to perpetuate the fame of the great man who lay at rest within its shelter. It was the simple tomb of Maurice O'Fihely, Archbishop of Tuam, a man of European fame, to whom the learned world of his age loved to refer under the flattering title of "*Flos Mundi*." But Maurice "*De Portu*," as he was also styled, made it his chiefest ambition to be a faithful son of St. Francis, while astonishing the learned of Italy and of Europe by the depth and brilliancy of his writings. In the month of May, 1513, he was laid to rest in the church of his brethren at Galway, on the south side of the choir. When Archdall wrote, the "humble monument under which he lay" was still pointed out. It was no wonder that this humble monument should derive a lasting interest from the lustre of his name. Though the place of his birth was for a considerable time a subject of interesting controversy, there can be little doubt that the honour belongs to the western province. Few will doubt the accuracy of Dr. Lynch, who tells us, on the authority of John De Burgo, Archbishop of Tuam, that O'Fihely was a native of the diocese of Clonfert. It is noteworthy that two of O'Fihely's illustrious successors in the see of Tuam were also laid to rest in the same grave; namely, Thomas O'Mullally and Christopher Bodkin.

But the storm clouds were gathering quickly over the West, and when the storm burst at last, in 1570, it swept with modified violence over the privileged island of St. Stephen. The monastery was dissolved by Royal enactment, and its possessions transferred in part to the Corporation. "The convent and church were assigned to an individual who, pretending to have adopted the doctrine

of the 'Anglican Religion' in order to accommodate himself to the times, contrived, withal, to do great service to our brotherhood when they were banished from their ancient precincts." We owe the narrative of this pious fraud to Father Mooney. But he does not disclose the name of its perpetrator, who, whatever his motives may have been showed himself a man of great courage and unselfishness, considering the circumstances of the times. He insisted on the punctual payment of the tithes, endowments, and other revenues of the convent, only to hand them over privately to the fathers, who were meantime obliged to occupy a private residence in town.

It was not in the nature of things that such protection could be perpetuated. In 1603, we find that his majesty, James I. conferred the Franciscan monastery at Galway on Sir George Carew and his heirs for ever. Pretexts were flung to the winds, and the church was openly desecrated. Lawyers and their minions did not hesitate to occupy the sanctuary and choir; witnesses gave their evidence from the pulpit; and, to make the profanation more complete, "a bloated judge" occupied the very altar. Well, indeed, may we sympathize with the pious horror of Father Mooney who, as an eyewitness, tells us of this sad scene. "Henceforward," he says, "our venerable church was turned into a profane court-house, where judges appointed by Chichester, the Lord deputy, held assizes for town and country. Alas! it was heart-rending to witness such desecration, and the tears fell fast and hot from my eyes when, on entering the holy edifice, I found it crowded with litigants, the pulpit turned into a witness-box, the choir and chancel adapted to accommodate a multitude of noisy lawyers; and, worst of all, the grand altar transformed into a bench for a bloated judge." Hitherto English law was practically unknown in the western province, yet these were the circumstances under which it was made to supersede the Brehon code. How natural it was, that a Catholic people should, under those circumstances, distrust the law, and hold its administrators in abhorrence.

But the exclusion of the Franciscans from their ancient

house on St. Stephen's island, was not yet final. After little more than a quarter of a century, we find them back again in their venerable home, from the house in the city which Father Maurice Ultan had hired for them; and we shall allow recorded events to indicate their presence there, as we cannot give the exact date of their return.

At the opening of the confederate movement, we see once more a noble assertion of Catholic claims, on which Europe looked with wonder and approval. In 1642 we find the people of Galway electing Oliver Martin, a Catholic, as mayor of their city. The choice is all the more noteworthy, as he was away at the time of his election, residing in the ancient castle of Dungorie, at Kinvarra. The election was entirely without his knowledge; and so little did he ambition the honour of the office, that he accepted it only at the solicitation of many "honourable persons." His election gave general satisfaction; yet the public must have been well aware of his strong Catholic feelings. But if any doubt existed on this subject, it must have been quickly removed by his active interest in the restoration and improvement of the church of St. Francis. The erection of a chapel in the Abbey was one of the many religious works to which he generously devoted his wealth. Several other improvements were effected in the church. Amongst others, we are told, that the "tomb of the founder was restored and beautified." And once more we find the Catholic ceremonial observed within its walls in all its pomp and splendour. "High Mass was celebrated within the Abbey," for the first time since its suppression on the 25th June, 1643, when a discourse, suited to the solemnity and importance of the occasion, was delivered by Father Valentine Brown, the Superior of the house. And the Franciscan fathers might be seen once more in the city, clad in the poor brown habit of their Order, "which the people loved." But, alas! within a short decade of years, we witness all the hopes which the confederate movement called forth, buried beneath the ruins of the nation; and over the devoted City of the Tribes, the rigour of persecution rolled like a raging and consuming fire. The beauty of

the ancient house of the Franciscans excited at once the special hatred and cupidity of the persecutors. The fathers were banished. In after years, far away from their beloved monastery at Galway, men spoke in Prague, with deep respect of the learning of Father Francis Burke, and through Europe of the names of Franciscus a Galvia and Stephanus a Galvia, who are still remembered for their learned works at St. Isidore's, at Rome. The church and monastery were seized by the plunderers. The sacred vessels were desecrated as drinking-cups by the profligate soldiers. The sacred vestments were turned to profane uses. The statues of the saints, and particularly those of the Blessed Virgin, were broken or burned. The rich marbles of the altars and the monuments were torn down or shipped to England. But the most beautiful and costly of the mausoleums within the sacred walls was that of Sir Peter French. Its rich sculpture, relieved by a profusion of gold, attracted the cupidity of Stubbers, the military governor. Having selected a portion for a mantle-piece in his residence, he sold the remainder in the English market for a considerable price. But this was not all. The plunderers of the church not merely tore down the monuments, but they tore the coffins open in order to plunder the dead. And, as the manuscript Annals of the Order record, "the monuments were left wide open for the dogs to drag out and eat the corpses interred there." Five years later the convent buildings were all destroyed. Its desecrated church alone remained to be again utilized as a public court of English law. Referring to it in the year 1690, Allemande speaks of it as "a very large and noble structure then almost entire, and serving for a Court of Judicature." But this was subsequently destroyed, and a modern Law Court erected on its site.

The fidelity of the fathers in clinging to the old spot, in the face of the gravest dangers, deserves all praise. In 1781 they availed themselves of the dawn of comparative toleration, and laid the foundations of their present church, as close as possible to the site on which Sir William Leigh De Burgo had originally built their monastery and church.

J. FAHEY, D.D.,

SHALL-AND-WILL-IANA—(*concluded*)VI. IS THE PRESENT USE OF *SHALL* AND *WILL* ABSOLUTELY FIXED?

AS the idiomatic use of *Shall* and *Will* is not founded upon any fixed and immutable principle of the language, but is the result of gradual growth and development, we may naturally expect that it will be subject to changes in the future, as it has been in the past. A careful reader will be able to detect traces of such changes, even since the present idiom was fairly established in its more leading features. Thus, for example, in replying to a request, or an invitation, or a command, we must now say, *I will*, and not, *I shall*, though it was quite common to say, *I shall*, in Shakespeare's time, and even later. Take, for instance, the following passages.

King Henry. Collect them all together at my tent ;
I'll be before thee.

Erpingham. I *shall* do't my lord.
Henry V.

Cæsar. Our will is Anthony be took alive ;
Make it so known.

Agrippa. Cæsar, I *shall*.
Antony and Cleopatra.

Lucius. Good Servilius, will you befriend me so far, as to
use my own words to him ?

Servilius. Yes, sir, I *shall*.
Timon of Athens.

Kitely. Fail not to send me word.
Cash. I *shall* not, sir,
BEN JONSON, *Every Man in his Humour*.

Bobadil. While you live, avoid this prolixity.
Matthew. I *shall*, sir.
BEN JONSON, *Every Man in his Humour*.

No doubt, in these examples, *I shall*, is perfectly good English, but at the present day we shrink from using it, apparently through a feeling of courtesy. When invited or

requested, or directed to do something, courtesy and respect for the person addressing us, require that we should not merely express the bare fact that we shall do it, but also that we should express our readiness and willingness to do it. Therefore we must say, not I *shall*, but I *will*.

It is a curious fact that many Irish servant girls, at the present day, in reply to a request, say, I *shall*, sir; and this is often put down, by English writers, as a peculiar feature of the Irish idiom. If it were really a part of the Irish idiom, it would only be another example of what we so often find, that what are considered Irish peculiarities are, in fact, pure Shakesperian English, whereas the corresponding forms used in England are only a modern development, not to say corruption. But I believe that this particular phrase is no part of the Irish idiom. As I explained, in an earlier paper, there is no *shall* in the Irish idiom, strictly so called. The explanation seems rather to be, that these good servant maids, on an occasion of some ceremony, wish to use a word which they never use in familiar discourse, and which they suppose, in their simplicity, must be, on that account, more polite, and more suited to the occasion.

Again, we find very commonly in Shakespeare, and in other writers of his time, a peculiar use of *shall*, which has lasted down to our own days, but which, I think, is now disappearing. I will give a few examples.

You *shall* mark
Many a duteous and knee-crooking slave,
That, doting on his own obsequious bondage,
Wears out his time. Whip me such honest knaves.
Othello.

An't please you to go up, sir, you *shall* find him with two cushions under his head, and his cloak wrapt about him, as though he had neither won or lost.

BEN JONSON, *Every Man in his Humour.*

A man *shall* see, where there is a house full of children, one or two of the eldest respected, and the youngest made wantons.

BACON, *Essay on Parents and Children.*

It appeareth in nothing more, that atheism is rather in the lip than in the heart of man, than by this, that atheists will be

ever talking of that their opinion, as if they fainted in themselves, and would be glad to be strengthened by the consent of others; nay more, you *shall* have atheists strive to get disciples, as it fareth with other sects; and, which is most of all, you *shall* have them that will suffer for atheism, and not recant; whereas, if they did truly think that there were no such thing as God, why should they trouble themselves?

BACON. *Essay on Atheism.*

The idea inherent in this form of expression, seems to be that the speaker gives an assurance or guarantee that the event will turn out as he describes: and thus feels justified in using *shall*, in the second and third persons, as if the event depended on his own will. But whatever the explanation may be, the form was once very common, and seems to be gradually dying out. It is frequently used by Charles Lamb, occasionally by Thackeray, and very rarely, I think, by writers of the present day.

But passing away from these more subtle refinements of idiom, there are reasons for believing that the present English use of *Shall* and *Will*, is not destined to last, even in its more important features. The English language is spoken over a great part of the civilized world, and the idiomatic use of *Shall* and *Will* is possessed, in its fulness, by Englishmen alone. The influence of Irishmen, Scotchmen, Americans, and Australians, will be felt more and more every day; and this very subtle and capricious idiom will hardly be able to withstand the opposing force of so many nationalities, which have never accepted it, or even understood it, in the past, and are never likely to understand it, or accept it, in the future.

I shall be told, perhaps, that whatever may be said of the masses of the people, the educated classes in all English-speaking countries, will take their idiom from England, and will, therefore adopt the English use of *Shall* and *Will*. That they ought to adopt the English idiom, when they adopt the English language, I will not deny; but they have not done it hitherto, in fact, and why should we expect that they will do it in the future? It would be a complete illusion to suppose that the educated classes

in Ireland, for example, use *Shall* and *Will* according to the English idiom, unless you exclude from the educated classes, authors, barristers, doctors, judges, clergymen of all denominations, and university professors.

It would be more correct to say, I think, that the aristocratic classes, in Ireland, conform to the English idiom. They have received their education, for the most part, in England, and they live in close contact with English society; and thus, they acquire and retain, by a sort of instinct, the English use of *Shall* and *Will*. But the educated classes, as such, have no influence of that kind, to guide and control them. They acquire, from their education and from reading, a certain tincture of the English idiom; while, on the other hand, from habitual contact with the people, they are inevitably drawn more or less, into the usage that prevails around them; and thus the actual language of their every day life, whether written or spoken, exhibits a curious mixture of the two.

Something of the same kind is probably to be found in Scotland, in America, and in Australia; and it seems to me that the ever-increasing influence of so large a body of educated people, all speaking and writing the English language, must in the end prove fatal to so subtle, and delicate, and I think I may say capricious, an idiom, as the present English use of *Shall* and *Will*.

But there is another very special influence at work, in the same direction, in the very heart of England itself: I mean the influence of the large number of Irish writers engaged on the London press. Mr. Labouchere said, not long ago, in a joking way, in the House of Commons, that several of the leading London newspapers were almost entirely manned by Irishmen, "only one or two Englishmen being kept on the premises, to look after the *shalls* and *wills*."

It would seem, however, that these faithful guardians of the English idiom sometimes slumber at their post; and the frequent misuse of *shall* and *will* in the London press of the present day, is a matter of common observation. Take, for instance, the following passage from a London

evening newspaper of light and leading, as far back as September 3, 1892, in an article headed: How it feels to die, by one who has tried it. "I was taken out stone-dead. Unless extreme remedies had been applied, I *would* have remained stone-dead till the present moment."

The barriers being once broken down, the rush of the incoming tide is likely to go on increasing in strength, until the complicated structure of the present idiom will have crumbled to pieces, and the use of *shall* and *will* entered on a new phase of development. Nevertheless, for the time of the present generation, the idiom, as it now exists, will probably continue to be the law; and this law must be observed by all who wish to speak and write the English language correctly.

VII.—CURIOSITIES OF SHALL AND WILL

"A reward *will* be given;" "*He shall* receive a reward." Though, in some respects, a considerable latitude is allowed, as we have seen, in the choice of *Shall* and *Will*, there are cases, on the other hand, in which a somewhat arbitrary distinction seems to be strictly observed. I was struck, many years ago, at observing, in the columns of the *Times* newspaper, that, in the advertisements for lost articles, if a reward is offered in one form, it is the uniform practice to use *shall*, while if it is offered in another form, *will* is always employed. Here are a few examples taken from a single copy of the paper.

If the cabman who, on the sixth instant, about 4 p.m., took up a lady, gentleman, and birds, from High Street, Notting Hill, will return an umbrella to 84, Cornwall Road, Westbourne Park, he *shall* receive five shillings reward.

Lost, an Isle of Wight diamond ring. Supposed to have fallen from a window in Mount Street. Whoever has found the same, and will take it to Messrs. Hogarth, 96, Mount Street, Grosvenor Square, *shall* be rewarded.

Lost, on 20th April, between Marshall and Snelgrove's, Oxford Street, and Torrington Square, a gold, gray, enamelled brooch; two names engraved at the back. Anyone taking the same to Plummer's News Agency, 46, Theobald's Road, Bloomsbury, *shall* be rewarded.

Lost, a brooch, on Friday, May 7th, between King's Cross, Oxford Street, and Edgware Road. A handsome reward *will* be given, on application to Messrs. Hindley, 134, Oxford Street.

Lost. Dropped, on Thursday evening, in Covent Garden Opera House, a valuable half-hoop diamond ring. If returned to Mr. Robert Dicker, jeweller, 8, Vigo Street, Regent Street, a handsome reward *will* be given.

Five Pounds Reward. The above reward *will* be given to any person who can give information where the registers of baptism of James Kerwick and Elizabeth Olswith, together with the registers of marriage of those parties, may be found.

It would be a needless refinement to seek for an elaborate explanation of a distinction like this. The one form, *He shall* receive a reward, is a promise; the other, *A reward will* be given, is a simple statement of the future fact. And the practice seems to be that, when the finder of the lost property is put in the nominative case, we are to use the form which conveys a promise; whereas, when the reward is put in the nominative case, we are to use the form which only states the future fact. Subtile reasons might be found in support of this distinction; and there might be rejoinders equally subtile. But, perhaps, it is best simply to say, that use has so decreed, *quem penes arbitrium est, et jus et norma loquendi*.

Is it true that no Englishman ever misuses Shall and Will? Dean Alford says, "I never knew an Englishman who misplaced *shall* and *will*; I hardly ever knew an Irishman or a Scotchman who did not misplace them sometimes."¹ Archbishop Whately is equally emphatic: "It is difficult," he says, "to define intelligibly to a foreigner the modern use of these two words, though throughout the whole of England no misuse of them can be observed, even amongst the lowest of the people,"² Lord Macaulay throws the statement into a rhetorical form, according to his wont;

¹ *The Queen's English*, p. 154.

² *English Synonyms*, p. 43.

but he confines it to the inhabitants of London. "Not one Londoner in ten thousand can lay down the rules for the proper use of *will* and *shall*. Yet not one Londoner in a million ever misplaces his *will* and *shall*. Doctor Robertson could, undoubtedly, have written a luminous dissertation on the use of those words. Yet, even in his latest work, he sometimes misplaced them ludicrously."¹ Cobbett, in his *English Grammar*, carries the same idea to the borders of extravagance. "The use of shall and will," he says, "is as well known to us all as the uses of our teeth and our noses; and to misapply them argues not only a deficiency in the reasoning faculty, but almost a deficiency in instinctive discrimination."

Perhaps Lord Coleridge, in the letter already quoted though speaking only for himself, has given the most judicious and accurate account of the condition in which most Englishmen find themselves, with regard to this curious idiom. "I have no claim whatever," he says, "to be an authority, and I have often been exceedingly puzzled myself as to what rule to lay down. I trust to the instinct of the moment; and having been brought up among a people who have the same instincts as I have, I dare say I appear to them, and therefore to myself, to speak correctly. But I was never taught any rule, and I can not pretend to give one to anyone else."

But is it strictly true to say that Englishmen, or even that educated Englishmen, never make a mistake in the use of *Shall* and *Will*? I will venture to give a few examples, in favour of the opposite view. Thackeray was an Englishman of Englishmen, a Londoner of Londoners; and yet he makes his favourite Becky Sharp, also thoroughly English, say to her husband: "Pitt and his little boy will die, and we *will* be Sir Rawdon and my lady." Again, Warrington says in *Pendennis*: "I *would* not be what I am, had I practised what I preach." In these passages, as it seems to me, we have two distinct violations of the modern idiom.

¹ *Essay on Lord Bacon; Critical and Historical Essays*, vol. ii., p. 200. Ed. 1854.

The following may, perhaps, be disputed, but I submit that they are at variance with the best usage of the present time.

He [Museum] knew that, according to the system pursued in France, where almost all promotion is given to the noblesse, he [Museum] never *would* advance in rank.

THACKERAY, *The Virginians*.

On such a subject, the Bishop of Oxford knew that he [the Bishop] *would* have a willing listener in the Prince.

SIR THEODORE MARTIN, *Life of the Prince Consort*.

Buckle believed in a future state, because it was intolerable to him to think that he *would* never meet his mother again.

J. A. FROUDE, *Frazer's Magazine*.

Even Macaulay himself has been charged with a violation of the modern idiom; and though the charge has been disputed, the very fact that *it is disputed* amongst Englishmen, shows that the right and the wrong use of *Shall* and *Will*, is not quite so settled in England as the writers above quoted would seem to imply. The passage in dispute runs as follows, and I leave it to the impartial judgment of my readers. "Had even a small number of my constituents hinted to me a wish that I *would* retire, I should have thought it my duty to comply with their wish." The question is, ought he to have said: Hinted a wish that I *should* retire.

Professor Edward Freeman. In the last place, as a curiosity in the use of *shall*, I would submit a well known passage from the writings of the late Edward A. Freeman, Regius Professor of Modern History in the University of Oxford. It is the passage in which he contrasts the ideal of an historian who wins the favour of the multitude, with that of an historian who duly fulfils the high functions of his office. The two ideals are commonly supposed to be drawn from life; the one picture giving the writer's view of his great contemporary, James Anthony Froude, the

other being inspired by the historical work of an eminent writer still living.

“ Let us pause, and see more narrowly how some reputations are formed. A man *shall* sit down, and profess to write the history of a period chosen at random, without the needful knowledge of times before and after the times chosen; he *shall* show in every page, perhaps actual indifference to truth, perhaps only a kind of physical incapacity to make an accurate statement; he *shall* go wrong on every opportunity of going wrong; if a man bore one name or title, he *shall* give him another; if a thing happened in one place, he *shall* say that it happened in another; he *shall* show in every page an ignorance absolutely grotesque of the laws, the customs, the language, of the times of which he is writing, of the geography of his own country and of every other. . . . Yet if he be master of a style which pleases some tastes, the tastes which delight in sneers and metaphors, in scraps of strange tongues, and in the newest improvements, which the newspapers have given to the language; above all, if he uses his gifts, such as they are, to set forth paradoxes at which common sense and morality revolt; then he *shall* be hailed as a master of history; volume after volume *shall* be received with the applause of raptured admirers, and even honest searchers after truth, if they have no means at their disposal for testing the accuracy of statements, *shall* be led away — and small blame to them — into the evil fortune of mistaking falsehood for truth.

“ And there *shall* be another man who, with an honest and good heart, *shall* give himself to record the tale of one of the great periods of his country's history; he *shall* choose a yet later time, a time whose understanding implies no slight knowledge of every century that went before it, and he *shall* not shrink from the long, perhaps weary, preparation which is needed for his immediate work; he *shall* not venture to grapple with the details of his chosen age, till he has fully mastered its relation to the ages before and the ages after it; he *shall* make himself master of all points of law and custom and language which may illustrate the work which he has in hand; and when he draws near to his immediate work he *shall* never shrink from labour, from searching, from journeying, from poring one day over a forgotten record, and the next day tracing a forgotten field of battle; he *shall* choose a controversial time, a time beset with disputes and prejudices on every side, and he *shall* so deal with it . . . that none can charge him with letting indolence or caprice or prejudice stand in the way of an honest desire to set forth the truth at any price. He *shall*, it may be, forbear to deck his tale, or feel no call to deck it, with the metaphors or the smartnesses of the novelist; but he *shall* tell it in clear and manly English, perhaps not tickling the

fancies of his readers, but being satisfied with appealing to their reason; and he *shall* do all this with but scant encouragement save from the few who are like-minded with himself; his volumes *shall* come forth, pair after pair, growing in value, as he feels himself surer on his ground, but drawing to himself only a small share of the applause and incense which wait on the steps of his rival.

"To the one with whom truth is nothing, or rather to whom truth is simply unattainable, fame *shall* come as to a favoured and spoiled child of fortune; to the other, to whom truth is everything, fame *shall* come only slowly and painfully, as he toils on with undaunted heart till men's eyes are at last taught to know the true light of day from the *ignis fatuus* that guides only to darkness."

I will not say that the use of *shall*, in this wonderful passage, is contrary to the modern idiom. But I think it is a form of the idiom which has almost become obsolete, and which is here carried to a length, and enforced with a persistence, for which it would be difficult to find a parallel in English literature. The idea seems to be, "Let me put a case;" and this idea dominates the whole passage. The conditions of the case are all determined by the will of the writer; and thus he can say: A man *shall* sit down and profess to write a history; he *shall* go wrong on every opportunity; he *shall* show ignorance on every page; and another man *shall* give himself, with honest heart, to a similar task; he *shall* never shrink from labour; he *shall* chose a controversial period, and he *shall* so deal with it that none can charge him with indolence, or caprice, or prejudice; and so forth.

But when we go further into detail, and come to the second part of each picture, the use of *shall* is, I think, open to dispute. Thus, for example, speaking of the historian according to the first ideal, the writer says: He *shall* be hailed as a master; volume after volume *shall* be received with applause; honest searchers after truth *shall* be led away. Here the writer is not putting a case in which the various incidents are determined by his will; but he is describing results which he greatly deploras. Hence the modern idiom would seem to require *will* and not *shall*. To defend this portion of the passage, we must suppose that

the writer having put his case, then assumes the role of a seer, and looking, as it were, at a vision spread out before him, uses the *prophetic shall* in describing the scene, like the wizard in Campbell's fine poem of *Lochiel*. Such flights may be allowed to a great master like Professor Freeman, but they can hardly be imitated with safety by ordinary mortals.

VII. *SHALL* AND *WILL* COMPARED WITH THE AUXILIARIES OF THE FUTURE TENSE IN GERMAN

It can hardly be denied that there is something complicated and capricious in the English use of *shall* and *will*. This is sufficiently evident from the fact, laid down by grammarians, that if we want to express a future event simply as future, we must change the auxiliary for the different persons, and conjugate it thus: I *shall*, thou *wilt*, he *will*; and again, if we want to represent the future event as depending on the will of the speaker, we must say: I *will*, thou *shalt*, he *shall*. This is certainly a caprice of usage for which it would be difficult to find a parallel in any other language.

The German language affords a very interesting and instructive standard of comparison. In German, there are three auxiliaries of the future tense: *werden*, *wollen*, and *sollen*. The first expresses simple futurity; the second, volition; the third, obligation. Thus, if we want to speak of a future event, simply as a future event, we use *werden* through all the persons; if we want to convey that a future event proceeds from the will of the subject of the verb, we use *wollen* through all the persons; and if we want to represent a future event as arising out of an obligation incumbent on the subject of the verb, we use *sollen* through all the persons.

The simplicity and completeness of this system will be made more apparent by examples. Ich *werde* zufrieden sein, du *wirst* zufrieden sein, er *wird* zufrieden sein; here the speaker expresses simple futurity. Ich *will* zu Hause gehen, du *willst* zu Hause gehen, er *will* zu Hause gehen; here he represents the future event as determined

by the will of the subject of the verb. Lastly, *Ich soll nicht stehlen, du sollst nicht stehlen, er soll nicht stehlen*; here he conveys the idea of an obligation incumbent on the subject of the verb.

Now, let us try to translate these three forms into English, and we shall soon recognise how imperfect and capricious the English idiom really is. In the first case, we must translate: I *shall* be content, thou *wilt* be content, he *will* be content. In the second case: I *will* go home, thou *wilt* go home, he *will* go home. But here, let it be observed, when the speaker says, I *will* go home, he conveys that the future event proceeds from his present will; whereas, when he says, Thou *wilt* go home, He *will* go home, the verb *will* does not express volition at all, but simple futurity. We say, in fact, He *will* go home, though we may know that he does it against his will; and thus we have the singular anomaly: He *will* go home *unwillingly*.

When we come to the third of the German forms, we encounter new difficulties. In the second person, *shall* gives the true meaning of *sollen*; but the English language has no future auxiliary that gives the exact sense of *sollen* in the first and third persons. We may translate, Du *sollst* nicht stehlen, Thou *shalt* not steal; but in the first and third persons, we must have recourse to a circumlocution, such as, I *am bound* not to steal, He *is bound* not to steal. The difference between the use of *shall* in the second person and the third person here, is very curious. *Thou shalt* not steal, is a command: I forbid you to steal. But, *He shall* not steal, is an undertaking or a promise: I will take care, and prevent him from stealing.

The German language has, in fact, three auxiliary verbs, to express three distinct conceptions, about a future event; and each auxiliary is used in its own proper sense throughout all the persons. In English, we have the same three conceptions, but we have only two auxiliary verbs to express them. I have long thought that the anomalies and imperfections of the English idiom have arisen, in great measure, from the unconscious effort, working through

many generations, to express these *three* distinct ideas by the aid of *two* auxiliary verbs.

If the English language had a neutral verb, like the German *werden*, to express simple futurity, then *shall* would probably have been reserved to express obligation, and *will* to express volition, in all three persons alike. But owing to the want of such a verb, *shall* and *will* have been forced, so to say, to divide its functions between them. And this has been so done that *shall* expresses simple futurity in the first person, *will* in the second and third. Then, in consequence of this new duty, thus assigned to *shall* and *will*, each has been shorn, in some degree, of the power to express the special idea inherent in itself. *Shall* has lost the power of expressing obligation, in the first person; and *will* has lost the power of expressing volition, in the second and third persons. Thus it would seem that all the anomalies of the English use of *Shall* and *Will* have sprung from the one radical defect, the want of a special verb to express the idea of simple futurity.

G. M.

FERGUSSON'S HISTORY OF ARCHITECTURE ¹

MR. FERGUSSON'S *History of Architecture in all Countries* is a book which, from its originality in conception, from its intrinsic merit, from the revisions by which it has been improved, and the well-nigh endless illustrations by which it has been enriched, has secured for itself the position of a classic in the special department of art-literature of which it treats. To subject such a book, at this date of its career, to the ordeal of ordinary criticism, were a work of supererogation. Its value is not uncertain,

¹ *A History of Architecture in all Countries, from the Earliest Times to the Present Day.* By James Fergusson, D.C.L., &c. In 5 Vols. Third Edition. Illustrated by upwards of 1,000 Plates. Edited by R. Phœnix Spiers, F.S.A., &c. London: John Murray, 1893.

its faults are not unknown. Such as it is, and susceptible as it may be to posthumous emendations at the hand of a competent editor, such will it remain. The genius, acumen, industry, and perseverance of the late Mr. Fergusson in architectural philosophic history are widely acknowledged, and need not be again insisted upon. His idiosyncracies and enthusiasms, his brilliant, if not always justly defensible theories, and his sometimes too rapid and exhaustive generalizations in print—these are now beyond the power of the author to restate, modify, or abandon, even if a reviewer be intellectually and artistically capable to discuss them. His very failures in judgment and errors in argument have been recognised by friend and foe alike. They have been, whether gradually in successive editions, or immediately by a single stroke of the pen, corrected where correction were permissible, suppressed where correction seemed impossible, or allowed to stand intact as a notable indication of the fact, that the great, the keen, the exact, are liable to fall, and occasionally do fall. But Mr. Fergusson herein differs from many another fellow-author. He is one of a limited number of those whose imperfections, in their results, are sometimes of greater worth than the common-place faultlessness of less able and less conscientious writers. His untenable theories are more suggestive, more instructive, and contain more matter for thought than the orthodox artistic platitudes of others. His great work is a rich store-house of architectural knowledge and criticism; and if his *History* be always over-concise in detail, and sometimes too theoretic in argument, the first objection could only be mended by a large increase in the already bulky proportion of the book; and the last could only be changed by changing the personality of the producer. It may be described in brief by a combination of the titles employed, or rejected, at different times for different portions of his work by the author himself, as an “Historical Handbook to the various styles of Architecture considered as a Fine Art.” This title may be rendered even more nearly descriptive by the prefix being added to it of “Philosophical”: for, though Mr. Fergusson be not the first philosophic writer on the

science of architecture, he may certainly be esteemed as the most capable historian who has taken so wide and varied a range of his subject, and has devoted himself so successfully to the elucidation of this side of his art studies.

In such a many-sided work elaborated and extended monographs on each successive style of architecture cannot be expected, or if they be expected, the expectation is doomed to disappointment. But, taking the *History* as it was designed, and as it has been developed and gradually been perfected, first by the author, and then by the editor, it is a monumental creation of combined talent and industry: and the editor, publisher, and printer alike—together with the memory of the author, if the phrase be allowed, of which the purport is obvious—are to be congratulated, and are hereby congratulated on the happy result of their several and composite labours on the unrivalled architectural work of a fourth and a master's hand. To this it may be added that the first two volumes of the *History*, which will ultimately be published in five volumes, have lately secured the honour of a third edition; and that to some items in its varied career, and to some details of its encyclopaedic aim and scope, together with a few references to certain portions only of its contents, the reader's attention is now invited.

Half a century has almost elapsed since a young and unknown author ventured himself into the arena of the Press by publishing, at his own cost, a book entitled, *An historical Enquiry into the true Principles of Beauty in Art, more especially with reference to Architecture*. The volumes of which the title stands at the head of this article are, in reality, the fifth form of the work which has arisen from the ashes of the *True Principles*, and its legitimate successors, if, indeed, serious and important omissions may be considered as a claim to revivification, equally with serious and important additions. About one-third of this book, says the editor of the present edition (1893), was devoted to an introduction to which the author, then young James Fergusson, who had not yet won the distinction implied by a score of initial letters of honour now placed after his name, attached so much value that, in his preface he

considered it to be the text, and the text to be merely illustrative of the introduction. This preliminary effort was not crowned with the success which it deserved, but which could hardly be expected at that date, or under the conditions of issue, and least of all was expected by the youthful author himself. It formed the basis, however, of a second and more ambitious and more valuable work produced by Mr. Fergusson six years later, called a *Handbook of Architecture*, in two volumes.

And here it may be remarked parenthetically how some of the best judges of literature and literary men, and of their powers and capacities, may be deceived. Presumably, Mr. Fergusson's first publishers, who avowedly did not issue his early volume save at the author's cost, failed to invite the young writer to renew his efforts at the publisher's expense. From what cause soever, he transferred his literary allegiance from one of the two princely houses in the publishing world to the other. His earlier book was issued by the house of the Longmans, at the author's request. His later works, at the invitation of the publisher, were printed and published by the late Mr. John Murray. The *Handbook* in question was conceived and written in a style much better suited to the public taste than was the author's first venture in literature; and public taste responded to the enticement, and caused the work to prove itself successful. Seven years later, again, namely, in 1862—the two volumes meanwhile having been reprinted—a third volume was added to them, dealing with the modern styles of architecture. This third volume, on a revision and expansion of the former two-volumed work, became in 1873 the fourth volume of the whole series. The years 1865 and 1867 witnessed the third form in which Mr. Fergusson's work was made public; and the materials of the *Handbook* were re-arranged "to form an historical sequence, instead of a topographical one, and a new work was published under the title of a *History of Architecture*."

In 1874 a second edition of this *History* was printed, from which "the whole of the Indian and Chinese sections were omitted," and, subsequently, were published separately;

and to which were large additions made in "the Assyrian and Byzantine Chapters." This was the penultimate change made in the book. The fifth and last series of changes carried out in Mr. Fergusson's book, and these were made after his death, appear in the present edition published during the past year. These changes can only be estimated in two out of the five volumes which have been yet issued. The editor, himself says,

"Has endeavoured, to the best of his ability, to follow the course which Mr. Fergusson adopted in publishing new editions, viz., to re-write those portions which subsequent discoveries had proved to be incorrect or doubtful. For instance, in Egyptian architecture, the accurate measurements of the pyramids made by Mr. Petrie . . . have placed information at the editor's disposal which were unknown to Mr. Fergusson . . . On the other hand, absolutely nothing new has appeared on Assyrian architecture, and, therefore, Mr. Fergusson's theories, respecting the restoration of the Assyrian palaces, have been retained."

The corroborations or the questionings of Mr. Fergusson's judgment or opinion in ancient architecture, however—specially in that of Persia, or in the chapter which treats of Parthian and Sassanian architecture, on the one hand, or in that of Greece or Rome, on the other—need not be specified. The changes made in the arrangement of the work, and in the text of the parts devoted to Christian architecture are more important to us, and will be of more interest to our readers at the present day. "The Byzantine Style," continues the editor, "has been placed first, not only for chronological reasons as the first perfected Christian style, but from the impossibility of otherwise following the development of the early Christian styles in Italy during the fifth and following centuries." Under the division entitled "Italy," the Romanesque or early Christian style has been included in Book II.; and this arrangement, together with another named in the preface, has tended towards the unification of the chapter on the home of the first efforts of Christianity, so far as history testifies, in the erection of her temples. In the book of the Byzantine style, more important revisions have taken place. These changes chiefly cluster around the so-called mosque of Omar, the Dome of

the Rock of Jerusalem. This venerable building is now credited, and in all probability is rightly credited, to the zeal, devotion, and taste of the Caliph Abd-el-Melik and his followers, in the eighth century; and after only not endless discussion and much controversy, the final abandonment, so far as existing evidence is concerned, of Mr. Fergusson's cherished theories, has necessitated "the complete revision of the description of the Holy Sepulchre." These and other changes are mainly narrated in the editor's words taken from the preface of the third edition of the work; and Fergusson's *History of Architecture* may now, in all probability, be considered as having reached its last stage of organic alteration, development, and improvement the correction only of minor points of detail being left, as they may chance to be recognised, in the records of fresh discoveries, or from the more accurate particulars of older information.

The portion of Mr. Fergusson's *History of Architecture* with which we are concerned is divisible into three main parts. First comes the editor's preface to the present edition, and the author's prefaces to the second and first editions severally. Next follows a general Introduction, of eighty-five pages, to the whole work, in two parts. The first of these contains instruction on the science, suitable not only to beginners in the study of it, together with discussions on some architectural principles viewed in the abstract, on some practical accidents and accidental adjuncts to the art, together with a statement of some results obvious to the author and others, and some valuable and far-seeing speculations and criticisms on the future prospects of architecture. The second part is entitled "Ethnology as applied to Architectural Art;" and consists of introduction, conclusion, and four short essays on the religion, government, literature, arts, and science of as many different races—the four great races of man, the Turanian, the Semitic, the Celtic, and the Aryan. Lastly, the body of the work fills three parts, treated of unequal length and with varied wealth of detail: (1) Ancient Architecture; (2) Christian Architecture; (3) Saracenic and American Architecture. Of these, Part I.

includes the history of Egyptian Architecture, of Assyrian Architecture, of Grecian Architecture, and of Etruscan, Roman, Parthian, and Sassanian Architecture. Christian architecture, the history of which, in Part II., is treated at greater length, and fills nearly one-half of the first volume, and five-sixths of the second, is divided into eight books. The headings of these books are as follows:—Byzantine Architecture, Italy, France, Belgium and Holland, Germany, Scandinavia, England, and Spain and Portugal. The last or third great division of the volumes deals very concisely with Saracenic architecture in seventy pages, and with that of ancient America in less than a score. The reader is led by the author through the Saracenic division of the subject *via* Syria and Egypt, Spain, Turkey, and Persia; whilst ancient America is visited architecturally only in the regions of Central America and Peru.

The very wide and far extended tract of architectural country over which Mr. Fergusson, in orderly sequence and with a wonderful amount of acute observation and minute detail, conducts the student of his attractive and lucid *History*, renders any attempt to follow him, within the compass of the space at command, impossible. The utmost which can be done in order to give the reader an intimation of the mode and manner of the author, and of the line of thought adopted by him on certain topics of architectural interest, is to select a few of these almost at hazard, and to see what this travelled artist, this scientific and philosophic architect, and this original thinker—whilst keeping our mind in suspense on his theories—can teach us on his own chosen subjects. It may not be unwise, however, in the first place, to indicate what may be the author's own purpose in publishing his work. After explaining to what extent an architectural history might be devolved, and to showing to what dimensions himself was confined, Mr. Fergusson says that:—

“Under these circumstances, it will be easily understood that this book is far from pretending to be a complete or exhaustive history of the art. It is neither an atlas nor a gazetteer, but simply a general map of the architectural world, and—if I may

be allowed a small joke—on Mercator's projection. It might with propriety be called an abridgment, if there existed any larger history from which it could be supposed to be abridged."

His great difficulty has been to compress so vast a subject as he had undertaken to write upon into so small a compass as he was forced to content himself with. A further difficulty arose touching the illustrations, namely, to determine what buildings to select for illustration, and what to reject :—

"It would have been infinitely easier to explain what was necessary to be said had the number of wood-cuts been doubled (although it may be added that the two volumes before us contain upwards of one thousand illustrations, great and small). Had the text been increased in the same ratio, a great many things might have been made clear to all, which will now, I fear, demand a certain amount of previous knowledge on the part of my readers. To have done this, however, would have defeated some of the great objects of the present publication, which is intended to convey a general view of the history and philosophy of the subject, without extending the work so as to make it inconveniently large, or increasing the price so as to render it inaccessible to a large number of readers. [Whilst, Mr. Fergusson adds, in concluding his description of his aim and object,] The reader who desires information not bearing on the general thread of the narrative, must have recourse to monographs, or other special works, which alone can supply his wants in a satisfactory manner."

The first point to which the reader's attention may be directed is the relation which Mr. Fergusson discovers, or imagines, between his favourite art, in which he is avowedly an authority and expert, and the independent sciences of history and ethnology. It is the opinion of one who is certainly unequal to hold the balance between Mr. Fergusson and those whom he names below, that the weight laid upon architecture, to support the strain from the other sciences, is greater than it can be legitimately expected to bear, or indeed, as a fact, does honestly bear. It is, perhaps, hardly a fair example to make in criticism of Mr. Fergusson's views, to take an instance from the architecture of our own country and day. We are too cosmopolitan, too wanting in simplicity, too much given to what the author would term "servile copying" in the arts, too complicated in our ideas

and in those acts which arise from them, to furnish an apt illustration. Yet, fresh from Mr. Fergusson's *History*, one cannot but wonder what Lord Macaulay's New Zealander, sitting on the ruins of London Bridge, and moralizing, or philosophizing, on the remains of the "province covered with houses" which lay before his eyes, would evolve from them and from his inner consciousness on the "religion, government, morals, literature, arts and sciences" of the British people of the nineteenth century. To decide even on their style of architecture, save in coming to the decision that they had no style, or that their style was simply eclectic, would be a difficult problem, when the ruins of almost every conceivable form of architecture were strewn around him, from Grecian to Gothic, from Norman to Elizabethan, or from Roman to Victorian. But when doctors disagree, though it may be rash to judge between the theories of both, it may not be inexpedient to listen to the apology of one of them; and this is what Mr. Fergusson says in self-defence of his ingenious theory:—

"It may tend to explain some things which appear open to remark, if I allude to a difference of opinion which has been pointed out as existing between the views I have expressed, and those generally received regarding several points of ancient history or ethnology. I have always been aware that this discrepancy exists; but it has appeared to me an almost inevitable consequence of the different modes of investigation pursued. Almost all those who have hitherto written on these subjects have derived their information from Greek and Roman-written texts; but, if I am not much mistaken, these do not suffice. The classic authors were imperfectly informed as to the history of the nations who preceded or surrounded them; they knew little of the archaeology of their own country, and less of their ethnology. So long, therefore, as our researches are confined to what they had written, many important problems remain unsolved, and must ever remain as unsolvable as they have hitherto proved.

"My conviction is, that the lithic mode of investigation is not only capable of supplementing to a great extent the deficiencies of the graphic method, and of yielding new and useful results, but that the information obtained by its means is much more trustworthy than anything that can be elaborated from the books of that early age. It does not, therefore, terrify me to be told that such men as Niebuhr, Cornewall Lewis, or Grote, have

arrived at conclusions different from those I have ventured to express. Their information is derived wholly from what is written, and it does not seem even to have occurred to them, or to any of our best scholars, that there was either history, or ethnography, built into the architectural remains of antiquity. While they were looking steadily at one side of the shield, I fancy I have caught a glimpse of the other . . . While they were trying to reconcile what the Greek and Roman authors said about nations who never wrote books, I was trying to read the history which these very people had recorded in stone, in characters as clear and far more indelible than those written in ink. If, consequently, we arrive at different conclusions, it may possibly be owing more to the sources from which the information is derived than to any difference between the individuals who announce it."

The second question to which the reader's attention may be directed is to the relation which exists at present, and ought to exist in the future, between intelligent persons and Gothic architecture. Thirty or forty years ago, it required more courage than it needs at the present day, to affirm, in some quarters, even a negative opinion touching Gothic architecture, viz., that it is not practically the only style which deserves the consideration of cultivated men, or in which the thoughts of architects can be reasonably expressed. Indeed, in some architectural circles, as is the case with some political forms of opinion, a person is or was hardly esteemed to be orthodox in religion, unless he be sound in the Gothic faith, or true to the Conservative belief. In both cases, it is a little difficult to prove one's orthodoxy from the inability of the artistic or of the political heretic to grasp the principles, or to be assured of the authority, upon which he is condemned with more than infallible certitude. Probably both popular fallacies will die a natural death, and Liberals will one day be considered to be, necessarily, not more unworthy of a claim to Catholicity than formerly were the advocates of ancient as opposed to mediæval architecture. Evidence seems to point to a change of opinion touching the relative value and use of the Roman and Gothic styles of church building; and the fact that the Archiepiscopal See of Westminster is about to be furnished with a Basilican Mother Church is a noteworthy element in that evidence.

Advocates for the monopoly of Gothic architecture, however, will die hard ; and that this, like other monopolies, require a great deal of killing may be conceived, when it is remembered that one of the English Catholic weekly organs of opinion, not a century ago, gave circulation to the wail of a desponding upholder of the monopoly, founded on an implied assumption that St. Augustine of Canterbury crossed the Channel with the elevation, ground-plan, and working drawings of a Gothic cathedral concealed in his personal luggage. Be this as it may, the tyranny of being limited to Gothic architecture, in spite of the endless claims which the elder Gothic architects have on the reverence, admiration, love and gratitude of all intelligent and cultured men, is to a large extent overpast. And for such enfranchisement lovers of liberty, even in architecture, are to a large extent indebted to Mr. Fergusson. More than a generation has passed since that eminent historian and philosopher of his art lifted up his voice against the tyranny of the Goths of those days. Writing in depreciation of the idea that he could neither understand nor appreciate the beauties of Gothic architecture, he says:—

“ I cannot now speak of Gothic architecture with the same enthusiasm as others ; this certainly was not the case in the early part of my career as a student of art. Long after I turned my attention to the subject, I knew and believed in none but mediæval styles and was as much astonished as the most devoted admirer of Gothic architecture could be, when anyone suggested that any other forms could be compared with it. If I did not learn to understand it then, it was not for want of earnest attention and study. I got so far into its spirit, that I thought I saw then how better things could be done in Gothic art than had been done either in the Middle Ages or since ; and I think so now. But, if it is to be done, it must be done by free thought, not by servile copying.”

This and what follows were written, it may be observed, upwards of a generation since ; but they are equally sound and true thoughts to-day. The reader may now consider the remainder of Mr. Fergusson's remarks :—

“ My faith in the exclusive pre-eminence of mediæval art was first shaken when I became familiar with the splendid remains

of the Mogul and Pathan Emperors of Agra and Delhi, and saw how many beauties of even the pointed style had been missed in Europe in the Middle Ages. My confidence was still further weakened, when I saw what richness and variety the Hindu had elaborated, not only without pointed arches, but, indeed, without any arches at all. And I was cured when, after a personal inspection of the ruins of Thebes and Athens, I perceived that at least equal beauty could be obtained by processes diametrically opposed to those employed by the mediæval architects."

Mr. Fergusson's concluding words are so full both of good taste and common sense, that they bear to be reproduced here :—

"After so extended a survey, it was easy to perceive that beauty in architecture did not reside in pointed or round arches, in bracket capitals or horizontal architraves, but in thoughtful appropriateness of design and intellectual elegance of detail. I became convinced that no form is, in itself, better than any other, and that, in all instances, those are best which are most appropriate to the purposes to which they are applied. . . My own conviction is, that the great difference which seems to exist between my views and those of the parties opposed to them, arises almost entirely from the accident of education."

Space forbids our giving more than another extract from Mr. Fergusson, and it will be a characteristic passage. One of the most suggestive and striking thoughts in the volumes occurs in a division of the Introduction which is devoted to the "Imitation of Nature." Mr. Fergusson had been discussing the question of uniformity, and had endeavoured to distinguish, and in part to assimilate the processes which were adopted respectively by classical and mediæval architects on the questions of "formality" and "irregularity." He had shown that, in opposition to current opinion, where "several buildings of different classes were to be grouped together . . . no Gothic architect ever took such pains to secure for each its separate individuality as the Grecian architect did":—whilst when building a church, a chapel, or a hall, Gothic architects, "in ninety-nine cases out of a hundred," would build it so that "a line drawn down the centre divides it into two equal and symmetrical halves." He continues: "If

we could conceive the task assigned to a Grecian architect of erecting a building like one of our collegiate institutions, while he would, without doubt, have distinguished . . . each part from the other, he would have arranged them with some regard to symmetry ;” and he adds, on the other hand, “the chance medley manner in which many buildings were grouped together in the Middle Ages tells the story as clearly, that no great amount of dignity can be obtained without a certain amount of regularity ;” great picturesqueness may be obtained, but not of the same nobility. This leads the author to combat another popular misunderstanding on the Imitation of Nature. “It is generally assumed,” says Mr. Fergusson, “that in architecture we ought to copy natural objects as we see them ; whereas the truth seems to be, that we ought always to copy the processes, never the forms of Nature.” The error, he adds, has arisen from confounding together the imitative arts of painting and sculpture, with the constructive art of architecture. Without binding ourselves to the somewhat over-definite and extreme statement here enforced, with no limitation or qualification, we may admire and adopt the eloquent and thoughtful example which the author has given in support of his theory. To take one prominent instance, he says :—

“So far as we can judge, the human body is the most perfect of nature’s works ; in it the ground-work of the skeleton is never seen, and though it can hardly be said to be anywhere concealed, it is only displayed at the joints, or more prominent points of support, where the action of the framework would be otherwise unintelligible. The muscles are disposed not only where they are most useful, but so as to form groups gracefully rounded in outline. The softness and elegance of these are further aided by the deposition of adipose matter, and the whole is covered with a skin which, with its beautiful texture, conceals the more utilitarian construction of the internal parts. In the trunk of the body the viscera are disposed without symmetry or reference to beauty of any sort—the heart on one side, the liver on the other, and the other parts exactly in those positions and in those forms by which they may most directly and easily perform the essential functions for which they are designed. But the whole is conceived in a perfectly symmetrical sheath of the most exquisitely beautiful outline. It may be asserted that a building is beautiful

and perfect, exactly in the ratio in which the same amount of concealment and the same amount of display of construction is preserved, where the same symmetry is shown as between the right and left sides of the human body—the same difference as between the legs and the arms, where the parts are applied to different purposes, and where the same amount of ornament is added, to adorn without interfering with what is useful. In short, there is no principle involved in the structure of man which may not be taken as the most absolute standard of excellence in architecture.”

On another occasion we hope it may be our fate to consider, discourse upon, and quote from another portion of Mr. Fergusson's valuable and interesting *History of Architecture*.

ORBY SHIPLEY.

Theological Notes

ANSWERS TO CORRESPONDENTS

STIPENDS FOR OFFICES AND PRAYERS. THE OBLIGATION OF PREACHING ON SUNDAYS AND HOLIDAYS

REV. DEAR SIR,—Please reply to the following queries:—

1. Has a priest of a parish any right to a stipend for an office held in his absence? Would custom of parish give him such right, or, failing this, would the almost universal custom of diocese give it?

2. When priest in administering the last Sacraments is offered, say £1, to say a prayer for a person—(a) Has he any *titulus* to this money; and, if so, (b) must he regard it as belonging to himself, or as going to the common dues.

3. A parish priest arranges marriage dues with contracting parties. The curate marries them, and after the ceremony, besides the sum above mentioned, he gives to the curate £1 for himself. Can he keep it, or is it common?

4. If a bishop of diocese makes a law that an instruction is to be given at every public Mass on Sundays and Holidays, is a priest who has two Masses to say on those days, and gives

instruction at one only, free from sin ; and would an omission of instruction at one Mass for four Sundays running be considered a mortal sin ?

A MISSIONARY PRIEST.

1. A priest's right to a stipend in regard to an Office, at which he has not been present, for a deceased parishioner, may be conceived to arise either (1) against the representatives of the deceased, or (2) against the other priests of the parish who attended the Office, and who, it may be thought, are bound to put the offerings they receive into a common fund.

(1) As against the representatives of the deceased, a priest has, in this country, apart from special legislation, no right to such a stipend, except such as may come from a recognised custom of the parish or diocese. If custom had established this means of contributing to the maintenance of the clergy, then that custom would give a priest the same right to this stipend that he has to other offerings by which the faithful contribute on certain stated occasions, to the support of the clergy. We are not aware that any such custom exists. (2) As against his fellow-priests, he has no right to a part of the offerings unless there be special legislation or agreement by virtue of which the offerings received on such occasions are to be put into a common fund, and divided even with those who happen to be absent from the Offices. The universal custom of the diocese would be evidence of such legislation, or of, at least, tacit agreement among the priests themselves. The custom of a parish, or of certain parishes only, would be evidence of an agreement among the priests. From such a mere agreement, general or local, any priest may, of course, attempt to withdraw ; but if others are thereby aggrieved, they have an appeal to the bishop.

2. (a) Evidently, the money may be offered as a gift, or as a mark of gratitude, and if so, it may be accepted as such. But, moreover, the money may be lawfully offered and accepted *titulo sustentationis*, just as in the case of a *honorarium* for Mass. The faithful should, however, in that case be warned against treating the money offered as the price of the prayer. The priest, in accepting money *titulo*

sustentationis, tacitly binds himself in fidelity—and in justice, if he is so minded, or if the donor so demands—to pray as requested. (b) The *honorarium*, unless there be local legislation or agreement to the contrary, is the private property of the recipient.

(3) Again, unless there be local legislation or agreement disposing otherwise, the curate may retain the money as his private property. Legislation, however, assigning to the common fund offerings made to the priest—parish priest or curate—who happens to arrange the “marriage dues” with the contracting parties, could not be considered unreasonable. There may be a temptation to neglect the interests of the common fund, if one has an opportunity of thereby furthering his own.

(4) The priest in question would not be free from sin, even though he omitted preaching once only. The bishop has a perfect right to oblige his priests to give an instruction at every public Mass, and *ex hypothesi* he does so. Independently altogether of local legislation, priests are bound to preach to their people on all Sundays and holidays of obligation. Nor can it be alleged that this obligation is always satisfied by preaching once on Sundays. For the end of the law is not that priests should *exercise themselves* in the function of preaching, but that *the people should hear the Word of God*. That end is not secured by the priest who preaches at one only of his public Masses.

As regards the gravity of the sin committed by neglect of this duty, the common teaching of theologians is, that to neglect preaching for four weeks consecutively, or for three months non-consecutively within one year, would be a mortal sin. Hence, independently of episcopal legislation altogether, a priest who, by his neglect, deprives the same, or practically the same, congregation of the Word of God for four weeks consecutively, or for three months throughout the year, is, according to the common opinion, guilty *per se* of mortal sin. There are, of course, various causes which may, to a greater or less degree, excuse a priest from mortal sin. And, in estimating how far a priest is excused, the fact that he has two Masses to say on Sunday should, no doubt, be

considered. But that fact, of itself, is not, sufficient to excuse him from giving, at least, a short instruction at both Masses. Nor will he be excused from mortal sin, we think, if without cause he neglects one of his instructions for a period notably over a month.

In a diocese where the bishop, knowing that many of his priests have to say two Masses on Sundays and holidays, makes a law binding his priests to instruct the people at "every public Mass" on those days, there seems to be no room for doubt. It is the evident intention of the bishop that bination should not be a sufficient excuse for omitting to preach at one of the Masses. It is presumably his intention, we think, to apply even to those of his priests who have to say two Masses, the teaching which we have laid down above, and to enforce that teaching under the express sanction of his authority.

A priest who neglects to preach at one (only) of his Masses for four Sundays consecutively, does not sin mortally. He is, as we have said, more easily excused than a priest who has to preach but once each Sunday.

MASS IN A PRIVATE HOUSE ON SUNDAY—BINATION

DEAR SIR, --Would you kindly give an answer in next month's I.E. RECORD to the following:—

1. Is it lawful for a P.P. to say Mass in a private house on Sunday, thereby making it necessary for the curate to duplicate?

2. Was the curate justified in such circumstances in duplicating?

3. Did the people assisting at such private Mass fulfil their obligation of hearing Mass on Sunday?

A READER OF THE I. E. RECORD.

We assume that, in the diocese from which this question comes, Mass in private houses is not forbidden; also, that there is not question of a parish priest who, owing to ill-health, celebrates in his own house, because he is unable to say a public Mass.

1. It is unlawful, independently of any general prohibition regarding such a Mass on Sundays or holidays, for the parish priest to say Mass in a private house on Sunday, and

for two reasons: (a) because the parish priest is bound to celebrate on Sundays *coram populo* in his church; (b) because he thereby makes "duplication" necessary on the part of the curate.

We learn, however, that in some dioceses the bishops permit a "corpse-Mass" in private houses on Sunday, even though such a permission may necessitate "duplication." We do not vouch for the truth of this statement. But if a bishop undertakes to permit "duplication" in these circumstances, his priests are, of course, justified in acquiescing in his interpretation of his dispensing power. It has been frequently declared by the Holy See, and by the Congr. de Prop. Fide, that it is left to the discretion and prudence of the bishops to determine when a sufficient cause exists for dispensing in the law against "duplication."

2. If the parish priest's action is not justified by the faculties of the diocese, the curate ought, if time permits, consult the bishop. If the case turns up unexpectedly, the curate is justified in saying two Masses; even the diocesan faculties, no doubt, provide for emergencies of this kind.

3. Yes; it has been commonly held that, in this country, at all events, persons satisfy the obligation of hearing Mass on Sunday wherever they assist at it.

D. MANNIX.

Liturgical Notes

ANSWERS TO CORRESPONDENTS

VEILING OF THE STATIONS OF THE CROSS AND MASS "PRO SPONSO ET SPONSA"

DEAR REV. SIR,—I beg leave to ask the following question, and hope that the next issue of the I. E. RECORD will supply the answer:—

It is whether the Stations of the Cross ought to be veiled or not during Passiontide. I am aware that in some places they are not veiled, though I am not in a condition to say whether such a custom is universal, or even general. But, even though it were universal, it might well be asked, whether it could hold

the field against a decree of the *Ceremonial of Bishops* which De Herdt quotes (Pars. 5, No. 6). If the Church has not expressed any opinion on the question, I should wish to know what authority (if any) is in favour of the custom; and what respect it can command.

There is another question on which I hope for an answer in your next issue. When the rubrics allow the Mass *pro sponso et sponsa*, it is the Mass that is to be said; and it would not be carrying out the intentions of the Church to say another Mass with the nuptial benediction. Now, out of this arises the question whether the obligation of saying that Votive Mass carries with it the other obligation of offering it for the contracting parties. In that case, the clergyman would be bound to offer Mass for them, though the decree of September 1, 1841, decides that he is not bound. At first sight, it would appear that the answer ought to be in the affirmative, as a Votive Mass for any object appears to require a special application of it for that object. And if that be the right answer, the clergyman would be bound to offer Mass for the parties, even though he got no fee for it.

It appears to be the opinion of De Herdt, for he proposes another way of evading the difficulty, though it does not harmonize so well with the decrees of 1853 and 1861.—I am, yours faithfully,

P.P.

The paragraph in the *Ceremonial of Bishops* to which our correspondent refers, runs thus:—

“Ad primas autem Vesperas Dominicæ, quæ de Passione dicitur, cooperiantur, antequam Officium inchoatur, omnes Cruces et imagines Salvatoris nostri Jesu Christi per ecclesiam, et super altare nullæ ponantur imagines Sanctorum.”¹

Now it might, we think, be fairly argued from the very terms here employed, that the Stations of the Cross do not come under this rubric of the *Ceremonial*: and custom the best interpreter, assures us that they do not. For the custom of permitting the Stations of the Cross to remain unveiled during Passiontide is now very general, if not universal, and prevails even in Rome, where, if anywhere, the true interpretation of the *Ceremonial* should be known.

¹ Lib. ii., cap. 20.

The learned author of the *Cérémoniale des Evêques Commenté et Expliqué*, is our authority for the statement that the custom prevails in Rome. He says:—¹

“A Rome . . . les tableaux du chemin de la Croix restent découverts tout le temps de la Passion.”

I might cite many other writers to show both that the custom is recognised in Rome, and that it is general elsewhere, but I will content myself with giving the words of just two others, Bouvry and Wapelhorst. The former says:—²

“Usus invaluit, etiam Romae, ut non cooperiantur imagines (et Cruces) Viae Crucis.”

The latter is no less explicit:—³

“Ante primas Vesperas Dominicæ Passionis cooperiantur cruces et imagines (excipiuntur Stationes Viae Crucis).”

2. Writers differ regarding the reply that should be given to our correspondent's additional question, though all agree that the celebrant of the nuptial Mass is in no case bound to offer the Mass for the contracting parties unless he has received a *honorarium*. Some writers, like De Herdt, would permit the celebrant of the nuptial Mass, to whom a *honorarium* for the application of the Mass has not been given on the part of the contracting parties, to celebrate the Mass of the day, or a Votive Mass, when the rubrics permit it, even on a day on which he could celebrate the Votive Mass *pro sponso et sponsa*. Their reasons are, that as the nuptial blessing can be given in connection with the Mass of the day on those days which exclude the celebration of the Votive Mass *pro sponso et sponsa*, so can it be lawfully given in connection with the Mass of the day or a Votive Mass on days which do not exclude the above Votive Mass, provided the celebrant has a reasonable cause for saying the Mass of the day or another Votive Mass. And according to these writers, the fact that the celebrant holds a *honorarium*,

¹ *loc. cit.*

² Par. ii., Sect. iv., Art. iv., n. 4.

³ N. 171. 1.

or an equivalent for celebrating another Mass, and none for celebrating the Mass for the contracting parties, is a reasonable cause why he should celebrate the other Mass. These writers, it will be remarked, do not even discuss whether the celebrant might say the Votive Mass *pro sponso et sponsa*, and apply it to another purpose in the case in which he had not received a *honorarium* in behalf of the contracting parties.

Other writers, however, among whom may be mentioned Fr. Schober,¹ the learned editor of St. Alphonsus' work on the Ceremonies of the Mass, contend that the celebrant of the nuptial Mass is bound to say the Votive Mass *pro sponso et sponsa* when the rubrics permit; but they allow him to apply the Mass as he pleases, in case he has not received a *honorarium* for offering it for the contracting parties.

For ourselves, we are very strongly in favour of the opinion of De Herdt, and would have no hesitation in following it in practice, while we would have some difficulty about applying the Votive Mass *pro sponso et sponsa* to discharging an obligation in justice contracted towards others than those for whom this Mass is specially intended.

D. O'LOAN.

¹ *De Cereem. Missae*, Append. 3, c. 7, n. 7.

Documents

LETTER OF HIS HOLINESS LEO XIII. TO CARDINAL RAMPOLLA
PROTESTING AGAINST THE CELEBRATION OF THE 20TH OF
SEPTEMBER

EMF. CARDINALIS

Publici ac populares, praeter morem, clamores, quorum ultimus per Urbis vias sonus vix extinctus est, nonnulla ad te hac super re verba facere Nobis suadent, haud equidem ut iustum moerori nostro solatium comparemus; sed potius ut facti gravitatem, atque eorum, qui illud inspirarunt, consilia opportune patefaceremus.

Profecto ille humanitatis sensus ac dignitatis, qui in animis etiam vehementi affectu concitatis inesse solet sperare nos sinebat, aliquam saltem senectutis nostrae rationem habitum iri. At vero inurbane omnia potius agere placuit; adeo ut nobis contingerit ferne proxime testes esse apotheseos rerum novarum italicarum, et, quae exinde consecuta est, expoliationis S. Sedis. Iniuriis tolerandis, et veniae facile concedendae Deo adiuvante, assueti, contumeliam personae illatam praeterimus, praesertim vero cum ad hanc animi nostri moestitiam leniendam catholicarum gentium pietas sponte subvenerit; quas inter Italia generosis protestationibus, et pretiosissimis benevolentiae significationibus exhibitis eminuit.

Verum quod magis Nos commovet et angit est ipsa publica iniuriarum huic Sedi Apostolicae inlatae ostentatio, atque evidens animi propositum perpetuo conflictum prosequendi potius quam amice componendi, cuius tristissimos effectus recensere nemo potest.

Facti gravitas per se cuique nota, ex ipsis eorum, qui eiusdem facti auctores vel laudatores extiterunt, confessionibus clarius patet. Laudibus quippe quod anno MDCCCLXX hic gestum est, in Coelum extollentes id in primis spectarunt, ut quod tum bello obtinuerunt, id stabile ac firmum statuerent, atque Italiae Orbique universo denuntiarent, Romanum Pontificem, ad ipsos quod attinet, servili iugo subeundo, sine ulla spe libertatis recuperandae, iam acquiescere oportere.

Nec satis: ulterius insuper progressi sunt, ut impium, quod mente conceperunt, consilium re ipsa perficerent. Quippe in occupanda Urbe finis ultimus, quamvis fortasse non in omnium

mente, qui in id operam contulerunt, sed profecto perduellium societatum, qui primi auctores fuerunt, haud quaquam est, aut saltem non unicus, politica italicae unitatis constitutio. Enimvero ille adeo efferatae violentiae actus, cuius in historia raro admodum exempla occurrunt, in perduellium decretis velut adminiculum ac praeludium esse debebat nequioris consilii. Si manus ad moenia civilis huius Metropolis diffundenda protensa fuit, hoc ideo factum est, quo facilius Urbs Sacerdotalis per ipsos expugnaretur; utque cominus, quod adeo expetebant, Spiritualem Rumanorum Pontificum potestatem labefactarent, terrestre huius propugnaculum perduelles isti primo adnisi sunt demoliri. Quinque abhinc lustris Roma circumspiciens, campum velut Dominus obtinere christianarum institutionum ac dogmatum oppugnatores videt: reprobam quamque doctrinam late diffusam: Christi Vicarii personam et ministerium impune despectum: loco christianae Fidei ius libere cogitandi atque credendi suffectum, et Petri Cathedrae, novae perduellium sectae magisterium. Atque huic nimirum nefasto idearum factorumque complexui nuper ausum est iuris et perpetuitatis speciem attribuire novae legis promulgatione sancitam et fragoris publicisque clamoribus, quos impiæ sectae fautores praeerunt sine pudore obsecundarunt. Est ne istud, quaesumus italicae unitatis triumphus, an vero apostasiae proclamatio?

Iustitiam finalis triumphus certissime manet, quemadmodum Roma de immutabili ac divina sua destinatione secura est. Interea tamen illa pessumdat; huius vero destinationis effectus pessima sectarum coniuratione, atque eorum qui ipsas fovent, iniqua opera praepeditur. Quid hoc italicam nationem iuvat? Romae occupatio Italiae populis velut salutis prima lux, et futurae prosperitatis auspiciū conclamata fuit. Nequaquam inquiremus, utrum eventus, ad materialia bona quod attinet, promissa confirmarint. At vero certum omnino est, per Urbis acquisitionem, armis comparatam, si animos spectes, divisam potius Italiam fuisse, quam unitate donatam. Constat autem hoc intervallo audaciores evasisse cuiusvis generis cupiditates; morum licentiam, iure publico favente, late ubique obtinuisse, et quae inde consequitur, religiosae fidei imminutionem; eorum qui humanas divinasque leges contemnunt, excrevisse numerum; extremas (quas vocant) factiones numero ac vi auctas esse, furentesque phalangas in civilem ordinem atque socialem funditus evertendum coniuratas.

At enim inter tot malorum eluviem secta isthaec infensa haud quaquam quiescit, sed bellum in illud divinum institutum inferre ferocius pergit, in quo validissimi omnium ac tutissimi praesidiū reperiundi spem reponi oporteret. Ecclesiam videlicet, speciatim vero eius visibile Caput, cui una cum civili Principatu αὐτονομία sublata est, haud minus Pontificis dignitati conveniens, quam Apostolici ministerii libertati necessaria. Vanum est autem ad civilis legis remedia effugere; nullum quippe ex iuridicis statutis veram ac plenam libertatem sine certa quadam territoriali prorsus immuni dominatione, in Nōs conferre potest. Ea vero vitae conditio, quam hi Nobis omnino tutam praestitisse affirmant, nequaquam ipsa est, quae Nobis competit atque opus est. Ea vera libertas non est, sed specie tantum et insuper incerta atque instabilis, quia alieno arbitrio obnoxia. Hanc quippe libertatis speciem qui dedit, idem auferre potest: heri sancita est, cras deletur. Reapse enim non hisce iisdem diebus, eorum quae Pontifici tuendo per legem statuta fuerunt, hinc impudenter flagitata, inde vero minaciter intentata abrogatio fuit? At enimvero nec minae, nec sophismata, neque impudentes criminationes, quasi ita persistendo inanem Nobis gloriam conquirere velimus, efficere poterunt, ut Apostolici nostri muneris vox sileat. Quodnam sit, quodque esse debeat verum Pontificiae libertatis praesidium, iam tum perspicui potuit, cum primus christianus Imperator, relictā Roma, Byzantium imperii sedem transferendam duxit. Exinde ad haec usque tempora, nemo eorum, qui rerum Italicarum potiti sunt, Romae considerare visus est. Inde initium vitamque sumpsit civilis Ecclesiae dominatus, haudquaquam phrenetici furoris ope, sed divinae Providentiae consilio, optima quaeque nomine praeseferens, quae legitimam constituere valent cuiuslibet Principatus possessionem; nimirum grati animi in populis beneficio affectis, ius gentium, spontaneum civilis assensus, suffragium denique saeculorum. Neque vero sceptrum in manibus Pontificum Episcopale eorum ministerium praepedivit. Sceptrum reapse gestabant ii ex Antecessoribus nostris, qui vitae sanctitate et in christianae Reipublicae salutem praeclaro ardenti-que studio praefulserunt. Idem ipsi praeterea fuerunt, qui velut arbitri maxime ardua imperantium iurgia componendi gratiā saepenumero adlecti sunt; qui insanæ Regum impotentiae invictissimum pectus vincendo opposuere; qui periclitanti Italiae in adversis formidandisque eventibus Fidei thesaurum sartum tectum servarunt, atque ab ortu solis usque ad occasum christianae

institutionis lucem, et humanae redemptionis propagarunt beneficia. Et si hodieque, quamvis in difficillimis asperisque temporum conditionibus versetur, inter obsequentes Nationes viam suam incedere pergit, ut nequaquam humani cuiusque praesidii defectui. Sed gratiae coelestis auxilio, quod supremo sacerdotio christiano nunquam deest, tribuendum ducimus. Num ne Imperatorum romanorum oppugnationibus mirabile adolescentis Ecclesiae incrementum quispiam tribuat?

Haec omnia ab Italis consilio atque experiētiā praeditis melius intelligi velimus. Ilaud Nobis sermo est, de iis qui sive falsis imbuti doctrinis, sive impiae sectae vinculis obstricti viam deviam sequuntur; sed de coeteris, quibus, quamvis horum vinculorum immunes sint, neque coeci illorum dogmatum sectatores, inordinatus tamen rerum novarum amor obnubilat intellectum. Videant hi quam periculosum sit atque insanum sapientibus divinae Providentiae consiliis obsistere, et in dissidio, quod solum pessimis audacissimarum factionum propositis, praecipue vero christiani nominis hostibus prodest, pertinaciter persistere. Peninsulam nostram Apostolicae Sedi profutundae electam fuisse ex millibus, singulare prorsus privilegium fuit, ac maximum Italicae Nationis emolumentum: profecto unaquaeque italicae historiae pagina, quam bonorum copiam, quodque gloriae incrementum ex assiduis Romani Pontificatûs curis Italia perceperit aperte testatur. An vero eius indoles immutata, aut efficacia immutata fuit? Humanae quidem res mutantur; sed benefica supremi Magistratûs ecclesiastici virtus e Coelo est ac semper eadem persistit: imo cum ille in terris perpetuo duraturus constitutus sit, humanitatis incessum peramanti vigilantia consequitur; neque, ut eius detractores effutiant, iustis temporum necessitatibus, quoad licet se conformare recusat. Si dociles Nobis aures Itali praeberent, atque ex avitis traditionibus et ex propriarum conscientiarum rationum vim animunque haurirent, impositum sibi a perduellibus iugum excutiendi, dulcissimam spem de hac Nobis in primis dilecta Italia terra conciperemus. At vero si contra fieri contingat, dicere piget, non nisi nova pericula, gravioresque ruinas profecto Nobis fas esset praenuntiare.

Apostolicum Benedictum tibi, Eius Cardinalis, peculiari benevolentia impertimus.

Ex Vaticano: Die VIII Octobris MDCCCXCV.

LEO PAPA XIII.

DECISION OF THE SACRED CONGREGATION OF RITES AS TO
USE OF ELECTRIC LIGHT IN CHURCHES

A Rñis locorum Ordinariis non semel, postremis hisce annis exquisitum fuit, utrum in Ecclesiis adhiberi liceret lucem electricam tam ad dissipandas tenebras, quam ad pompam exteriorem augendam. Nuper vero Sacrorum Rituum Congregationi propositum fuit dubium: "Utrum lux electrica adhiberi possit in Ecclesiis?" Quare Eñi Patres Sacris tuendis Ritibus praepositi, in Ordinariis Comitiis ad Vaticanum infrascripta die habitis, rescribendum censuerunt: "*Ad cultum, Negative. Ad depellendas autem tenebras Ecclesiasque splendidius illuminandas, affirmative: cauto tamen ne modus prae se ferat theatralem.*" Atque ita rescripserunt et servari mandarunt die 4 Junii, 1895.

C. CARD. ALOISI MASELLA, S.R.C., *Praefectus*.

L. S.

ALOISIUS TRIPEPI, S.R.C., *Secretarius*.

Notices of Books

THE MONKS OF THE WEST. By the Count de Montalembert, with an Introduction by Rev. F. A. Gasquet, D.D., O.S.B. London: John C. Nimmo.

It is with no ordinary feelings of pleasure that we welcome this splendid edition of Montalembert's great work. *The Monks of the West* had already found a place not only in all Catholic libraries of importance throughout the world, but on the bookshelves of scholars and men of culture, no matter to what denomination they belonged. The best proof that it has lost none of its popularity is, that this new edition of its English translation should have been called for, and that it should have been produced by one of the foremost publishers in London, in first-class style, with the certainty of a speedy sale.

Montalembert's work, as our readers are aware, is, by no means, an apology for monasticism. He rejects with scorn the notion that the monasteries of the Middle Ages require a champion to plead for them. They require but an impartial historian to tell what they have achieved, to describe their methods, to reveal the

springs of their activity, the secrets of their conquest. To this noble task he set himself; and in the midst of a busy life, with demands on his time and energy, to which few men in Europe had to submit, he pursued that labour of love, at the cost of innumerable journeys, and almost endless research. Into the materials laboriously brought together he breathed a soul and life and beauty which were the reflection of his own nature, and which will never cease to charm those who admire a writer who spared no pains to master the facts with which he had to deal, and was, at the same time, endowed with the richest gifts of imagination and intelligence.

With the hand of a master, Montalembert traces the causes and the effects of the corruption which had invaded the society which the monasteries were founded to cure. The century which followed the conversion of Constantine is, indeed, in many respects, the most brilliant and the most prolific in the history of Christian literature. In no other age do we behold such a cloud of saints, of pontiffs, of doctors, of orators, of writers. And, yet, with all their subtlety of intellect, with all the fervour of their eloquence, with all the fire of their zeal, and all the weight of their learning, they were unable to cope with the flood of profligacy that had been let loose from the degenerate centre of Imperial Rome.

"The old world [he writes] was at the point of death. The Empire gave way slowly, in shame and contempt, stricken by a melancholy weakness that did not even inspire pity. Everything dropped into incurable decay. Such was the fate of the Roman Empire two centuries after it had become Christian. In spiritual affairs, it was on the road to that schism, which, under the Byzantine Cæsars, separated from unity and truth more than half the world converted by the Apostles. In temporal affairs, it issued in the miserable *régime* of the Lower Empire, the hardest censure we can pronounce upon which is, to name its name."

What the Church had failed to effect, however, amid the corruption and degeneracy of the effete civilization of the Empire, she was to accomplish after an ordeal of violence and anarchy, inseparable from invasion and conquest, by the ministry of the monks. In a few vivid sketches the author outlines the result of the barbarian victories:—

"Visible instruments of divine justice, they come by intuition to avenge the nations oppressed and the martyrs slain. They shall destroy, but it will be to give a substitute for what they

have destroyed ; and, besides, they will kill nothing that deserves to live, or that retains the conditions of life. They shall shed blood in torrents, but they shall renew, by their own blood, the exhausted sap of Europe. They bring with them fire and sword, but also strength and life. Through a thousand crimes, and a thousand evils, they shall reveal, though still in a confused form, two things which Roman society had ceased to know—the dignity of man, and respect for woman. They have instincts rather than principles to guide them ; but when these instincts shall have been fertilized and purified by Christianity, out of them shall spring Catholic chivalry and loyalty.”

It is the part played by the monks in the great drama of this transformation that Montalembert has placed before the world in these six volumes. We, in Ireland, are naturally interested more than others in a great part of this work, for it deals in a very comprehensive and most sympathetic spirit with what our Irish monks accomplished, not alone in their own country, but also in Scotland, in England, France, Germany, Switzerland, Italy, for art, science, and letters; as well as for religion.

“No country [he writes] has received the Christian faith more directly than England from the Church of Rome, or more exclusively by the ministration of the monks. If France has been made by bishops, as has been said by a great enemy of Christ, it is still more true that England has been made by monks. Of all the countries in Europe, this is the one that has been most deeply furrowed by the monastic plough. The monks, and the monks alone, introduced, sowed, and cultivated Christian civilization in this famous island.”

Now, of the eight kingdoms of the Anglo-Saxon Confederation, Montalembert shows that Kent alone was exclusively won over to Christianity, and retained by the Roman monks. The two Northumbrian kingdoms, and the kingdoms of Mercia and Essex, owe the gift of faith to the Irish monks alone. In Wessex and East Anglia, the share of the Irish monks was, at least, equal to that of the Continental missionaries ; and if, in the kingdom of Sussex, the main instrument of the change—Wilfrid—was not a Celt, but an Anglo-Saxon, he owed his first training in missionary labour to the Celtic monastery of St. Aidan, at Lindisfarne. The account given of the Easter controversy is in the author's best style, and he follows with the most ardent interest the contentions of the various parties in the dispute. The history of St. Colman, abdicating his see, and retiring with his monks, first to Iona, and then to Innisbofin, off the coast of

Mayo, and bringing with him the relics of his beloved St. Aidan, "as if an ungrateful land had become unworthy to possess them," is one of the most attractive chapters in the whole work. In this connection, however, we have to find serious fault with the translator, and with the present editor, who render what Montalembert very justly and accurately calls "*les dissidences Celtiques*" by the opprobrious and utterly incorrect translation, "Celtic Heresy." There was no Celtic heresy in connection with the Easter controversy, as Montalembert distinctly states. We can readily understand how the Protestant translator fell into this mistake; but why it is that Dr. Gasquet did not take care to remove this defect, before he lent his name to this new edition of *The Monks of the West*, is what we do not so easily conceive. The fair fame of the Church of Ireland may not concern Dr. Gasquet as much as it does Irish Catholics; but a man of his erudition and knowledge of human affairs will not find it difficult to realize how jealous of their reputation Irish Catholics are in this respect. In the present case, however, the task of repudiation is made uncommonly simple by the fact that the imputation of "heresy" is due to the ignorance of the translator, who gives, in several places an utterly false rendering of the original text. This is, indeed, the most glaring example; but is, by no means, the only one. In spite, however, of these defects, we commend this work as a substantially accurate translation. We recommend it for all Catholic libraries, both public and private, and trust that even a further edition may soon be required, in which the defects of the present one can easily be remedied.

J. F. H.

HYMNS FOR THE ECCLESIASTICAL YEAR, with accompanying Tunes and Six Benediction Services. London: Art and Book Co.

IN Church Art generally, the principle is now almost universally recognised that, in order to find the master works which we are to study, the models which we are to imitate, we must go back to the Middle Ages. For Church music this principle, though theoretically rejected by but few, can hardly be said to be generally followed in practice. For hymn tunes in particular, the prevailing custom is to select melodies which will suit the taste of the modern musical amateur, melodies written in the style of second-rate composers of the last and the present

centuries. The conviction that to get the proper idea of a hymn tune, that is to say, a tune possessing in itself, without reference to accompanying harmonies, lasting interest and healthy life, we must go back to a time when melodies were invented for their own sake, not merely as the upper part of a series of harmonies—the conviction that to get the unction required for a sacred hymn we must have recourse to tunes composed before the secular spirit entered the precincts of the sanctuary—the conviction, in other words, that a collection of hymn tunes ought to draw freely on the treasures of the Middle Ages, hardly ever takes hold of the mind of a compiler of a hymn-book in these countries; or, if it does, he has not the courage to act on his convictions. A reviewer, therefore, must be satisfied, if the hymn-book before him marks even a step in the right direction, if it is any approach towards what a proper hymn-book ought to be.

From this point of view we welcome the present collection. It is, on the whole, the best hymn-book published in these countries. The melodies are, as a rule, devotional, suitable for congregational use, and tasteful; the harmonies, with a few exceptions, chaste and artistic. We must protest, however, against the insertion of secular tunes, notably that of No. 13, which is the Austrian national air. The same melody is used for No. 118. Also No. 111, one of Mendelssohn's part songs, is objectionable on this ground. A few other melodies, besides, must be pronounced unsuitable, either on account of their own structure or rhythm, or on account of the accompanying harmonies; for instance, Nos. 94, 95, 97, 100, 104, 106. All these are in honour of the Blessed Virgin. Why she should get just the worst hymns, we cannot quite understand. Also the Antiphons of the Blessed Virgin, Nos. 147, 148, 149, and 150, are particularly bad. Another class of hymns that are remarkable for bad taste are those for missions. It is well that music has not that specific influence which some writers claim for it, or these hymns should destroy the whole salutary effect of a mission. We must also mention No. 36, which gives a miserable dance tune to the grand sequence *Lauda Sion*. The clumsy way of making this tune fit the stanzas of different metre is particularly provoking.

We are glad to see that the compiler has, with a few exceptions, adhered to the rule "one hymn to every tune." It is important that the people should know at once when the tune

is played on the organ, what hymn is to be sung. We should, therefore, have wished the compiler to have selected special tunes for the few hymns that have to borrow from others.

It is particularly praiseworthy that the book contains a large number of translations of liturgical hymns with their Gregorian melodies. It is certainly very desirable that these treasures of religious poetry and music should once more become popular. We regret, however, that the melodies are not in accordance with the reading of the Roman *Antiphonarium*. The forms of the hymn melodies in the typical edition may not be the best possible—though we do not admit that those in the book under review are much better—but, for the sake of unity, we should think it desirable to have the authentic form adhered to.

The *Tantum Ergo* in the last Benediction service is provided with a harmony ascribed to Palestrina. We may mention, by the way, that Palestrina's authorship is doubtful. But we think whoever is the author, has a right to have his composition left as he wrote it, or as it is to be found in the oldest source. Moreover, the *Amen* could not have been written by Palestrina in the form given in the book.

The various objections we have raised do not prevent us, however, from recommending the book as a whole, and we hope that it may do something towards promoting good hymn singing.

H. B.

PSALM MISERERE, for Four Mixed Voices. By C. Ett. Straubing: Max Hirmer.

CHURCH MUSIC, No. 3 MISERERE for Mixed Voices. By J. van Craen. Dublin: Cramer, Wood and Co.

It is a somewhat strange custom, at the Matins of the last three days in Holy Week, to perform with solemnity the Psalm *Miserere*. This psalm on that occasion occupies the position of the *Preces* in the ordinary ferial office; and a special rubric says that it is to be recited, not sung. Still the custom of singing it is general, and cannot be objected to. The two settings under review agree in the general arrangement, the even verses being sung in unison to a psalm tone. Ett has selected the eighth tone, with the second ending; Van Craen, the sixth tone; not, however, in the Roman form.

Of Ett's work, the late Dr. Witt said, that it is 'Ett's most

spotless work; that in which the influence of the Masters of the sixteenth century on Ett appears with the most beautiful results." We must confess that we cannot see any resemblance to sixteenth century music in the psalm beyond a general dignity of style. The work is thoroughly modern, but devotional and appropriate. We are sure modern choirs will sing it with pleasure, listeners hear it without having their devotion interfered with. A preface to the present edition says, that the composition has been transposed a semitone downwards "to facilitate execution," but that it is desirable to have it intoned in the original pitch.

Van Craen's *Miserere* is also quite modern in style, perhaps a little more masculine than Ett's. A few chromatic notes will present little difficulty to a choir accustomed to sing modern compositions. The metronome marks appear to us rather slow. Some attention on the parts of singers and conductor is required to preserve the right accents of the words *innova*, *salutis*, and *delectaberis*. As an appendage, the publication gives the *Benedictus* in the first tone, with a simple harmonization.

H. B.

PONTIFICALIA. A Description of the Things, Persons, and Principal Actions employed in Pontifical Functions. By the Rev. Patrick O'Leary, Dean, Maynooth College. Dublin: Browne and Nolan, Limited.

THIS is a very useful book, and deserves an appreciative welcome from ecclesiastics. Those who have not the time or the opportunity for consulting the large commentaries on the *Caeremoniale Episcoporum* will find in *Pontificalia* a brief and accurate description of the things, persons, and principal actions employed in pontifical functions. In his preface the author thus states the scope of his book:—"The work is in substance the first book of the *Caeremoniale Episcoporum*, with such additional information on the subjects treated as is supplied by the Decrees of the Congregation of Rites and the most approved authors. In the description of things and persons, the first book of the *Caeremoniale* does not deal with questions of archæology and symbolism; it confines itself to what is necessary for ceremonial purposes; and, in describing the actions, it does not deal with complete functions, such as Vespers and High Mass, but only with such parts as it would not be convenient to discuss in the description of a complete function. I have followed a

similar plan." The work is divided into four parts. In Part I., the author deals with what we may call episcopal insignia. In Part II. the duties of the various officers required in Pontifical Ceremonies are fully discussed. Part III. contains a description of the most important details of Episcopal Functions. In Part IV. will be found very interesting information on the ceremonial status of Cardinals, Apostolic Nuncios, Coadjutor-Bishops, Abbots, Domestic Prelates, and other minor dignitaries. Father O'Leary has not burdened his pages with quotations and indications of reference. "I have not thought it necessary," he says, "to quote authority for each statement; as far as I am aware, there is no statement that is not supported by some one or more of the following authorities:—the *Caeremoniale*, the Decrees of the Congregation of Rites, Martinucci's *Manuale Caeremoniarum*, De Herdt's *Præcis Pontificalis*." As Dean in Maynooth, Father O'Leary has had a long experience not only in teaching liturgy, but in conducting ecclesiastical ceremonies, and no words of ours are required to recommend his book as a standard authority on pontifical ceremonies. Nor is his knowledge of the subject derived wholly from the above sources. He has visited Rome, and studied the practice of the Roman churches, which, it appears, differs in many points from the teaching of the Rubricists. After describing the method of putting the mitre on a bishop, as taught by De Herdt, the author adds: "We have seen a different practice which seemed to be general throughout the churches of Rome:—The Master of Ceremonies stands behind the bishop, and holds the mitre over the bishop's head, in such a way that the minister who has to put it on has nothing to do but press it on the head." Father O'Leary writes in a clever, terse style, and has managed to compress a large amount of matter within the limits of a small cheap octavo volume. This book, and the *Ceremonies of Ordination*, a work by the same author, published last year, are companion volumes, and, in our opinion, amply supply the want which had hitherto existed of an easily accessible source from which a knowledge of Episcopal Ceremonies could be obtained.

T. P. G.

A STRIKING CONTRAST. By Clara Mulholland. Dublin: M. H. Gill & Son.

WE looked into this book, and read a chapter or two to test its attractions; but we were so taken with the simple and

beautiful story, that we could not give it up until we had read it through. It is an excellent story, well conceived, well told, and well maintained. It carries one through to the end without the slightest effort. Miss Mulholland has very uncommon gifts as a novelist; and her work is sure to do good. It is not a preaching novel; and yet it excites our sympathy all through for truth, courage, and self-denial, as well as our horror for duplicity and deceit. *A Striking Contrast* ought to have a good circulation.

J. F. H.

THE LIFE OF PATRICK SARSFIELD, Earl of Lucan. By John Todhunter. London: T. Fisher Unwin. New Irish Library Series.

DR. TODHUNTER'S *Life of Sarsfield* is not by any means a work of art. It has none of the charms of style that distinguish the historical works of Mr. Lecky, or of Froude, or of Professor Freeman. It is uneven and disjointed and patched. Yet, notwithstanding all these drawbacks, it is decidedly one of the most interesting, and one of the most attractive, of the contributions to "The New Irish Library Series." The author is, we believe, a Protestant, but a Protestant of a very large-minded and liberal type. Not only is there not in the whole volume a single expression to which the most critical Catholic could object, but a tone of deep sympathy and sincere good-will towards Catholics runs through it from beginning to end. The subject-matter must ever possess the deepest interest for Irishmen. It embraces some of the most important events that were ever enacted within the shores of Ireland. It presents us with an excellent view of the battle of the Boyne, gives a still more vivid picture of the sieges of Limerick, Galway, and Athlone, and devotes a chapter full of interest to the Battle of Aughrim. In all these events Patrick Sarsfield played a prominent, and in some a foremost, part; and when one has read Dr. Todhunter's sketch of him, he must feel undoubtedly satisfied that the place the hero holds in the hearts and imaginations of Irishmen is fully justified. No braver soldier, more gallant officer, more honourable and single-minded patriot, ever fought in the cause of Ireland. This is the conclusion which is forced upon the reader by Dr. Todhunter's narrative, which makes up for its want of *entrain* and defects of style, by its simple honesty and sincere devotion to historical truth.

J. F. H.

BREVIARIUM ROMANUM EX DECRETO SS. CONCILII TRIDENTINI RESTITUTUM. S. Pii V. Pont. Max. jussu Editum, Clementis VIII, Urbani VIII, et Leonis XIII, auctoritate Recognitum. Editio Septima post Typicam. Ratisbonae, Neo Eboraci et Cincinnati, Sumptibus et Typis Friderici Pustet. S. Sedis Apost., et S. Rit. Congreg. Typographa. MDCCCXCV.

HORAE DIURNAE BREVIARII ROMANI. Sumptibus et Typis Ejusdem.

WE have received from the great house of Pustet, at Ratisbon, specimen copies of its newly-published *Breviary* and the *Horae Diurnae* which, in our opinion, are destined to have a very wide circulation in Ireland. That the work is fully up to date, is evidenced by the fact that the feast of the Annunciation of the Blessed Virgin, raised only a few months ago to be a Double of the First Class, is here set down in its new dignity, with the regulation providing for its transfer, in case of necessity, duly prefixed. Pustet's *Breviary* has, however, many qualities besides this one to recommend it to the public. The paper and type are excellent. Indeed we know of no other Breviary of the same price and dimensions to surpass it, in this respect, and very few to equal it. Everything that tone and colour and largeness of type could reasonably be expected to do to relieve the tension of the eye, has been accomplished here. The Breviary can be had at different prices according to size and binding; but no one need wish for a more satisfactory copy than that which can be got for the moderate sum of 28 shillings. We wish a wide sale to this new Breviary, and we congratulate the publishers on the success they have achieved in turning out a work so convenient and so satisfactory in every respect.

THE LIFE OF ST. ANTONY OF PADUA. By E. M. D.

THIS small, but really excellent, life of St. Antony of Padua, one of Duffy's weekly volumes of Catholic divinity, is a class of book we very much desire to see propagated in Catholic homes; for the lives of the saints, written with judgment and literary taste, as this little volume undoubtedly is, are of immense value in this age of unsavoury literature. They are interesting and pleasurable reading, and never fail to strengthen our hold on

the supernatural, and awaken or keep alive a solicitude for our salvation.

The writer, who has undertaken to tell the story of St. Antony's life, and popularize devotion to that remarkable saint in these countries, seems well fitted for such a work ; for E. M. D. has the gift of style, and writes with good taste, elegance, and freedom. The author, we are glad to see, abstains from formal preaching ; instead of short sermons, so usual in books of this kind, and which, as a rule, are commonplace, and therefore ineffective, we get the inspiring story of the saint's life ; and facts, the most potent of all trumpeters, are allowed to preach for themselves. Devotion to St. Antony is not as popular with us as in some continental countries ; yet we learn from this little volume how profitable that devotion has always been to St. Antony's clients. Those who are anxious to cultivate the devotion will find an admirable collection of prayers, hymns, and litanies, in honour of St. Antony, at the end of this very excellent little book, which it is a pleasure as well as a profit to peruse.

MISSA IN HONOREM SANCTAE CAECILIAE, for Soprano and Alto, with Organ Accompaniment. By P. Griesbacher. Straubing : Max Hirmer.

IN the last February Number of the I. E. RECORD we called attention to Griesbacher's two part Mass in honour of our Lady of Lourdes. We are glad to be able to announce another two part Mass, of equal artistic merits, by the same talented composer. The Mass of St. Cecilia will not, perhaps, be so popular as that of our Lady of Lourdes, because it is in the minor mode. But we trust that a careful study will reveal to choirmaster and singers the great beauties contained in it.

H. B.

MISSA VVOCUMINÆQUALIUM I. H. B. M. V. MATRIS DOLOROSAE.
Auctore P. Griesbacher. Op. J. Straubing : Max Hirmer.

FROM an artistic point of view, this Mass is the most important work of its gifted author, and one of the most remarkable Church compositions of late years. If there are any choirs in these countries that can perform a contrapuntal Mass

for five parts (Soprano, Alto, I. Tenor, II. Tenor or Barytone, and Bass) without accompaniment, we recommend this work for performance. The effect will amply repay the trouble of studying it.

H. B.

L'EGLISE ET LE TRAVAIL MANUEL. Par M. Sabatier, Docteur en Droit Canon. Paris : Lethielleux, 10, Rue Cassette.

THIS is the work of a learned man, who has brought many acquirements to the study of his subject. In a series of most interesting chapters he tells us the estimate of manual labour that was held by the ancient Jews, by the Greeks, Romans, and barbarians of early times. He points out the transformation that was effected in this respect, as well as in so many others, by Christian teaching and example; how the new spirit was brought to perfection by the monks of the middle ages, and by the guilds and associations established in cities during the same period. He illustrates very happily how the same spirit prevails to-day in the Church, in her confraternities, and sodalities, and associations of various kinds, and finally how it has been confirmed once again by the Vicar of Christ in his immortal Encyclical on *The Condition of Labour*. The volume is well worth perusal.

J. F. H.

INSTITUTIONES THEOLOGIAE DOGMATICAE GENERALIS.
Tractatus de Vera Religione. Auctore Bernardo Jungmann. Editio Quarta. Pustet, 1895.

INSTITUTIONES THEOLOGIAE DOGMATICAE SPECIALIS.
Tractatus de Gratia. Auctore Bernardo Jungmann. Editio Sexta. Pustet, 1896.

THE valuable treatises of Professor Jungmann retain the popularity which they readily acquired on their publication. The two volumes before us have, within a short time, gone into the fourth and sixth editions respectively. Full in their treatment without being diffuse, clear without being shallow, and models of order and of arrangement of matter, they make excellent text-books in the hands of theological students. For them they are primarily intended. We find at the end of each volume a concise analysis of the treatise. This synoptic view should be a valuable

aid to the student, enabling him, the more easily, to take in at a glance in its entirety the subject-matter on which he is engaged, and to see the logical relations and sequence of the various parts.

D. M.

FONTES JURIS ECCLESIASTICI NOVISSIMI. Edidit atque illustravit Philippus Schneider. Pustet, 1895.

THIS volume gives in a small compass (136 pp.) many important ecclesiastical documents—dogmatic and disciplinary—which we often need, but cannot always easily lay our hands on. The title of contents speaks for itself:—

I. Decreta et Canones Sacrosancti Oecumenici Concilii Vaticani [cum notis adjectis].

II. Epistola Encyclica Pii IX, “Quanta Cura,” 1864, Syllabus complectens praeceptos nostrae aetatis errores.

III. Constitutio “Apostolicae Sedis,” 1869 [cum censuris recentissimis post hanc Constitutionem editis declarationibusque et resolutionibus SS. Congr..]

IV. Facultates Quinquennales [notis illustratae].

V. Constitutiones circa Regulares.

VI. Instructio S. Cong. de Prop. Fide, 1877, super dispensationibus matrimonialibus.

D. M.

THE IRISH ECCLESIASTICAL RECORD

FEBRUARY, 1896

THE PRESENT STATE OF THE CHURCH IN FRANCE

THE state of France just now is so abnormal in relation to spiritual interests that it arrests attention on every side, and is well worthy of careful study from all who wish to follow the course of European politics, in so far as they affect the affairs of the Church. The country is now absolutely in the hands of a radical Government that knows no measure in its hatred of religion, and whose lease of power appears to depend upon the urgency of its measures against every interest of Catholicism. This in itself is one of the wonders of modern history. In a nation Catholic to the very heart, a cabinet has been raised to power, which is in direct contrast to the feelings and habits of life of nearly all the people, and remains at the head of affairs despite of such maladministration as would, in almost every other country, mean political ruin to those who undertake the direction of public life. During the past year the history of Government here is simply a series of aggressions against religious principles; no interest associated with worship has escaped the malign ingenuity of the statesmen to whom the great control of the affairs of the country has been confided. Bishops, priests, religious of every name and institute, schools, churches, all have felt the heavy hand of the enemy upon them, and this seems to be the sum total of the legislative achievements of the Governments that have followed each other in such quick succession. This

seems strange enough, especially during these latter days when parliaments are mainly concerned with the duty of meeting the urgent evils of the social question, broadening liberty, and deepening the channels of national life, that they may be able to carry out all that is needed for the complex civilization of modern times. Here, on the contrary, seem realized the very evils against which other continental nations are working with such vigour. The worst things feared as the result of triumphant socialism are now the daily experience of the French people. Corruption in the cabinet, in the parliament, in the press; schools whose central dogma is the denial of creed, and even negation, positive and formal of the Deity; the reign of selfishness, and greed substituted for those higher principles on which alone a nation can securely rest; such are the results achieved in France under the flag of popular Government, and in the name of liberty and progress.

If all these had taken place under the supreme influence of some great personality it would not be without parallel in the history of this century; if private interest and personal ambition had under them the greatness of a Napoleon, or the strength of a Bismarck, then there would be some hope for the success of a philosophical historian in his search for a reasonably sufficient cause. But there is no Napoleon now to rouse the enthusiasm of the people, no victories to conceal the ruin of the country under the veil of military glory and unparalleled conquest; we have now at the head of the French people a man of humble talents, and absolutely devoid of that magnetism that can hypnotize its victims; he cannot boast of a great name, and such name as he has is besmirched with scandal that in any other country would compel him to vacate his high position.

No section of the strange facts in the situation can be attributed to the personality of M. Felix Faure. Then in his cabinet there is not one real notable; "the dearth of noble natures" was not more marked in the early days of the first revolution than to-day in these declining years of our own century. The French Cabinet of to-day has no personal associations that ennoble or endear it to the French

people ; it is composed of men who were yesterday in their laboratories or school-rooms, and who to-day essay to be the directors of the national life, controlling its military and marine forces, settling with definitive hand and voice the complex questions of diplomacy and internal administration, and fixing through the machinery of parliamentary administration their own ideals and purposes upon the mind and action of the country. Nor is this all that there is to say in this connection. It might be that new hands could have achieved brilliant results in the work of public service ; American history is especially rich in the achievements of men whose training gave no hope or security of their success ; and perhaps we can point to such work done by the French cabinets in recent years, as may justify their selection. But, no ; the contrary is abundantly evident ; in diplomacy we have Egypt as a grand monument to the ineptitude of the diplomatists of modern France, and the recent war in Madagascar proves as plainly the incapacity of the radical ministers for the administration of military affairs. Then to all this is added the more extraordinary fact that all the prominent officials for the last few years have been stained with venality and corruption ; not a cabinet escapes the judgment of the public in this supreme test of honourable statesmanship. The Panama scandals implicate ministers and ex-ministers to the degree that the wonder is the honour and pride of this great and proud people have not done away with the whole scheme of government, and substituted another more worthy of the traditions and the actual needs of the nation.

Now this is the condition of the leaders whose policy means persecution and disruption to modern France. Are we not justified in our expression of wonder that the national sentiment will allow such men to do such work ? If they had won renown in some great crisis of public affairs ; if they had talent, diabolical though it be, to make the worse the better reason, and so delude the people into a belief in their capacity and probity, then one *might* understand the present legislation with respect to ecclesiastical affairs ; but, as matters are, there is no such pretension, their projects of

repression are laid before the country naked of all rhetoric, baldly proposed, and accepted by Parliament; constituted a law of the land almost without protest, and certainly without vigorous and well-sustained opposition. When we see what a well-organized band of resolute has been able to achieve in the British Parliament with respect to Irish and Catholic interests, we may fancy what similar action might accomplish here, and we are justified in pushing the analogy further, and concluding that there must be public apathy and appalling political indifference in France when ardour and organization could effect so much more in the somewhat similar circumstances of Irish public life.

The work of destroying religion in France is not a purpose of yesterday; it has been the dream of evil men for many a day. It was entertained by nearly every administration for over a hundred years, and now was more evident, and now more concealed, according to the varying circumstances of the times. It was the central purpose of the first revolution, and main doctrine of the philosophical school that prepared the way for that carnival of blood; and the poison then communicated to the body politic has never since been completely dislodged. The imperial purposes of Napoleon III. were not compatible with the open profession of the principle; but, in his own astute way, he hampered religious liberty, accentuated the subordination of the national Church to the national government, and instituted a *surveillance* that took in every department of religious enterprise. With his downfall came the more fitting era for the unholy work. The Republic had no traditions except that of false liberty, and no moral code except the deification of the State and the gradual overthrow of public religion. The open profession of such principles was scarcely possible in its opening years; the memory of its overthrow, the sight of its wounds yet raw, made France conservative even though it was republic, and it confides its affairs to men of name and station, who held aloof from the destruction of the religious germ in the national system. But as defeat was removed from the eyes of the nation, already renewed in her marvellous native strength, then caution was flung aside,

and an eminent statesman made the portentous discovery that the enemy was no longer the Prussian, with his new empire and invincible hosts ; the enemy was clericalism, and was to be found not across the Rhine or in the German mountains and forests, but in the very heart of France, in the bishop's palace, in the venerable abbey and cloister, in the schools and hospitals of the sisters ; in the venerable sanctuary of the Church itself lay the enemy whom France had to fear.

The work proposed to its followers by the present and recent Governments is nothing else than to destroy every trace of those enterprises peculiar to the active life of the Church. They wish to remove from the public view those evidences of religion that keep alive in the heart of France the spirit of worship, and link the present era with the glorious accomplishments of the past. It is hard to remove the Catholic spirit from the thoughts of the race, while cathedrals tell in every city of the land the story of French faith and devotion ; and so this obstacle to the new spirit must needs be removed from the public gaze ; the ritual must be shorn of its splendour, and, more and more, the hand of secular jurisdiction must be seen in every religious function. Then the heart of the people must be turned into stone if the devotion of the religious orders to the dying and the miserable did not awaken some love for those institutes whose members are the ministering angels in the dark wards of death and disease ; and so the many orders of regulars and congregations must be done away with, their means for doing good confiscated, and their lives made a practical impossibility. This is the central note of their latest manifestation of the spirit of persecution. The Hebrew spirit, now triumphant, shows itself in this characteristic way, and in lieu of the olden methods of imprisonment or exile, they substitute such fiscal enactments as must destroy the formal work of religious associations, even though the individuals comprising them are not deprived of life or liberty. The good work done by these institutions is made clear by this last effort to overthrow them ; if the schools were less active and less effective in the great ministry of

teaching, the Government would not dream of them ; if hand in hand the religious orders did not do spiritual good with corporal ministry, the Parisian leaders would not seek them out for the purpose of destruction ; if the bishops and clergy were not alive to their great obligations, and were not making headway against the godless spirit, they too might occupy their *évêchés* and *presbytères* without interference ; so that from the present disastrous condition of affairs we may deduce, at least, this comfort, that the Church in France is up and doing the great work of the Gospel, and doing it so well that the enemy must exert the last energy of its forces in order to meet it.

A glance at the measure recently concocted against the religious forces of France will enable any reader to understand the lengths to which the revolutionary spirit has gone to compass the ruin of public religion. The apparent scope of this penal code is purely economic. There is no distinct profession of hostility to religious principles, yet the immediate effect of these legal provisions must be to destroy those institutions that are the mainstay of worship and Christian ministry in every land. That this is the spirit of the legislators, is plain from the professions of the ministers who are responsible for the measures, and whose lives and careers are sufficient evidence to determine the real meaning of their political action. The recent law directed against the religious associations is only the suite of a series of enactments that single out these institutes for exceptional penal legislation. The war was declared by the law of *accroissement* of 25th December, 1880, and 29th December, 1884, by which the religious communities were subjected to a death-tax of extraordinary severity. The congregations have resisted this with admirable courage, and system ; and there is not, I believe, an instance in which it has been paid. By the recent law of 15th April, 1895, this has been converted into an annual tax by the law of *abonnement*, which is now the only difficulty that must be met. According to this legislation, there is, in the words of the new code :—

“ Une taxe annuelle et obligatoire sur la valeur brute des biens meubles et immeubles possédées par les congregations,

congrégations et associations religieuses, autorisées ou non, et la taxe est fixée à 0. Fr. 30 %, de la valeur spécifiée, et la taxe en est portée, à 0. Fr. 40 pour les immeubles possédés par celles des congrégations qui ne sont pas assujetties à la taxe de mainmorte établie par la loi du 20 Février, 1849."

It will be seen from this, that the annual sum to be paid by large communities would reach an enormous figure, and when added to the ordinary tax-rate would constitute a burden no association could bear. Hitherto religious houses had no exemption from the common taxation to which all citizens are subject. Here we see how different the spirit of French public life is from that obtaining in England, and America, where religious institutions enjoy such exceptional privileges. When we consider that in France almost every species of property is assessed at a high rate, doors and windows are even subject to heavy duties, and the sum total in ordinary cases lifts the price of living to a degree difficult to realize without seeing the working of the system. When to these heavy imposts are added the death-tax and the new weight of the recent law, it will be easily seen that the application of such conditions would make the continuous administration of religious corporations a sheer impossibility. Further, the new law imposes the duty of paying all arrears due under the law of 1880, and fixes heavy penalties in default of such payments. In the presence of this condition of affairs the position of the religious institutes is very critical: to pay means ruin; not to pay means forced sequestration of their homes, and is threatened with absolute suppression of the delinquent communities. Now as the exceptional legislation is against the constitution of the republic, one would say the easiest way out of the trouble would be to appeal to the tribunals, and have the law declared unconstitutional and invalid. But there is little hope for the success of this policy. The tribunals are as corrupt as the parliament, and any appeal would certainly issue in failure. As a result of this condition of affairs the communities have settled upon the policy of passivity. Bishops and priests throughout the nation take their stand upon this principle, and they bid fair to defeat

their enemies by the invincible forces of resolution and unity. To pay is impossible, and would compromise more than the monetary resources of the congregations. As M. Blandens said during the debate of 8th April, 1895:—

“L'enjeu de la partie n'est pas cette somme que l'on dispute à des œuvres d'enseignement, de charité, de propagande religieuse, mais l'enjeu réel touche au droit de penser et de croire.”

And a distinguished lawyer in a pamphlet recently published, writes:—

“Payer ces impôts exorbitants c'est accepter d'être mis *hors du droit commun*, consacrer le régime de l'arbitraire et de l'injustice ; compromettre la vie des œuvres les plus sympathiques et les plus nécessaires ; abandonner à la spoliation les fondations pieuses confiées à la garde des religieux, enfin appauvrir l'Eglise de France et affaiblir sa situation déjà si menacée.”

These opinions are one with the almost unanimous view of the active Catholic leaders ; they are advanced every day in the Press, and through books and pamphlets ; and, what is more, they are identical with the pronouncements made by nearly all the bishops in their addresses to their clergy for the New Year. This is a new phase of French life ; it must have signal consequences in the near future. “Il n'y a de persécutés réellement,” cries one Bishop, “que ceux qui veulent se laisser faire.” Such words are a new force that the Government has now to deal with. As the interests endangered by the new law are placed in every corner of the country, opposition on the part of the congregations will start a flame whose limits will be coterminous with France. The families whose children wear the religious habit will not stand by idle while the officers of the law maltreat their congregations, confiscating their goods, and dispersing the inmates, so that we shall see strange things come to pass if the passive attitude of the communities should urge the authorities to extreme measures. As a sign of the times, we have the cabinet ask, through the *Loi d'association*, for summary powers to visit and, if need be, disperse the various religious societies. But this cannot but be a ruse to terrorize the communities, as, by a law of 1825, the expropriation of such associations is controlled by a principle that disposes

of their goods in a way hardly agreeable to the present rulers. But, then, they have legislation in their hands, and can make laws to suit their designs, and will scarcely be curtailed by notions of precedent if they are determined upon reaching any end. Yet this project, in its very extremeness, shows how far the Government is pressed, and how strong the case and attitude of Catholic sentiment must be, when to meet it, their enemies have to outrage the traditions of the country and revolutionize the most sacred pages of the Statute-book.

But the measure most likely to cause agitation just now is the effort of the Minister of Worship to practically apply the provisions of the *Loi de fabriques*, passed March 27, 1893. This has roused every diocese and parish, and, as it effects affairs in which the people themselves take immediate part, it probably has greater interest for them than the odious measures against religious houses. While the evil of this law is not so evident as the destructive spoliation of communities, and does not appeal to popular sympathy with the same intrinsic force, yet it probably will be the centre of the most vigorous stand made for many a day in France in the cause of religious liberty.

This *Loi de fabriques*, like all other recent emanations of French legislation, is a fiscal law, and extends the jurisdiction of the executive to the control of all revenues received in the cathedrals and parish churches of the nation. These laws hitherto have been in the hands of the ecclesiastical authorities, according to the decree of 1809, which has given the dioceses almost a century of peace. The law of 1893 is a new effort to emphasize in the eyes of the people that the State is supreme arbiter in church affairs, and the ultimate judge of the needs and conditions of public worship. The Concordat that left the French Church with very little of the liberty she should enjoy from the nature of her missions and authority, secured it the power of directing the administration of religious functions, which, according to a great authority in French jurisprudence, "flows from the very nature of her office and ministry." This privilege is now, in the words of the eloquent Bishop of Montpellier,

“tellement amoindri, qu’il semble presque disparu et oublié.” This last assault upon their position has awakened a splendid spirit among the bishops and clergy, and reasonably so, as will appear from a short analysis of the new provisions.

The *Loi de fabriques* directs that all accounts of the committee in charge of the administration of the churches must be presented with its report to the Council of the Prefecture, with whom rests the ultimate disposition of all funds received from the faithful, by voluntary subscriptions, for the purposes of sustaining religious organizations. Hitherto the church committees were composed of respectable parishioners, who undertook their duties as a voluntary service, and were responsible to the bishop for the discharge of their office. It was esteemed an honourable position, and was aspired to by the best people of the various congregations. The present law makes their tenure of office a source of continual unrest; they are bound under oath to fidelity, and are subject to conditions of administration that few will be willing to accept. As a consequence, they are now resigning their offices, and if the law is really applied we shall soon have the venerable churches of France in the hands of officials with no more spirit of religion or zeal for its welfare than may be found in the purlieus of the police-courts or the ante-chambers of atheistical ministers. This too is contrary to the spirit of the Concordat, which provides that “le regime de chaque société religieuse doit être confié à des personnes intéressées par l’état et par devoir à faire prospérer ce regime;” while now, as Monsignor de Cabrières, in a recent letter to the Minister of Worship, declares, those who control the administration of our places of worship are strangers to our faith, nay, even enemies to every creed and every belief. As this law will affect every parish in France, we can easily imagine the unrest and dissatisfaction that must ensue from its promulgation.

In point of fact, the excitement is even now well begun. We now hear those vigorous protests for which the Catholic world waited so long, and which are in all probability the first of the prayers offered for so long a time for the regeneration and salvation of the French Church. The

bishops and publicists have at length declared war, and in distinct terms announced their determination not to submit. Every day the Catholic journals bring strong words from the highest Church authorities before the eyes of the people, and the denunciations of the law are couched in as brave and militant language as Ireland was accustomed to hear more than a half a century ago, from the lips of J. K. L. or the Lion of the Fold, the eloquent and immortal John of Tuam.

One bishop declares: "We must not fear; but rather prepare for the battle, with the will to do our fullest duty." Another, Monsignor Renou, of Amiens, says: "It is clear, the morning of the year is full of clouds, but we must not open our hearts to presentiments of evil or despair; an army that doubts of victory and loses courage is already vanquished." Another prelate tells his priests "to close their ranks until they hear their hearts beat in unison;" and in every episcopal charge for the opening year, we hear the words of war, and all the associations of battle are used to urge the country to battle for the rights of the Church. Some of the prelates were recently in Rome, and have invariably used the name of the Sovereign Pontiff as a further means of arousing the active service of their subjects; one says: "*Le Pape insistait sur la nécessité de la prière pour triompher des périls de l'heure présente. Sa Sainteté voit venir l'orage et indique le moyen de le conjurer;*" and the citation of the Pope's authority in this relation is more than significant.

All speak of the force of union: one uses a watchword well known in Ireland in moments of national peril: *Soyons unis plus que jamais, pour que notre union fasse notre force*; and recommends that secondary issues, in which Catholics may differ, be put aside for the moment, in order that martial discipline and unanimity may be assured in the great campaign for the liberties of the Church.

As a result of this policy, they expect an early victory: "*Les difficultés présentes auront un terme et l'Eglise verra peut-être bientôt luire le jour du triomphe.*" But the solution of the problem may come in many ways. One of the ablest bishops of France sees the victory of his opinions in the

return of affairs to the old condition assured by the law of 1809: "Ramenez-nous donc simplement," he writes to the minister, "à la pratique exacte du décret de 1809 qui a assuré à nos diocèses près d'un siècle de paix;" but this is scarcely the method in which the crisis will end. The Government is not in a conciliatory mood, and may, if it lives long enough, push matters to the farthest limits possible. Even now, M. Combes, the Minister of Worship (an ex-cleric by the way), speaks of the appointment of Government bishops without the permission of the Holy See, hoping in this way to secure more obedient service from the individuals whose power and office would be purely creations of the State. They also speak of the suppression of the *budget des cultes*, and the repudiation of the Concordat, which is a possibility for which the Catholic leaders are not unprepared. Speaking recently of this famous treaty, Mgr. Faillières, Bishop of Saint-Brienc, declares:—

"Le Concordat de 1801 fut une œuvre de réparation, d'apaisement et d'union. Vous savez dans quel esprit de défiance et d'hostilité il est exécuté depuis vingt ans par l'une des parties contractantes. L'exécution stricte est un commencement de strangulation. Nous avons souffert; le Pape a patienté; mais vraiment s'il plaisait au Souverain Pontife de reprendre sa liberté, et de nous rendre la nôtre, aurions-nous à le regretter.

"Ce serait la séparation d'l'Eglise et de l'Etat, cette séparation dont on nous menace comme d'un châtiment et qui serait peut-être un bienfait.

"L'Eglise, séparée de l'Etat, se retrouverait avec tous les droits primordiaux de Société divinement instituée.

"Sans doute, ce n'est point ainsi que l'entendent les sectaires haineux qui ont juré la ruine de l'Eglise.—Séparation veut dire pour eux: destruction. Pour nous, séparation veut dire: liberté."

We have heard these words before; but now, for the first time, from the lips of an ideal French bishop. They sum up the verdict of all those who have had actual experience of the working of a Church whose strength rests not upon the pivot of a law, but rather upon the broad and secure basis of popular faith and popular devotion. But they are new in the circles of the higher French clergy, and

have produced a striking effect. One publicist writes of them:—

“La rupture du Concordat, dans les circonstances actuelles amènerait des bouleversements dont il est impossible de calculer la portée; ce serait un de ces tremblements de terre dont nous avons parlé. Des ruines immenses s'étendraient sur le sol, mais l'Eglise, enfermée dans une impasse, l'Eglise, aujourd'hui prisonnière, s'échapperait à travers ces ruines et retrouvait sa liberté.”

This commentary reflects, I believe, a large part of French Catholic lay opinion; many held this thought, but did not dare to voice it, as questions affecting the reversal of the Concordat are reserved to the Holy See. But now when a bishop publicly holds these sentiments, he has only spoken aloud thoughts that lay a long time silent in the hearts of many, and has given freedom for the initiation of a new religious movement that may eventuate in the emancipation of the French Church and clergy from the bonds that now hinder their best energies and hold them within the bonds of a politic opportunism that detaches them often from the vigorous freedom of action needed for the direction of their people. As it is, the thralldom must be galling to men of Apostolic spirit; they are gagged and manacled, not only in relation to purely political questions, but even with respect to aspects of public life which necessarily touch upon the spiritual domain. Only recently some bishops inserted in the catechism in use in their dioceses a few points affecting the duty of Catholics while discharging electoral functions; of supporting Catholic candidates and securing the interests of the Church; and they were compelled by the authorities to erase these necessary principles of modern theology, and so to practically abdicate their position in the *ecclesia docens*. This espionage penetrates into every part of the priest's life and work, controls his statements and teaching in the Church and out of it, making him comport himself as an official of an atheistical government when his duty should urge him to scourge evildoers everywhere with apostolic liberty, and correct false teachings and false principles as the central duty of his ministry.

The connection with the official world of the republic insensibly affects even the best characters; it destroys independence, and educates one to look for control and direction from those whose bounty sustains the office that gives social standing as well as the means of living. The effects of this union between Church and State are only too evident in France; there is too much silence where there ought to be the strong ministry of the word, and the heart of the people has been often lost to Catholic sentiments by the supineness of those whose weakness has made them, practically, co-operators with the reign of iniquity that now preys upon the vitals of the nation.

If the new movement change all this, then all true sympathizers with France, the world over, will pray that its arm be strengthened, and its ardour grow until the country shall correspond with its ambitions. It has noble men at its head; eloquent prelates, who unite with the virtues of their exalted office those gifts of eloquence and tact that make them ideal tribunes of the people. The French clergy, as a body, have gifts equal to the call upon their support that is now made; their zeal for souls, and the good of the Church no one doubts, and if there were a little more strength and heroism, the victory is already won. The people need leaders who can give lessons in sacrifice as well as splendid homilies upon abstract morality; if the present crisis produce the officers and generals, the army will not be wanting for the campaign; and we may, within our own times, see France once again the eldest daughter of the Church, not in name, or empty title only, but in very deed, giving, at home, such magnificent evidence of her faith, and heroic devotion as she gives, even now, in her missionary work abroad, where her name brings the cross and the holy sacrifice to the very ends of the earth. If the heroism of French missionary history in China or Africa had even a faint reflection in the mother country, we should soon have a new France, no longer a slave to masonry and semitism, but rather a land, where liberty was assured by just laws, where public life was worthy of a Christian people, and where the Church was free to effect the work given it to do by its divine Founder.

Whether this salutary work will be accomplished during the coming year remains to be seen. Whether the present awakening has, indeed, the far-reaching significance attributed to it by many, is a question the solution of which must be seen in the sequel of events that now are in their primary stage. But this is certain ; there is a marked change in the spirit of the country ; the policy of silence and submission seems ended, and that of combat and resistance well begun. It is begun too in circles that are here usually the last to move, and we may deduce from this that the other sections are already in motion. The Catholic press helps the movement by valiant and inspiring writing, the journals of sound views are largely read, especially in the provinces, and all that remains to be done to declare a state of war is the ultimatum of the Government accompanied by some positive acts of spoliation and repression. These may not come to precipitate an actual crisis : the ministry may not care to risk a policy of domestic war, while the situation without is so strained and so likely to awaken other difficulties such as call for all the national resources of a people to adequately meet. But whatever may be the future, the present is clearly an anxious and revolutionary period in the Church of France. Interests that touch the very essence of ecclesiastical life are face to face with ruin, and show themselves ready for united action to save themselves ; and on the other side a government rules that has as its first attribute a savage and diabolical hatred for religion, and is vowed to its destruction. The events of a day may change a conscientious protest into an act of rebellion, as the Bishop of Montpellier expresses it, and then some permanent change would have to be effected in the relations between Church and State in the French Republic. Catholics of every nation will pray that the right may win in the struggle ; and Irish Catholics, especially, between whom and France such tender ties existed in the past, will watch with strained interest the conflict where so much may be lost and so much may be won. Catholic France is now in an attitude of prayer for the triumph of the Church ; one bishop prays especially to obtain for the priesthood "*les vertues sacerdotales*

plus nécessaires que jamais—courage, dévouement, générosité, prête à tout sacrifier pour défendre et sauver les âmes que l'ennemi veut, avec tant d'audace, ravir à Dieu et à l'Eglise ;" and in this prayer Catholic Ireland will join. If that prayer is heard, then the battle is won, and France is destined to be again the glory of Christendom.

A. WALSH, O.S.A.

ST. RAYMOND AND THE CANON LAW

IN the Preface of the Decretals of Gregory IX. we read the words: "Ingenti labore opus feliciter absolvit." These are indeed words that convey to a thoughtful mind the vastness, and at the same time the high merit, of the work performed by St. Raymond di Pennafort, O.P., in the compilation of the Canons of the Church. It will not be out of place to bring before our readers the history of a saint who is but too little known. Doubtless to the student of *Jus Canonicum* a short account of the work of a great canonist cannot fail to be interesting; and whilst we adhere to the details of the laborious work of the collection of the great Code of Church Laws, we feel sure that we are not departing from our subject, but rather strictly keeping to it, if in his great work we also apply ourselves to the study of a great saint. To many it may appear strange that a Code of Laws such as are to be found in the *Corpus Juris* had not been arranged and collated much earlier in the history of the Church than the thirteenth century; for it was only then that we had a volume of Canon Laws which had the seal and the approbation of an infallible authority.

From the very beginning of the Church there was always a residing power, of all powers the greatest, as it is divine; and likewise has there been always in the Church an authority, of all other authorities the highest, as it is the authority of God Himself, who is Truth in *essendo* and *dicendo*, and hence cannot deceive, nor be deceived. That

power was given to the Apostles, and to their successors, when it was said to them: "Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven" (St. Matt. xviii. 18). The divine authority was given to the Church when its Founder spoke the words: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me" (Luke x. 10). In these and similar passages of Sacred Scripture we may recognise the power and the authority granted to the Church to establish laws of discipline for the guidance of its members. These laws could not be drawn up in the form in which we now have them, unless the experience of times, and manners, and customs enabled the representatives of the Founder of the Church to do so: not that their authority depended on these things, for this right existed from the beginning of the Church. As in the seed reside virtually the trunk, branches, leaves, and fruit of the tree, so too in the power and authority given by our Divine Lord to the Church at its first institution were the germs of the laws that were subsequently developed, and perfected in the form in which they are found in the *Jus Canonikum*. In every society there are certain laws which in the beginning are nothing more than the outlines of the laws which time and experience bring out in detail. Hence it is that centuries passed before the Church was in a position to publish in a regular form, such as is the *Corpus Juris*, its laws and decrees. Many and difficult questions were, from time to time, proposed. They had to be discussed, and decisions concerning them had to be given. For these propositions, discussions, and decisions, a very lengthened period of time was of the utmost necessity.

As soon as the Holy Ghost descended upon the Apostles, the fire of divine faith was enkindled in their hearts, and they went forth to preach the birth, the death, the resurrection, and the kingdom of Christ. The numerous miracles which they wrought bore testimony to the doctrine they preached. Their voice was heard throughout the

world: "In omnem terram exivit sonus eorum." Thus was the Church of Christ established and extended, and it has continued to increase from its beginning up to our own days in its extent and in the number of its members. With the marvellous increase of the Christian religion, and the rapid spread of churches in various lands, the necessity of making laws for the correction of morals and for the maintenance of the Church discipline became more and more urgent. In the earliest ages of the Church a collection was made of the rules given by the Apostles to the members of the Church, lay and clerical. This collection was called the *Canones Apostolorum*. Then, too, there existed the *Constitutiones Apostolicae*. The greater part of this work was ascribed to St. Clement, the disciple and successor of the prince of the Apostles; but learned critics say that the *Constitutiones* were increased in the course of time, and the whole work was corrupted by the interpolations of some unknown writer.

Inspired by the exigency of the age, more than one canonist tried to collect and put together in form the decrees of popes, the dogmatic decisions of councils, and the disciplinary canons of preceding ages, so as to have some guide and direction for future times. To do a work of this kind entailed the greatest labour, as well as the most profound study. The errors of copyists, and the unauthorized interpolations made from time to time in the decretals which were scattered about as so many fragments, demanded on the part of the sincere and trustworthy collector a more than ordinary knowledge of Church laws and of ecclesiastical history. Towards the end of the fifth century was compiled the *Vetus Canonum Codex*, by Dionysius Exiguus; and though this compilation was formed by his own authority, yet it was the only code of Church laws that was approved of by the Holy See from the beginning of the Church up to the thirteenth century. In the ninth century appeared the code of laws of the famous Isidorus Mercator; and, in 1161, was produced the Gratian collection of Canons. This was the result of indefatigable zeal and labour on the part of the Benedictine monk Gratian. Notwithstanding the long toil

and study of the monk, his work was not perfect, as we learn from the fact that in the sixteenth century St. Pius V. ordered it to be revised and corrected, and it is now known as the *Emendatio Gratiani*. In 1226, Gregory IX. was chosen to undertake the government of the Church. He was then in his eighty-second year. It would seem that a man of so many years could not perform the important and laborious duties of the pontificate; but so excellently did he acquit himself of the great offices of his exalted position, that he ranks amongst the most glorious pontiffs of the Church. He was a scholar in the highest sense of the word. He made Canon Law the special study of his life. He was well acquainted with the several compilations of the Codes that had been made up to the time of Gratian. In that immense pile of decretals he saw the difficulties and labour that the study of them entailed. Since Gratian's time, many new canons were made in the two Councils of Lateran, and by the different popes that ruled the Church from Anastasius IV. in 1113, to the beginning of his own reign, 1226.

To facilitate the study of Canon Law, Gregory determined to make a new collection, and to insert therein those new canons. In the old collections were found many decisions given on different occasions on the same questions; again, they contained some very long decretals, which, by their length, were obscure as to their precise meaning; besides they had many apparently contradictory canons. To bring together in one place the many decisions given on the same questions, to put into a short form the too lengthened decretals, and to clearly explain or to suppress any contradictions, was the threefold end of the pontiff in making a new compilation of laws. This was the grand design conceived by Gregory IX. To put it into execution meant an extraordinary labour, and no one could undertake to perform such a work unless a man well versed in the science of Canon Law and well read in ecclesiastical, philosophical, and theological matters. Where was the Pope to find such a one who would be competent to act as the able and powerful organizer of his designs. An old and illustrious professor, at one time the honour and oracle of the celebrated

University of Boulogne, and now the glory of the Roman Court, was selected for this great work. He was Raymond di Pennafort, of the Order of Preachers. In the year 1180, Raymond was born in a little town called Pennafort, near Barcelona. His parents were descendants of the royal family of Aragon. When he had arrived at the age in which he was capable of receiving instruction, his parents took the greatest care possible to have him learn the rudiments of the Christian religion. This early religious training served as the solid basis of the grand work which was subsequently to appear clearly defined and exquisitely finished by Raymond in his life and writings.

The knowledge of a science or an art is, no doubt, something to be desired and sought after as a real good. Many have succeeded in the attainment of this good, but imperfectly, inasmuch as they acquire knowledge which they make their own, and fail to make use of it for the enlightenment of others. As gold buried deep down in the earth is beyond the reach of human hands, so is knowledge hidden away in those who cannot communicate it to others. The knowledge that is possessed by those who are capable of diffusing it, by a free, clear, and distinct communication to others has all the qualities of a perfect good, for "bonum," according to the philosopher, "est diffusivum sui." This is the knowledge that makes a teacher successful in his labours in the lecture hall. This is the knowledge that made the name of Raymond of Pennafort the most celebrated amongst the professors of his own times. There is a great deal of truth in the proposition which states that a "teacher is born, not made;" for a good communicative power is a gift of nature, rather than the result of the labour and study of years. That nature had designed Raymond to be a professor, cannot be denied, since we read in the histories of his life that whilst yet a mere boy he experienced the greatest possible pleasure in teaching his friends and companions the things he had learned from books or in the school. At twenty years of age he was made Professor of Mental and Moral Science in the School of Barcelona.

In those days the University of Boulogne became so

famous that students from all parts went there in crowds. Amongst them was Raymond. There he gave himself with incredible ardour to the study of Roman and Canon Law. After following the course of study under the most celebrated masters, he obtained his degree of Doctor of both Laws. Then he was chosen to take the chair of Canon Law in the University. This position he held for three years, and would have continued in it but for the pressing invitations which he got from Berengarius, the Bishop of Barcelona, to return to his native place. During his three years as professor he never looked for recompense of any kind from his scholars. The chief aim of his great labours was the love of truth and the diffusion of knowledge. He despised earthly honours and riches, and that he might give himself the more to study and prayer, and to the work of saving souls he renounced the world's goods, and begged to be admitted amongst the sons of St. Dominick. When he received the religious habit, he who had at all times scrupulously observed the duties of his state, advanced daily more and more in perfection and in Christian sanctity.

About this time he began to write his work the *Summa Casuum Conscientiae*, which, according to the expression of Clement VIII., was equally as useful to penitents as it was necessary to confessors. The author there solves all the difficulties proposed, and decides the cases almost always on the authority of the Sacred Scripture, of the Canons of the Church, of the teaching of the fathers, and of the decrees of the popes; very rarely did he use his own authority or reason in the solution of the cases: an example, says M. Dupin, that all should imitate who have written on these matters. Far from an excessive rigour, which drives the penitents to despair, and from an arbitrary indulgence which tends to extinguish the spirit of true penance, Raymond adds nothing to what the law prescribes, nor does he weaken the force of the precepts, but he contents himself with the explanations of them, showing their meaning and extent, and applying them to the particular cases in question.

In the introduction of his *Summa*, Raymond manifests the sincere humility of a true servant of God. There may

we find the purity of intention which is evident in all his works and writings. He presumes in no way on his own strength or knowledge, and taking to himself no honour and glory, he gives all the honour and glory to God, to the Blessed Virgin, and to his special patroness, St. Catherine. The following is a quotation from the Introduction :—

“Ego Frater Raymundus inter fratres Ordinis Praedicatorum minimus, imo inutilis servus, ad honorem Domini Nostri Jesu Christi et gloriosae Virginis Matris ejus et Beatae Catherinae, praesentem sumuculam e diversis auctoritatibus et majorum meorum dictis, diligenti studio compilavi, ut si quando fratres ordinis nostri vel alii circa judicium animarum in foro poenitentiali dubitaverint, per ipsius exercitium in consiliis . . . valeat enodare. Hoc autem non praesumens de viribus propriis attentavi quia nullae sunt, praesertim cum nec velle nec nolle habeam, sed spem figens totaliter in bono obedientiae atque in Summa Clementia Salvatoris.”

In the midst of his deep study and long prayers, the saint did not allow his zeal for the salvation of souls to flag. He took a prominent part in the redemption of the Christians who were brought into captivity by the Moors. He may be called the second founder of the Order of Mercy, an order having for its end the redemption of Christian slaves. He encouraged Peter Nolasco to put into execution the grand design of establishing the new religious order, the rules of which were outlined by Raymond. This order was established by the authority of Pope Gregory IX. in 1223. The Moors still continued to persecute the Christians, and the Pontiff, to save the Church from the desolating scourge, prepared to overcome the Moors, not only with spiritual arms, but also with the sword. He sent his legate, Giovanni d'Abbeville, Cardinal Bishop of Sabina, into Spain, to preach a crusade. The Cardinal who learned many things through report concerning Raymond, wished to divide his mission with him, and went to Barcelona to seek the help of the learned professor of Boulogne, now the humble religious of St. Dominick. Raymond did not for a moment hesitate, but, having obtained the necessary permission, he joined himself with Giovanni di Sabina, and set out with him in the mission of preaching, to which he gave himself with all

the zeal of an apostle. The Pope's legate had a great affection for his companion, and promised to bring him to Rome to present him to his Holiness. Raymond did not wish to leave the quiet of his religious home, and the efforts of the Cardinal to induce him to do so were unavailing.

The great success of Raymond's preaching and his holiness of life, made his name celebrated, not only throughout Spain and amongst his own people, but also in the Court of Rome. The Pope desired to have this remarkable man near him; and though he could not be prevailed upon to go to the Eternal City by the entreaties of Giovanni, the legate, yet the good religious could not refuse to answer the summons of the Vicar of Christ. He accordingly went to Rome, and visited the Roman Pontiff. Gregory very soon recognised in Raymond the many excellent qualities which had rendered him so famous. To show his esteem and respect for the son of St. Dominick, he gave him very important positions, amongst them that of confessor of the Pope himself. The extraordinary care and solicitude exhibited by Raymond for the poor, gained for him the title of "father of the poor," and the Pontiff was accustomed to address him by no other name than that of *Pater Pauperum*.

This was the man to whom Gregory confided the great work that he had designed of compiling and placing in suitable order the decrees and canons of the Church. What St. Raymond has done for Canon Law shall not be easily forgotten, since he has performed a task as lasting as it is useful. He began this immense labour in 1230, and after four years of unlagging toil, completed it in 1234. To it was affixed the seal and authority of the Pope, Gregory IX., who published it with the Bull, *Rex Pacificus*, addressed to the doctors and the students of Paris and Boulogne. The work was entitled the *Decretales Gregorii IX.* It takes up the most considerable portion of the *Corpus Juris*; for besides the *Decretales*, there were afterwards added to the *Corpus Juris* the *Sextus Decretalium*, under Boniface VIII. in 1299; the *Clementinae*, in 1313, under Clement V.; and, in 1324, the *Extravagantes Joannis XXII.*, and the *Extravagantes Communes*.

To arrange in order and to abbreviate, was, in a few words, the work of the great Canonist. He had to bring together into one work the texts of the laws of preceding compilations, and then to re-write them as briefly and as clearly as possible. We may understand the difficulty of this work if we recall the immense stock of materials that was to be dealt with, and the obscurity and disorder in which these materials were placed.

The order and method which St. Raymond observed in his work proved a wonderful success. Following the division of Bernard of Pavia, he classified the one thousand seven hundred and sixty-eight decretals of the preceding collections under these five heads or chapters:—*Judex, Judicium, Clerus, Connubia, Crimen*. To these he added the one hundred and ninety-five decretals of Gregory IX., and the nine *Extravagantes*. Having finished his work he returned to Spain, where persons of all ranks paid him the greatest respect and reverence. Many sought counsel and advice from him, and even the Pope himself frequently called on Raymond for advice in matters of the greatest importance.

Besides being a Canonist, St. Raymond was a philosopher and a theologian. He composed a work entitled *Summa de Matrimonio*; and he left behind him, in manuscript, his *Dubitalia cum responsionibus ad quaedam capita missa ad Pontificem*. It was St. Raymond who suggested to St. Thomas of Aquin to write a book containing a clear and methodical exposition of all the truths of the Christian religion, with proofs and replies to the arguments of the Infidels. The Angelic Doctor then wrote his great work, the *Summa Philosophica contra Gentiles*. As a religious he gained the esteem and love of his brethren, who elected him as their General in 1238. He founded a college in Spain, for the instruction of the students who wished to acquire a knowledge of the Oriental languages.

James I, King of Aragon was so displeased at the courage and intrepidity of our saint in condemning the scandals of the court, that he forbade anyone, under pain of death, to bring St. Raymond to Spain from Majorica, where, by the

command of the king, he was to spend his days in exile. The holy man, fearing nothing, went to the sea-shore, and spreading out his black mantle he was wafted across the seas, and by the Providence of God reached in safety the convent of the Dominicans at Barcelona. After many years of a most useful, holy, and edifying life, he died at Barcelona, on the 6th of January, 1275, at the age of ninety-five. The General Chapter of the Dominicans, held at Milan, 1278, wrote the name of “Father Raymundus di Pennafort” in the martyrology of the Order; Clement VIII. wrote it on the Calender of the Saints, in 1601. His feast is celebrated on the 23rd of January.

THOMAS M. CROTTY, O.P., S.T.L.

“THE RELIGION OF PROTESTANTS”

“In order to know the religion of Protestants,” says Chillingworth, “neither the doctrine of Luther, nor that of Calvin, or Melancthon, is to be taken, nor the Confession of Augsburg or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Anglican Church, nor even the harmony of all the Protestant confessions, but that which they all subscribe to, as the perfect rule of their faith and actions, that is to say, the Bible—Yes, the Bible, THE BIBLE ALONE, IS THE RELIGION OF PROTESTANTS.”—Vide *The Religion of Protestants, a survival to Salvation*, by Dr CHILLINGWORTH. (Ch. vi. 56.)

IF we turn to *Whitaker's Almanack* for 1895, we shall find that he enumerates two hundred and seventy-four “Religious Denominations” in England alone. In the United States of America there are said to be almost an equal number, so that we can hardly be accused of exaggeration, if we say that, throughout the English-speaking world, there are at least five hundred distinct bodies of Christians.

Here we seem, at first sight, to be confronted with a veritable sea of confusion, and to be listening to a perfect bable of conflicting tongues. There seems no way of classifying these five hundred different churches. They refuse to group themselves in any regular order. Each is a law to itself. The outlines of each are so indistinct, and so vague, and ill-defined, that they seem to blend almost imperceptibly into one another, like the floating clouds in a storm-swept

sky. Looking, however, somewhat closer, we find that there is one among these Christian Churches, which is fundamentally different from all the rest. Different, in the first place, in the number of its adherents. Not merely in the sense of being larger, and more extended and more universally diffused than any other which would not be very remarkable, but in the sense of being so *immeasurably* greater as to exceed numerically, not only any single Christian Church taken alone, but all other Christian Churches put together. In other words, if we divide all Christian Churches into two parts, and place the Roman Catholic Church upon one side, and all the other forms of Christianity on the other, we shall find a larger number gathered together under the banner of the Catholic Church than under the host of distinct banners held aloft by all the varieties of conflicting sects. That is perhaps the most obvious distinction, lying, as it were, on the surface, and the first to attract the notice of the casual observer.

But there is another and far more important distinction, which takes us at once to the root of the matter, and that consists in the difference of the rule of faith. The five hundred and odd different Christian denominations may, and do differ, to an extraordinary extent among themselves. They vary in innumerable unimportant, and in a considerable number of important points, both of doctrine and of discipline. Yet, however widely they may differ upon other points, they all, or almost all, are agreed as to their rule of faith. In other words, they all accept Reason and the Scriptures; or, if you will, the Scriptures, interpreted by reason, as the source and very foundation of their respective creeds. They one and all point to the Holy Scriptures as to the infallible and unerring word of God. They accept no other infallible or unerring authority upon earth. The Bible is the divine Book, and contains all that is necessary to salvation; and there is no other divine authority, no other infallible guide or teacher to whom men can have access. Though each denomination is distinct, and unlike every other, yet one and all found their creed on this only infallible teacher, viz., the Bible.

"Holy Scripture containeth all things necessary to salvation;" and "Whatever is not read therein, nor may be proved thereby, is not to be required of any man," &c. So runs Article VI. of the Church of England.¹

It is only when we turn to the gigantic Catholic Church, which stretches her arms over the entire earth, that we discover a totally different rule of faith. The Catholic Church accepts reason, just as the Protestant Church does. It is in her eyes, a gift of God, to be exercised and employed to the utmost; she also accepts the Holy Scriptures as the inspired word of God, and as containing a divine revelation. She even pays them more honour and more respect, and treats them with even greater reverence than any of those Churches that profess to found their creed on them alone. So far, she and all Christian bodies are at one. But here she parts company with them. She does *not* believe that God has left this inspired Book to the mercy of fallible men to be turned and twisted into a thousand conflicting meanings, to be made to support doctrines and practices not only different, but opposite; and to be a basis upon which hundreds of distinct and irreconcilable sects may take their stand. She believes that God has confided this inspired volume to the guardianship of a living and infallible Church. That this Church is the only authorized interpreter and explainer of its pages. That no passage can really bear two or more *contradictory* senses; and that where such contradictory interpretations are set forth, it rests with her, and with her alone, to decide absolutely, definitely, and with unwavering certainty which is, and which is not, the true interpretation; and so to secure unity, or truth, which is the same thing; for where there is truth, there unity must always be found also.

There are, in fact, but two systems of Christianity possible—the one based on private judgment, and the other on authority. The system of private judgment is by far the more flattering to human pride, and that is why it has commended itself to so many proud and rebellious spirits. It makes each man, not a disciple, but a master; not a

¹ *Vide* Thirty-nine Articles.

learner, but a teacher ; not a pupil, but a critic. But, as a consequence, it renders all real unity, not only difficult, but practically impossible. Now, unless we are out and out rationalists, and deny that there is infallibility anywhere, which would be to destroy supernatural religion altogether, I take it as evident that but two courses are open to us : either we must accept the Bible as the only infallible teacher, or we must accept the *magisterium* of the living and articulate Church as equally infallible. If the infallible Bible alone will not suffice, we are driven to acknowledge an infallible Church. Now our reasons for not accepting the "Bible and the Bible only" theory, are manifold. In the space at my disposal, I can suggest only a few of the more important :—

Firstly. Christ, when founding His kingdom on earth, never wrote as much as a single line of any kind, which seems strange, if He intended each man's religion to depend upon his personal interpretation of certain documents.

Secondly. Though He commanded His disciples to "Go and *teach* all nations ;" to "*preach* to every living creature," He never once commanded any one of them to commit a word to paper or parchment.

Thirdly. Even the very expressions He made use of, seem to emphasize this fact ; for He does not say : "If any man will not *read the Scriptures*," but, "If any man will not *hear the Church*, let him be to thee as a heathen and publican ;" not "He that follows the *Scriptures* as his guide follows Me," but rather, "He that *heareth you* heareth Me." And, again, "Faith cometh (*not by reading, but*) by *hearing* ;" and so on, in many other passages.

Fourthly. Because (a) very few of the Apostles wrote at all. Out of the "twelve," only five, viz., St. Matthew, St. John, St. Peter, St. Jude, and St. James ; and (b) because those who did put pen to paper were urged to do so from special circumstances, as when absent, or in prison, and from accidental motives ; and (c) even then, they did not address their writings to the whole Church, but to some one or another section, specially needing it, to some local church, and occasionally even to mere individuals, as is the case in the Epistles to Titus, Timothy, and Philemon, &c.

Fifthly. Because the very form and construction of the Scriptures seem to show that the Bible was never intended to be a text-book of doctrine, or a summary of belief. There is no clear or methodical statement of the teaching of Christ, proceeding in regular sequence, but exhortations, and narratives, and incidents, &c., are all intermingled.

Sixthly. Because the entire Bible was not even written until whole generations of Christians had passed away; *v. g.*, the Gospel and Apocalypse of St. John had no existence for more than sixty years after our Lord's Ascension.

Seventhly. Because even after the various books of Scripture had been composed, they were not at once gathered together into one volume. Some were to be found in one place, some in another, and it was not until hundreds of years had rolled slowly by, that the various inspired writings were collected and placed under the same cover: so that during many generations scarcely anyone could have seen the complete collection, unless indeed he were a great traveller.

Eighthly. Because even when at last, the whole of the inspired writings had been collected into one volume, not one person in a thousand could have got possession of them. There was no printing; and even paper had not yet been invented, so that the only possible means of securing a copy of this volume (in which each man is supposed to find his religion) was to get it written out by hand, letter by letter, and word by word: a process which would, according to some authorities, take a scribe five years to accomplish. Nor was this all: the copy had to be written on vellum or parchment. As a consequence, the price was enormous and prohibitive. No one but a rich man could afford to purchase such a thing. So that for fourteen hundred years, the system of “the Bible and the Bible only,” interpreted by each individual, would seem to be an impossible one, and unworthy of acceptance by any reasonable or reflecting man. As the well-known historian, W. Lecky, observes:—
“Protestantism could not possibly have existed without a general diffusion of the Bible, and that diffusion was impossible until after the two inventions of paper and

printing."¹ Clearly, a religion dependent upon such human inventions, unknown during fourteen centuries of Christianity, cannot be the religion of Christ.

Further, there was not only the difficulty of getting a copy of the Scriptures, there was still the greater difficulty of reading them. The Protestant historian, Macaulay, tells us that:—"There was then throughout the greater part of Europe very little knowledge, and that little was confined to the clergy. Not one man in five hundred," he says, "could have spelled his way through a psalm; books were few and costly: the art of printing was unknown." "Probably," says a professor of the University of Laval, Abbé Bégin, "there is no exaggeration in saying that nine-tenths of the population were not in a position to read the manuscript of the Bible. According to the Protestant system, we should have to conclude, therefore, that these poor unfortunate beings had no rule of faith, and were out of the path of salvation."

Tenthly. Because, whereas we *know*, on the one hand, that Christ desired and prayed for unity of faith and doctrine among His disciples, we know, on the other hand, that the "Bible only system" has been the direct cause of interminable divisions and innumerable dissensions. In the words of the Anglican historian, Lecky:²—"It has been most abundantly proved that from Scripture *honest* and *able* men have derived, and do derive arguments in support of the most opposite opinions."³ In our eyes such a system stands self-condemned.

All these present themselves as insuperable difficulties, against the Protestant rule of faith. But there remain others far greater still. There are three fundamental tenets which are absolutely essential to the Protestant theory, but which on strict Protestant principles, we hold to be absolutely unproved and unprovable. Let me exemplify it in this way. A Protestant comes up to me

¹ *Rationalism in Europe*, vol. ii., p. 209.

² On November 2, 1895, Mr. Lecky wrote:—"I was brought up in the Church of England, and have never severed myself from it."—*Vide St James's Gazette*, November 14, 1895.

³ *Rationalism in Europe*, vol. ii., p. 174.

holding the Bible in his hand. He says :—“This is the word of God ; this is the foundation of my faith. I don't want any infallible Church to teach me. All I need lies here within the cover of this book.” Thus Dean Farrar is reported to have said :—“ We take our stand on the open Bible, and declare it to be the very charter of our existence.” What would we naturally reply ? We would say : “ Not so fast, my friend. Are you quite sure that you hold in your hand the true Bible, the whole Bible, and nothing but the Bible ? ”

I. Take the most important part of it, viz. : the New Testament. Consider its history. It was written by different men, at different times, in different places, under different circumstances. The different Gospels and Epistles composing it were floating about in different parts of the Church, together with dozens and scores of other epistles and gospels,¹ and it was not till the fourth century that the Catholic Church put her hand upon them, and said :—“ This is Scripture,” “ that is not Scripture : ” “ this we enrol in the canon,” “ that we reject.” For example, there was an epistle written by one of the twelve Apostles, viz. : St. Bartholomew. The Catholic Church said : We reject that, even though the writer *was an apostle* ; on the other hand, there was a Gospel written by St. Luke, who was *not an Apostle*, and the Church said :—We accept that even though the writer was not an Apostle.

In this way the present Bible was formed. Now, either the Church which made the selection is infallible, or she is not infallible. If you say she is infallible, then you agree with us, and you must be a member of the Catholic Church, which is the only Church which has ever even so much as put forward the claim : but if you say she is fallible, then you acknowledge that she may err ; and if she may err, then she may have erred in her selection, and you have no certainty that you possess the Scripture at all ! Some of

¹ Note, for instance, the Protevangelion, the Gospel according to St. Thomas, the Gospel of Nicodemus, the Acts of Paul and Thecla, the Epistles of St. Clement, of St. Barnabas, the Books of Hermas, the Acts of St. Andrew, and a great many others, which the Church has refused to insert in the Canon of Scripture.

the books you include, may be mere human documents—so, on the other hand, some of the inspired books may be omitted. Different Protestant denominations have different bibles.

Luther rejected from the Canon of the Scriptures, Job, Ecclesiastes, the Epistle to the Hebrews, the Second Epistle of St. Peter, and the Second and Third of St. John, that of St. Jude, and the Apocalypse (or Revelations). Calvin rejected Esther, Tobias, Judith, Wisdom, Ecclesiasticus, and Machabees. Spinoza doubts the authenticity of the Pentateuch, Judges, Kings, &c.; Strauss, the Gospel of St. Matthew; Griesbach, the Gospel of St. Mark. Who will decide between these, and countless others, if there be no infallible court of appeal, no unerring voice to pronounce sentence? No! If there be no infallible Church to settle such questions, no one can declare with any certainty that he possesses the Scriptures at all. Even were one satisfied with human testimony, it would not help one, for human testimony is not agreed on the point.

II. A second difficulty arises concerning the question of inspiration. What proof can anyone bring forward, that the Bible—granted that we have the Bible—contains the whole inspired word of God, and nothing but the inspired word of God. Inspiration is not a thing that can be proved by mere history or intrinsic evidence. Whether the Holy Ghost has guided and guarded a writer and protected him from all error, &c., can be known only by an appeal to authority. It does not admit of ordinary direct proof, or of ocular demonstration. So that, unless that authority be an infallible one, a man cannot be absolutely sure that the Scriptures are inspired. There is not even agreement among the various Protestant denominations upon this most important, and in their view, positively essential point.

III. But the third difficulty is the most insuperable of all, and that is the difficulty of interpretation. The Bible, however holy a book, and however certainly inspired, is not merely useless, but worse than useless to one who draws from it, doctrines and principles which are contrary to its

real teachings. Yet this is inevitable, unless there be a divinely assisted, and consequently an infallible interpreter. Some would persuade us that the Bible is an easy and simple book to understand; so easy, in fact, that "he who runs may read." Nothing could be further from the truth. This may be proved from the Scriptures themselves. Thus the Eunuch of the Queen of Ethiopia, who was studying the writings of the prophet Isaias as he journeyed home, admitted to the Deacon Philip that he could not understand the sense of what he read, unless someone explained it to him. After reading out some prophetic utterances, he turned to Philip, and said:—"I beseech thee, of whom doth the prophet speak this, of himself, or of some other man?" (See Acts ix. 27-35.)

In the twenty-fourth chapter of St. Luke's Gospel (verse 25, *et seq.*) we have another illustration of the difficulty of correctly interpreting the inspired text. Our Lord is obliged to interpret, to His own disciples on their way to Emmaus, "the things concerning Himself, beginning from Moses and from all the prophets." He told them that they had not understood, and therefore He "opened to them the Scriptures"—*ἠνεῳχεν ἡμῖν τὰς γραφάς*. St. Peter, inspired by the Holy Ghost, reveals to us still more clearly that there are "certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures (*ὡς καὶ τὰς λοιπὰς γραφάς*) to their own destruction" (2 Peter, iii. 16).

The truth of my contention is fully borne out by the experience of past and present ages. One person reads the divine oracles in one way, and another in another, so that from one and the same infallible source, are derived totally distinct and opposite doctrines. The followers of Novatian take one view, and the followers of Sabellius another: while Donatists, Arians, Pelagians, and Nestorians all differ among themselves. Truly does Erasmus remark that "the interpretation of the Scriptures by individual minds has never ended in anything but laming texts, which walked perfectly straight before;" while St Augustine, as early as the fifth century, declared:—"non aliunde natae sunt

haerases, nisi dum Scripturae bonae intelliguntur non bene."

Some Protestants to whom the objection has been put have attempted to meet it by saying:—"This may be true with careless and worldly-minded men: but if a devout Christian takes up the Bible with reverence, places himself in the presence of God, and earnestly prays for the assistance and light of the Holy Spirit, he will be sure to arrive at a correct and true meaning." Well! We English are considered a practical people. We like to test the theory for ourselves; for to use a homely phrase, "the proof of the pudding is in the eating." Then let us, for the moment, accept the theory, just to see how it works. Take three honourable, good, and learned men; *e.g.* (1) the Anglican Bishop of Lincoln, Dr. King; (2) the Anglican Bishop of Liverpool, Dr. Ryle; and (3) the Rev. Dr. Martinau, a representative of Unitarianism. Each believes in the Bible. Each, no doubt, approaches the study of it in becoming dispositions. Each craves God's grace, and light, and assistance. Yet each rises from his knees holding a totally different, and a wholly irreconcilable doctrine. The Protestant Bishop of Lincoln finds authority in Scripture for a sacrificing priesthood, for priestly absolution, and for the real presence of Christ in the Blessed Sacrament. The Protestant Bishop of Liverpool, on the other hand, can discover nothing of the kind. On the contrary, he finds, that any clergyman who attempts or pretends to forgive sins is usurping the authority of Christ; further, he fails to discover any reason for believing that Christ is truly present under the sacramental species. "This is My Body" means one thing to the Protestant Bishop of Lincoln, and quite another thing to the Protestant Bishop of Liverpool. Still, both are able to find in the Bible the divinity of Christ. But a Unitarian, as clever and as sincere as any Anglican prelate, takes up the inspired writings, and he can find no proof within its pages even that Christ is God! He prays, and studies and reads the Bible, and then comes to the conclusion that Christ is not God at all. You urge that the Scripture speaks of Christ as "God," and as

the "Son of God." He will reply: "Yes, but may not such words be applied to man? Does not the psalmist say, 'Ye are *all* gods, and sons of the Most High!'" If you return to the charge, and point out that Christ's divinity is clearly contained in His own declaration, "I and the Father are one," he will again reply: "Not at all; that is merely a union of heart and will, such as exists, or may exist among men. Nay, this is [he will say] evident from Christ's prayer—'Father, that *they* may be one, *even as I and Thou art one*.'" This is a fair specimen of the sort of absurd and senseless position to which the private interpretation of the Bible inevitably leads. Here are three well-known, highly-respected, learned and scholarly men, each discovering a totally different doctrine in the selfsame words.

Is the Holy Ghost directing them all? Is the Changeless, Eternal, and Uncreated Truth whispering "yes" in the ears of one, and "no" into the ears of another; and declaring that a thing is false and true, black and white, at one and the same time? To say so would be blasphemous. If, instead of three highly-educated and distinguished men, of recognised ability, we take the millions of educated and uneducated, learned and unlearned, young and old, rich and poor, the effect of such a system becomes still more apparent, and its consequences still more hopelessly absurd and appalling.

To sum up: (1) We believe that Christ came upon earth to teach the truth. This, indeed, is stated in the most emphatic way by Christ Himself in the hall of Pilate—viz., "For this was I born, and for this came I into the world; that I should give testimony to the *truth*" (Jn. xviii. 37). We believe with St. Paul that "the Church is the pillar and ground of truth;" that the Holy Spirit is to "remain with her for ever to teach her all truth;" and that "the gates of hell (*i.e.*, of error) shall never prevail."

2. We believe truth to be one, and that it cannot be anything but one, and in harmony with itself. We hold that two Churches teaching contradictory doctrines may both possibly be false, but by no possibility can both be true. That they may both be true we regard as a

metaphysical impossibility, and a self-evident absurdity. But if instead of two, there be five or six hundreds claiming to be true Churches of Christ, the absurdity becomes more glaring and monstrous.

3. That there can be but one true Church follows, not merely from the intrinsic nature of truth itself, but also from the repeated and express declaration of the Divine Founder of Christianity—*e.g.*, “There shall be *one* fold and one Shepherd” (Jn. x. 16). “Be ye all *one Body* and one spirit, as you are called in one hope of your calling. One Lord, *one faith*, one baptism” (Eph. iv. 13). “You are the body of Christ, and members one of another,” and so forth. Further, the very comparisons our Lord makes use of prove the same truth. He likens His Church to—(a) a Kingdom, (b) a City, (c) a House, (d) a Family, (e) a Fold, (f) a Tree, (g) a Body, &c. All these figures imply a most essential unity, together with diversity. What more various than the different parts of a living body? Yet what more essentially one, and in harmony with itself?

4. If unity be essential and vitally important, what constitutes the bond of unity? “The Bible,” cry out the Protestant Churches. “The living and imperishable voice of the divinely assisted, and (*because* divinely assisted) infallible Church,” exclaim Catholics. The one system maintains true unity in a community of two hundred and fifty or three hundred millions, consisting of men of every race and nation, and character and disposition, and language under heaven. The other system cannot secure unity, even within a national Church, among men of the same race and country, and of the same general character and antecedents—nay, cannot secure unity upon the most vital points of Christian doctrine either among the people, or the clergy, or even among the bishops themselves.

There is no logical resting-place between Catholicism and Rationalism.

JOHN S. VAUGHAN.

THE SIBYL IN THE *DIES IRÆ*

MY special attention was drawn to the *Dies Iræ* by the exclusion of its third line from some French missals. Such purism appears passing strange, for the Church of France has been consecutively during the last hundred years tainted with Jansenism, schism, and infidelity; and though it became, through the mercy of God, orthodox in faith and general discipline, its ritual continued for some time subsequently to be out of harmony with that of the universal Church. Now, however, in France, the Roman Ritual is, I believe, in common use.

The Gallican Church, with such experiences, was expected to be more scrupulous than any other in following the teaching and practice of the mother of Churches. But some of the old leaven appears to have remained. The shallow criticisms of sophists and of the academicians of the eighteenth century¹ has been brought to bear on the liturgy of the Church; and the result has been the excision of a historical allusion from the Prose for the Dead.

That portion of the liturgy between the Epistle and Gospel, in some few Masses, is called a Prose or Sequence. It immediately follows the Tract, and is, consequently, called a Sequence; and it is called a Prose, because, though of a rhythmical character and divided into stanzas, it is not regulated by any fixed rule of versification. The proses are not very ancient. Notker Balbulus, Abbot of St. Gall, is supposed to have been the first to compose them. He wrote a great number of them. The Roman Missal contains five proses,² but none of them is attributed to Notker. The present paper deals with one of these five—the Prose for the Dead. Its reputed author was Cardinal Ursinus or Frangipani, a Dominican, who died in the year 1291. Our attention, then, in the present article

¹ *Mémoires de l'Acad. des Inscript.*, tom. 23 in 4to et 12do.

² I am surprised that Benedict XIV. in his short commentary on the several parts of the Mass (lib. 2, ch. 5, No. 18) enumerates only four proses, and thus excludes the *Stabat Mater*, though falling under his own definition of a *Prosa*.

will be confined to the third line of the first stanza—*Teste David cum Sibylla*.

The two first lines of this Prose bring before us the changes that shall precede the last judgment, and usher in the day on which this world shall be reduced to ashes; and in confirmation of this statement, the testimony of the prophet David and of the Sibyl is adduced. No person, I believe, can deny that the royal prophet gave expression to the idea. Thus, in one passage he declared that "the earth and all that dwell therein are melted away;"¹ in another he assures us "that the heavens shall perish;"² and in a third passage, from among many of a like character, we are told that "the mountains melted as wax before the face of the Lord, the entire earth before the face of the Lord."³ But I take for granted that the objection of purists lies not against the royal prophet, but against the alleged testimony of the Sibyl.

It matters very little, viewed doctrinally, whether such a prophecy was or was not uttered by the Sibyl. Revelation needs not her testimony. But the matter, viewed as a subject of historical inquiry, and as bearing on the liturgy, is not without interest and some importance. In furtherance, then, of such an inquiry, it were desirable to ascertain (1) whether there were one or more Sibyls, and if there were several, which of them was associated with the psalmist; (2) what was her native country; and (3) what was the really prophetic character of her utterances.

1. In regard to the numerical identity of Sibyl, some think there was only one; that she lived to an advanced age, visited many countries, and possessed extensive knowledge of men and countries; and from these circumstances it is inferred that a single Sibyl was multiplied by the writings of authors into as many individuals as the countries which she visited. The earliest writer who mentions the Sibyl was Plato, who alludes to her as though there was only one Sibyl. On the other hand, many have maintained there were

¹ Ps. lxxiv. 4.

² Ps. ci. 27.

³ Ps. xcvi. 5.

several Sibyls. Some contend for the existence of three different Sibyls; others maintain there were four; Varro enumerates ten, with their respective countries; while Suidas asserts there were twelve Sibyls. Some of the fathers of the Church, in accordance with Varro, insist on a multiplicity of Sibyls. Hence St. Jerome, extolling the state of virginity against Jovinian, asserted that, as a reward of their characteristic chastity, the gift of prophecy was given to the Sibyls of Erythræa, of Cuma, and to the other eight Sibyls.¹ And though mention of the Sibyl may lead to the supposition of only one individual, the word "Sibyl," it is asserted, like "Cæsar" or "Pharao," had a generic meaning, and was an expression for a prophetess in general. However, several of the fathers earlier than St. Jerome, such as St. Clement and St. Justin maintains there was only one Sibyl, and that her prophecies referred to Christian events.

2. But whether we adopt the theory of the existence of only a single Sibyl, or, from many succeeding ones, the existence of the original genuine Sibyl, what was her native country? It is not easy to reply with certainty. A Latin, Greek, and Eastern origin is claimed for her by different authors. Hence, the word "Sibyl" is variously traced to a Latin,² Greek,³ and Semitic source. But derivations are often fanciful, and those attributed to "Sibyl" are not very reliable.

But a stronger argument than a merely verbal derivation is forthcoming in favour of a Latin home for the Sibyl. Who has not been made familiar with Virgil's reference to the Cumæan Sibyl? And this very Sibyl, to the exclusion of others, if they ever existed, is understood as foretelling future Christian events; so much so, that the fathers at the first General Council of Nice had the Virgilian

¹ "Quid referam Sibyllas Erythracam atque Cumanam et octo reliquas. Nam Varro decem fuisse autumat, quarum insigne virginitas est, et virginitatis præmium divinatio."

² It is said, on the authority of Festus, there was an archaic Latin adjective *cibus* (acute), and that Sibyl came from it.

³ St. Jerome adopts the Greek root *θεου* (σιου, Æolic) *βωλη*. The objection to this is that the adjective form could not be a dactyl, *βουλιῶς*, as in *Σιβουλιῶς*.

quotation from the fourth Eclogue translated into Greek, and emblazoned in letters of gold :¹

On the other hand, the first mention of the Sibyl is made by a Greek author. Plato in his *Phaedro*, Aristotle in *Admirandis*, and Dionysius of Halycarnassus, connect the Sibylline oracles exclusively with Greece ; while St. Clement of Rome places her abode in Delphi : and, in point of fact, the old Sibylline books when destroyed were replaced by Grecian oracles. These were appealed to by the early fathers of the Church in confirmation of the Christian religion.

A third opinion advocates Persia as the original home of the Sibyl. This opinion has the support of St. Justin Martyr. He tells us she was the daughter of the Chaldean historian, Berosus, which strengthens the supposition that she was a Jewess connected with the Babylonish captivity. It is stated that after much travel she reached Cuma, a village in Campania, a few miles distant from Baiæ, and there delivered her oracles. Let us listen to the following description by St. Justin of her abode, which he personally visited :—

“I have seen the placè. There is a large oratory hewn out of a rock, which was an undertaking of much labour, for it is large and elaborately worked. There, according to traditions handed down from father to son for generations, as related to me by the inhabitants, the Sibyl gave her responses. There was pointed out to me the hollow spaces in the rocks, in the middle of a grotto, in which, when filled with water, she used to bathe ; and having dressed, she retired to a cell hewn out of the rock in the remotest part of the grotto, and seated on an elevated throne used then deliver her oracles.”

The above account of the Babylonish or Syrian daughter of Berosus synchronizes with the first mention of the Sibyl by Plato, and is reconcilable with Virgil's allusion to the Cumæan prophetess. Virgil, by a flight of fancy, makes Æneas consult the Sibyl in his way from Troy to Italy.

¹ “Ultima Cumæci venit jam Carminis ætas ;
Magnus ab integro sæculorum nascitur ordo ;
Jam nova progenies cælo dimittitur alto ;
Jam redit et Virgo, redeunt Saturnia regna,”

By the way, the Syrian name of the Sibyl was Sambetha,¹ of which, perhaps, Sibylla was either a translation or a corruption.

The early Christians are charged with having forged or interpolated the Sibylline writings in support of Christianity, and the fathers of the Church are reproached by French academicians with having been abettors or victims of the deception. But the reproach is groundless; and to make this quite evident, we have only to distinguish between the three several editions of the Sibylline writings. The original edition of the Sibylline writings existed—(a) from its first appearance to eighty years B.C.; the second edition (b) from this period till about the one hundred and fiftieth year of the Christian era; and the third edition (c) from the latter half of the second century till the present time.

(a) What student of Roman history is not familiar with the story of the Sibylline Books in connection with Tarquin? Aulus Gellius and Denis of Halycarnassus are vouchers for the story which runs as follows:—

"An old woman once approached Tarquin, either the Proud or Ancient, and offered him for sale nine books for three hundred pieces of gold. He objected to the terms, and declined the offer. She at once burned three of the books in his presence. She approached him a second time, and made the same demand for the remaining six books. He rejected this offer also; and she in consequence burned three others of the books. She came the third time, and made the original demand for the three remaining books. The King, astonished at her conduct, consulted the Augurs, who advised him to purchase the books."

Having bought the books, he was advised by her to have them deposited in a stone chest in a private corner of the Capitol. Two persons were appointed, called Duumvirs, to take charge of the books; subsequently, fifteen persons called Quindecimvirs, were appointed their custodians; and a law was passed which forbade any person from consulting the books without the knowledge and a decree of the Senate. A violation of the law was punished by the death inflicted

¹ Sambetha is supposed by Orientalists to be the same as the Hebrew Sabbatha. In Esdras and Nehemias we meet with a man named Sabbathai, that is, born on the Sabbath.

on parricides.¹ There was only one instance of a violation of the law. M. Attilius, a Duumvir, allowed Petronius Sabinus to copy the Sibylline Books, and for this neglect of duty paid the penalty of death.² He was put alive into a sack firmly sewed, and thus flung into the depths of the sea.

Recourse was had to the Sibylline Books on every occasion of importance, difficulty, or danger. Whether war was to be declared or peace to be made, whether a public calamity was to be averted or public games to be instituted, the books were consulted. They are supposed to have been minute in prescribing the various sacrifices and the various rites which were necessary either for honouring the many deities or celebrating the various solemnities. The books, it is said, made reference to the future destiny of Rome. From all that has been written it is inferred by many that the contents of these books, so jealously guarded, could not be generally known, and that, dealing with superstitious usages, they could not well be supposed to have been the medium of Christian predictions.

(b) When the Sibylline Books in the Capitol were burned, three special senators were sent to the principal cities of Greece and Asia Minor for the purpose of acquiring and bringing to Rome the writings attributed to the Sibyl. The Delphic, Samian, Erythræan, Phrygian, Colophonian, Sardinian, and Cumæan Oracles were laid under contribution. The result was a collection of a thousand oracular verses in Greek, which, after a careful revision, were placed in the Palatine Temple of Apollo. This happened in the year 83 B.C. These books, like the older ones, were so carefully guarded, that their perusal could not be attempted without a decree of the Senate.

It is evident, however, that the nature of these Sibylline verses was no secret. They had been known to many previous to their consignment to the Roman custodians. They were known to pagan poets and philosophers who subsequently became Christians. These Sybilline verses made mention of the Trinity, Incarnation, the Life, Passion,

¹ Tacitus, *Annals*; St. Justin, *Apolog.* 1, 2.

² Valerius Maximus,

Resurrection of our Saviour, and of a new order of things. They inspired Virgil with the majestic verses in reference to the coming of our Redeemer. In his fourth Eclogue he embodies in magnificent strains the traditions of the human race, as well as the prophecies of the Sibyl. He speaks of the "great year," of the "age of gold," of the "chaste Lucina," of the "august mother," and of the "mysterious infant," who was ready to "descend from the height of heaven."

Furthermore, Tacitus and Suetonius¹ make mention of the general expectation that some striking event was to take place in the East, and that men from Judæa would subject the world to themselves. This statement was only an expression of belief in the coming Saviour. Even the Jews, who claimed for themselves the exclusive privilege of prophecy, had to attribute to the Sibyl a knowledge and prediction of future events. Josephus² cites the Sibylline verses in confirmation of the Tower of Babel and the confusion of tongues.

But, remarkable as has been the testimony of Jews and pagans, still more so was that of the early fathers of the Church. Clement of Alexandria is an authority for the statement, which he attributes to St. Clement of Rome: "You have the Greek books; they speak of one God and final retribution." St. Clement was third pope in succession to St. Peter.

Then we have the very remarkable testimony of St. Justin Martyr in reference to the Sibyl's allusion to Christ; and in order to the due appreciation of his testimony we should bear in mind his peculiar opportunities for forming an opinion on the subject. Though born, in the year 103, amid Jewish surroundings, in Naplosa or ancient Sichem, St. Justin was of Grecian descent, and an idolater. He mastered all the Grecian mythology, and went to Alexandria in order to be initiated in all the mysteries of Egyptian lore. Even after conversion he continued, like Heraclas, Bishop of Alexandria, to wear the philosopher's cloak. In

¹ In *Vespasian*.

² *Antiquities*, b. 20, c. 16.

his exhortation to the Gentiles he quotes from pagan authors in favour of the Christian religion. While quoting from Orpheus, Ammon, Mercury, Plato, Pythagoras, Homer, and Sophocles, he does not omit mention of the Sibyl. No one was more competent to pronounce on her writings than St. Justin. He who had travelled much, and was profoundly skilled in sacred and profane literature, and earned the martyr's crown by his defence of the Christian religion, deliberately assures us that the utterances of the Sibyl were marked by clearness and wisdom.¹

Equally expressive is the testimony of St. Paul, as quoted by Clement of Alexandria. The quotation is not, indeed, found among the canonical writings of the saint; but these do not profess to contain his every statement. Nor do the Evangelists give a remark attributed by St. Paul to our Redeemer—that "it is more blessed to give than to receive." And, in point of fact, the inspired penman exhibits St. Paul himself, in his disputation with the Athenians in the Areopagus, as appealing to pagan authors in proof of a personal God. He represents one of their poets² as saying of God: "We are also His offspring." The words then attributed by Clement to St. Paul were as follows:—

"As God wished to save the Jews by giving them the prophets, so He raised up the wisest men among the Greeks so as to be prophets, speaking to them in their own language, according to the gifts they had received from God, and thus distinguished them among the common mass of mankind. We have the testimony not only of St. Peter, but of St. Paul, who said: 'Take up the Greek books; see how the Sibyl announces the existence of only one God and future events. Take up Hystaspes, read him, and you will see how the Son of God is described in a most striking and unmistakable manner, and how kings, animated by hatred, will combine against Christ and His faithful.'³

The Sibylline Books were referred to by pagans, Jews, and Christian writers. The early fathers of the Church in

¹ σαφως και φανερωσ.

² Aratus, *de Phænomenis*. (Acts, xviii. 28.)

³ *Stromata*, lib. vi.

their disputations with pagans appealed as well to them as to the Sacred Scripture, for they supplied an argument *ad hominem*: such a line of argument was pursued till in the fourth century it lost its force. Then the pagans, owing to the numberless conversions to Christianity, were disposed to give a patient hearing to the Christian cause on its own merits; moreover, the interpolation of the Sibylline Books before the fourth century brought discredit on the entire collection.

(c) The Sibylline Books under a third form appeared in the latter part of the second century. This collection though pretending to reproduce the original Sibylline Books, bears evident marks of interpolation; for they allude to the succession of the Emperor Antoninus, and to the adoption of Marcus Aurelius and Lucius Verus. The writer or writers of the oracles in the eighth book go the length of stating that they are descendants of Christ.¹ These writings were printed for the first time in the year 1545, in eight books. Besides these Cardinal Mai gathered four additional Sibylline Books in Greek, from various libraries. He had them published in the years 1817 and 1827.

French academicians, relying on the interpolated books, have charged the fathers of the Church with forgery; but the quotations of the fathers are not found in the interpolated copies, and thus proves that they did not quote from them. The genuine Sibylline Books, then in existence, were quoted by the fathers. The Christian apologists challenged their adversaries to a comparison with the original Sibylline verses. Forgery, indeed! Forgery ill consorts with such names as St. Justin Martyr, Athenagoras, Theophilus of Antioch, Clement of Alexandria, Origen, and St. Clement "whose name was written in the book of life." But the least offensive of the academicians, if no less unreasonable, suggest the possibility of imposition on the fathers. Such an objection receives an answer by anticipation from Lactantius. His remarks are as follows:—

"Some persons allege that the Sibylline verses have been composed by those interested in the maintenance of Christianity.

¹ *Nos igitur de stirpe Christi creati.*

This suggestion is made wildly improbable when one has read Cicero, Varro, and the ancient authors who speak of the Sibyl of Erythræa, and other prophetesses. It is from these books we borrow our proofs, and their authors had died before the Incarnation of Christ the Word. I do not doubt the Sibylline verses in ancient times passed for fables, because not understood; for they announced astounding miracles without designating their precise character, epoch, or author. The Erythræan Sibyl predicted that herself would be accused of folly and falsehood. The Sibylline verses remained concealed for ages; but when the birth and passion of Christ had thrown full light on what had been wrapped in mystery, its significance was realized by the people; just as the predictions of the prophets read for more than one thousand five hundred years by the people of God became fully understood only after the words and actions of Christ were verified; for though the prophets uttered predictions, man interpreted their oracles only when they received fulfilment."

From all that I have stated it is evident there exist no grounds for objection to the reference by the fathers to the Sibyl. The objection lies only against the interpolated edition of the Sibylline verses; but these verses were never quoted by the fathers. It is abundantly evident that the philosophic pagan urged every possible objection to the fathers, and that the fathers fully answered them; for they fearlessly appealed to the originals, which were guarded from public scrutiny. But though guarded while in Rome, the contents of the books were no secret in Greece, whence they came. Hence St. Justin Martyr speaks of them, in so far as they referred to the Christian religion, as being known everywhere. They were so well known that Cicero commented on their structure in reference to their acrostic character, while the surpassing sweetness and charm in Virgil's fourth Eclogue were inspired by the spell of the Sibyl.

But the second form of the Sibylline Books, to which SS. Justin and Clement refer, was kept in the palatine temple of Apollo. These had been consulted by the Emperor Aurelian, in the year 270, when the Marcomanni crossed the Danube, and scaled the Alps: and subsequently by Julian, in the year 363. At the close of the fourth century the pagans circulated a pretended prophecy, to the

effect that the Christian religion, founded, as asserted, by the magical arts of Peter, would last only three hundred and sixty-five years. This result—calculation being reckoned from the Ascension of our Lord—was to have taken place in the year 399; but as Christianity was found in that year to be in a more flourishing condition than before, the Emperor Honorius, in order to prevent the public mind from being unsettled, directed his general, Stiticho, to burn the Sibylline Books, and to destroy the temple of Apollo in which they were preserved.¹

3. And now a question instinctively comes to the lips: What was the religious or prophetic character of the Sibyl? If it be said she was pagan, a chief priestess of sinful rites, it must appear strange that she was chosen by God to be the medium of His revelations. The objection, however, can receive some explanation or answer in the conduct of Baalam. He was wicked, and probably an idolater, was sent by King Balac to curse, and yet became in the hands of God an instrument of Christian prophecy and blessing.²

The hypothesis of a Jewish prophetess naturally suggests itself, and though none of the canonically prophetic writings has been attributed to females, yet we find some of them called prophetesses. Such were Mary, sister of Moses; Anne, mother of Samuel; and the four Virgin daughters of Philip prophesied. But these women, however, were associated with holiness, and it is difficult to reconcile sanctity with the *role* of a Sibyl. This very question exercised and divided the early Christians. For Celsus, a pagan philosopher, objected that there was a sect of Christians called Sibyllists. Origen replied to this charge by stating that some Christians, and only some, looked on the Sibyl as a genuine prophetess, inspired by God, and were called Sibyllists by their fellow-Christians.³

Not the least probable is the theory which would make the Sibyl an apostate Jewess. As such she could have a knowledge of the prophetic writings, and be at the same time a medium of divination. And, in point of fact, St. Justin says she was connected with the Jewish captivity of Babylon.

¹ St. Aug., *Civitate Dei*, B. 18, ch. 53-54.

² Numbers xxiv. 13

³ Origen, *adv. Celsum*, lib. v.

However, apart from a Jewish origin, the Sibyl could have acquired a knowledge of the prophetic writings. For they had been translated into Greek under Ptolemy several centuries before Christ, and an acquaintance with them was quite within the reach of an inquisitive Sibyl. The most learned of the earliest fathers of the Church as also the ablest of modern writers champion the genuineness of the Sibyl's utterances in regard to Christian events. Among the latter may be classed Cardinal de Lauræa¹ and the profoundly learned Benedict XIV. The great Pontiff in his treatment of prophecy merely glances at the Sibyl, and sums up his judgment on the Sibylline verses by stating that, though some of them were forged, what was quoted by the fathers was genuine. But he might have gone further, and said that the quotations of the fathers could not but be genuine, as they had written before the interpolated edition.

Doctrinally considered, it would matter very little though a Sibyl never uttered an oracle, or at all existed; but Revelation through divinely-appointed prophets does not exclude its being echoed through less worthy mediums. From this principle has sprung the legend which connected the religious anger and consequent death of our pagan Conchobar McNessa with the knowledge of the Crucifixion imparted to him by an Irish Druid. There may be various channels of revelation; here it may be through a choir of angels, there it may be through an eloquently mysterious star. The Divinity of the Son of God was proclaimed not only from the heavens above, but on earth by the very devils themselves. And as the groaning of every creature in labour combined with the voice of the prophet in heralding the first coming of Christ, so too it was with regard to the second coming. Its attendant circumstances were proclaimed, as attested by the earliest, holiest, and most learned of the fathers, by the verses of the Sibyl in unison with the heavenly strains of the inspired Psalmist; and this harmonious accord finds solemn recognition and approval in the liturgy of the Church—*Teste David cum Sibylla*.

SYLVESTER MALONE.

¹ Disput, 19, Art. 8, § 3

EDUCATION IN THE UNITED STATES

NO more important or vital question to-day claims the attention of thinking men than the question of education. If to educate be, according to the definition of Monsigneur Dupanloup, "to cultivate, to train, to develop, to strengthen, and to polish all the physical, intellectual, moral, and religious faculties which constitute nature and human dignity in the child; to give to these faculties their perfect integrity; to establish them in the plenitude of their power and their action," no more important matter can engage the minds of men who have at heart the interest of humanity and the glory of God. No wonder that we hear in every civilized country from all classes and creeds, the anxious query: "How shall we educate our children? How shall we best fit them for the discharge of their social, political, and religious obligations?" All seem to realize that the true happiness and prosperity of the nation depends upon a satisfactory solution of this vital question; but, unfortunately, there are many and conflicting opinions as to the meaning of education, and as to the manner in which it ought to be imparted.

The atheist who denies the existence of God, and the agnostic who says we cannot know that there is a God, would have us exclude God from our system of education. They would substitute "natural ethics" for the religious training of the child. They profess to believe that the child's moral nature may be cultivated by appealing to his honour, to his sense of propriety, to his respect for the rights of others. No Christian can accept such a substitute for religious training. Morality cannot be separated from religion. Religion is a system of fundamental truths with corresponding ethical duties; and there can be no duty that is not based upon some correlative dogmatic truth. To exclude God, therefore, from the system of education, is to exclude religion and morality, and to fail in the first and most essential requisite for a true education. "A system of national education not based on Christianity is an

imposture," says Cardinal Manning. "It is not education. Call it national instruction, if you will; but in the name of Christianity and also of truth, let it not be called education."

There are others who believe, indeed, that religious training is all-important, but think that it ought to be left to the parent or the Church, the school attending only to secular instruction.

Finally, there are those who believe that secular and religious training ought to be concurrent; that they cannot be separated without injury to the soul; in one word, that denominational education is the only true and good system of education. There cannot, we believe, be two opinions among Catholics, as to the superiority of the denominational system. The declarations of Pius IX., of Leo XIII., and of the bishops of every country in which the mixed system of education exists, are clear and unmistakable. With one accord they declare that a purely secular education is bad, and that an education based upon the Catholic religion is the only one suitable for Catholic children.

Here in the United States the bishops assembled in National Council in Baltimore in 1884, not only declared the purely secular system of education defective and dangerous, but decreed that a parochial school should be erected in every parish. These are the words: "*Optimum vero, imo unicum quod superest medium, quo gravissimis hisce malis atque incommodis (scilicet exitiali indifferentismi labi et morum corruptelae summo cum dolore deploratis) occurratur, in eo situm videtur, ut in singulis dioecesibus, unamquamque prope ecclesiam scholae erigantur in quibus juvenus Catholica tam literis ingenuisque artibus quam religione ac probis moribus imbuatur.*"¹ The fruit of the zeal of the American hierarchy we see to-day in the three thousand five hundred parochial schools in which seven hundred thousand Catholic children are receiving a Christian education. Nor can anyone fail to admire the generosity and self-sacrifice of our Catholic people in contributing, oftentimes out of their poverty, for the building and maintaining of those

¹ Con. Balt., iii. n. 193.

schools, outside of which, they believe, no true Christian education can be given.

The free public schools of the United States, founded and supported for all the children of the State at the public expense, are non-sectarian and purely secular. There is, perhaps, no country in the world in which more zeal is manifested, and more generous efforts made for the education of all classes of the people. No doubt this zeal is in great measure the outcome of the principle of universal suffrage; for a country in which every man has a voice in the making of the laws, can less afford than any other to have ignorant citizens. This zeal is deserving of sympathy. To quote the words of the learned Bishop of Peoria:—

“It is not possible for an enlightened mind not to take profound interest in our great system of public education. To do this he need not think it the best system. He may deem it defective in important requisites. He may hold, as I hold, that the system is of minor importance, the kind of teacher being all-important. But if he loves his country, if he loves human excellence, if he has faith in man's capacity for growth, he cannot but turn his thoughts, with abiding attention and sympathy, to the generous and determined efforts of a powerful and vigorous people to educate themselves.”

While we appreciate the zeal of the American people in the cause of education, we regret that they have adopted and are maintaining a system which loses sight of the true object of education: and no one has pointed out with greater force and clearness the defects of that system than the gifted prelate from whom I have quoted.¹

In the United States every shade of religious creed and opinion is represented in our sixty-five millions of people; and the difficulty that confronts us is this: How to devise a system of Christian education in which the consciences and rights of all will be respected. Many believe it impossible, and hence accept as the only practicable solution of the question our present system of secular schools from which all religious teaching is excluded. The common schools of

¹ *Memorial Letter of Education*, by Right Rev. J. L. Spelling, Bishop of Peoria.

this country were originally religious schools. The early settlers of New England who, whatever their faults may have been, were a deeply religious people, established schools in which their religion was taught; and it was only when people of many and different persuasions came to the country, all zealous in teaching and propagating their own peculiar tenets, that it was deemed advisable to make the common schools non-sectarian. The majority of the American people have now come to believe that the non-sectarian is the ideal system of education, and regard those who differ from this view as enemies of the country.

No class in the community appreciates more highly the advantages of a good secular education than the Catholics; but while they are prepared to admit that ignorance is the parent of vice, they vigorously deny that intelligence is always the concomitant of virtue. Experience has clearly demonstrated that the education of the head, without the education of the heart, is a menace to society. Catholics, therefore, maintain that the present system of secular education fails to accomplish the end for which our common schools were established—the creation of those civic virtues which are necessary for the existence and perpetuation of republican institutions. They believe that the religious school is necessary for the creation of these virtues. To quote again from that admirable book, *The Means and End of Education* :—

“The scope of public school education is to co-operate with the physical, social, and religious environment to form good and wise men and women. Unless we bear in mind that the school is but one of several educational agencies, we shall not form a right estimate of its office. It depends almost wholly for its success upon the kind of material furnished it by the home, the state, and the Church . . . The school, unless it works in harmony with these great forces, can do little more than sharpen the wits.”

This is precisely the defect of our public schools. They do not work in harmony with the religious forces. Unfortunately, they often antagonize them. If we wish to have our children truly Christian, they must be brought up in a Christian atmosphere; and no matter how good their home

training may be, no matter how powerful the influence of their Church, if for six days of the week they live in an unchristian atmosphere, the result must be disastrous. Some of our non-Catholic fellow-citizens are beginning to see the terrible consequences of this godless education and are striving to devise for the public schools some system of Christian teaching, which would suit all classes of conscience and conviction—a minimized Christianity containing nothing objectionable to any denomination. Even if such a system could be devised, which would be acceptable to all Christian denominations—and we are very far from believing that possible, because the basis of agreement is too narrow and impracticable—there would still be a large portion of our population to whom it would be decidedly objectionable. If we are to teach Christianity in our schools, it must be no minimized Christianity, no compromise Christianity, but Christianity as it is, and as Christ gave it; and since the people will not accept the form of Christianity taught by any one denomination, the only practicable solution of the difficulty is to give us denominational education.

The difficulties in the way of establishing in the United States a denominational system of education are, notwithstanding the declarations of the politicians and the preachers to the contrary, not insuperable. The objection, that such a system would destroy or seriously imperil the unity and homogeneity of the American people, and be productive of religious bigotry and sectarian animosity, has little weight. We fail to see how such a result would follow. It would be more natural, we believe, to expect that if the denominational system were adopted we should hear less of the bickerings and the strife which is the result of the present system. Nothing, we believe, would more effectively produce unity and harmony among all classes and creeds than the conviction that perfect justice was done to all, that no class in the community was compelled to support a system of education of which they could not conscientiously avail themselves, and that the conscientious convictions of all were respected.

Another objection often heard is this : If we give separate

schools to Catholics, the other religious denominations and the Jews would demand separate schools; and such a breaking up of our present system would seriously injure its efficiency. We answer: if the majority of Protestants and Jews and infidels are now satisfied with the secular system, why should they cease to be satisfied with it after separate schools had been given to the Catholics?

The truth is, there is no serious difficulty to be overcome in order that denominational education may be given to those who conscientiously demand it. We believe that the jealousies and rivalries of the different denominations have done more than anything else to keep our schools secular. The anti-Catholic spirit, which is the life of Protestantism, prompts many to favour the secular system, because they believe it weakens the respect of Catholic children for their religion, and detaches them from their Church.

It is manifestly unjust that Catholics should be compelled to support schools to which they cannot conscientiously send their children. If the State takes our money for education, it ought to devote a fair proportion of the funds arising from such taxation to the education of our children according to the method of which we can avail ourselves. We are prepared to give the State in return a sufficient guarantee that the money so appropriated is properly spent, and that the necessary secular instruction is given in our schools. If our non-Catholic fellow-citizens are satisfied with the public schools as at present conducted, let them have them; but if Catholics, or the members of any other denomination, conscientiously believe that the public schools fail to give that education which they deem necessary to insure the well-being of their children and the safety of their country, and if they are willing to pay their share of the school tax, it is only simple justice that they should receive a proportionate share of that tax from the State for the support of their denominational schools.

Notwithstanding the manifest justice of this claim of the Catholic population of the United States, the great majority of the people do not appear disposed to grant it. We must not on that account cease to point out the justice of our

claim, and to show to the American public that a purely secular education is pernicious and altogether inadequate to fit the children of the country for true citizenship. In the meantime parochial schools must be erected and supported. The eternal and temporal interests of our Catholic children are at stake; the interests of our country are at stake; we must adopt, no matter how great the sacrifice, the only means by which these interests may be safeguarded.

P. GRIFFY.

Theological Notes

ANSWERS TO CORRESPONDENTS

THE PASCHAL COMMUNION OF PERSONS UNABLE TO FAST, BUT NOT HOWEVER IN DANGER OF DEATH

REV. DEAR SIR, — In the I. E. RECORD for December you state, in reply to a correspondent, that it is not lawful to administer Communion to the sick, in order that they may comply with the precept of Paschal Communion, when, though not subjects for the Viaticum, they are unable to fast. This seems to be the general opinion of theologians and the general practice of priests, but some maintain that it is lawful to give Holy Communion to this class once a year, that they may comply with Paschal precept. Kindly say in next issue of I. E. RECORD — (A), whether this second opinion is sufficiently probable to justify priests in acting on it; (B), whether the *Benedictio in articulo mortis* may be repeated as often as Extreme Unction in case of protracted illness, when the patient, having partially recovered, falls again into danger of death.

DUBIUS.

A. In our reply in the December number of the I. E. RECORD, we deliberately abstained from expressing any approval of that more liberal opinion to which our correspondent refers. And now, in answer to the definite question proposed to us, we say that, in our opinion,

it is not probable that Communion may, even once a year at Paschal time, be given to those sick persons *non jejunis* who are unable to fast, and yet not subjects for the Viaticum.

O'Kane is sometimes quoted as admitting the probability of this exemption from the law of fasting in the case of the Paschal Communion of the sick unable to fast. But it should be noted that what O'Kane says is, that this opinion "seems not improbable;" and that he "should be slow to condemn anyone who might make up his mind to act upon it." While further on he concludes his discussion of the matter in these words:—"In practice, then, we think that the most that can be done without a Papal dispensation is to administer Communion . . . soon after midnight."

We now give, very briefly, our reasons for denying the probability of this alleged exemption in favour of the sick. (1) The obligation to be fasting when receiving Communion is general; it affects all, the sick as well as others, unless in so far as an exemption can be established. We can find, however, no solid proof or argument for the teaching which allows even the Paschal Communion to persons unable to receive it fasting. (2) Benedict XIV., in the letter quoted in our former reply, having enumerated certain circumstances in which a person not fasting may communicate, asserts, that, in all other cases, a Papal dispensation is required. The Paschal Communion of the sick unable to fast is *not* among the excepted cases. (3) Papal dispensations, in the fast before Communion have, been, even in recent times, sought by and granted to persons unable to fast (*vid.* Konings, 1309; Lehmkuhl, ii. 161). Nor is it alleged, that a reply was ever given to the effect that no dispensation was necessary for Communions *de praecepto*, like the Paschal Communion. (4) The Rubric itself, as we shall try to show, is against the teaching which we oppose.

Those, who would permit the administration of the Paschal Communion in the case under discussion, attempt to prove the exemption from the law of fasting—(1) from

the Rubric *de Communionem infirmorum*. (2) From the fact that the Paschal precept is, as they contend, a divine precept, and that it should, therefore, prevail against the ecclesiastical precept of the fast in a case in which both cannot be fulfilled. (3) Because the Church, even though she could, would not urge the obligation of the fast where it would prevent a sick person from communicating for a very long period. (4) From the authority of theologians. We reply, briefly, in order.

(1) As regards the Rubric—anyone can find it for himself in his Ritual; we need not, therefore, repeat it here. The Rubric seems to us to be clearly against the exemption that it is supposed to establish. For—(a) while it purports to treat *de communionem infirmorum*, and of the obligation to fast before Communion, it divides the sick into two classes only—*brevi morituros* and *ceteros infirmos*. The former, according to the Rubric, may, if necessary, receive Communion *non jejuni*; the latter, the Rubric says, without distinction, must be fasting. Nor, to our mind, does it create any serious difficulty, that the Rubric, in affirming this obligation of the latter class of sick persons to fast, speaks of them as persons “*qui ob devotionem communicant*.” The Rubric simply adheres consistently to the division it has made of the sick into *brevi morituros* and *ceteros infirmos*. From this point of view, the Viaticum alone is *de praecepto*; any other Communion of the sick is, and may be called, *communio ob devotionem*. (b) If ours be not the true reading of the Rubric, it must be held that the Rubric, while it claims to treat *de Communionem infirmorum* in relation to the fast, omits all reference to a large and obvious class of cases. (c) But, even granting that the Rubric does not affirm the obligation of the sick to fast when they communicate to fulfil the Paschal precept, what follows? Nothing; the Rubric neither affirms nor denies their obligation. They remain, therefore, as far as this Rubric goes, subject to the general law.

(2) We deny that the Paschal precept is a divine precept. It is true, indeed, that a person satisfies the divine precept of Communion by his Easter Communion. But the same is

true of Communion made at any other time of the year. The divine precept is not attached to Easter time any more than it is to Advent. Moreover, even though the precept were a divine precept, it would not follow, that the ecclesiastical precept of fasting should give way in order that the Paschal Communion may be received. Such an argument would prove too much. It would make it lawful, in cases of necessity, to consecrate without vestments, altar, or missal, in order to procure the Viaticum. Even, therefore, though it happen, that a sick person has been so long without Communion, that during Paschal time the divine obligation of communicating begins (*per se*) to "urge," it would by no means follow, that Communion may be administered to that person *non jejuno*; still less would it follow if there were question of the ecclesiastical precept only.

(3) To the third argument, we reply, that no *a priori* reasoning can establish this exemption. It is doubtless true, that, in the opinion which we hold, some sick persons may be deprived of Communion for a considerable time. But the question is one of positive legislation. Nor, is the privation to the sick the only thing to be considered; and, therefore, this argument really tells us nothing as to what the Church has actually decided. That must be discovered otherwise.

(4) Now, as regards the weight of authority in favour of giving the Paschal Communion to a sick person unable to fast:—It is true, as O'Kane says, that Elbel allows not merely the Paschal Communion, but Communion several times during the year to a man for whom it is morally impossible to communicate fasting. And he gives his reason:—"Ratio est quia non est verosimile quod Ecclesia . . . hoc suo praecepto voluerit comprehendere tales infirmos qui nunquam vel certe raro admodum possunt communicare jejuni veluti recte observant ac tenent Bonacina, Diana, Busembaum." Now we shall only observe that at the present time Elbel's opinion does not find, as far as we know, a single adherent. We have said above what we think of the reason that he advances; it proves absolutely nothing. But what is most noteworthy in

connection with Elbel's opinion is, that it is not held by even *one* of the theologians quoted by him in support of it. Every reader of the I. E. RECORD can find in St. Alphonsus¹ the words of Busembaum. Busembaum is there discussing quite a different question, viz., how far, and at what intervals, it is lawful to give Communion *per modum viatici* to a sick person *non jejuno*. Bonacina² discusses the very same question as Busembaum, but has nothing whatever about the opinion for which he is quoted by Elbel. Diana, indeed, refers to the opinion which in a case of necessity allows a person *non jejunos* to receive the Paschal Communion. But he mentions it, only to reject it, for he adds, with apparent approval: "Sed hoc (the opinion referred to) Praepositus non admittit cum in tali casu communicatio differri possit; Ecclesia namque non intendit obligare ad communionem eum qui non potest communicari *jejunos*."

So much for Elbel's opinion and for his authorities. O'Kane attributes Elbel's opinion to a writer in the *Melanges Theologiques* and to Witasse. We have no means of judging what authority attaches to the name of this writer in the *Melanges Theologiques*. And anyone who consults Witasse,³ may, perhaps, come to the conclusion that his words do not necessarily bear the interpretation put on them. He writes: "Lex jejunii relaxatur si urgenti morte viatici necessitas incumbat aut ea sit natura morbi diuturnioris ut jejunium non ferat." It is just possible, that, in the second clause "*ea sit . . . ferat*," Witasse simply means to say, that even though death be not immediately imminent, the Viaticum may be administered to a sick person *non jejuno* in danger of death.

Among the modern writers that we have seen, we find only Haine⁴ and D'Annibale⁵ allowing the Paschal Communion to a sick person unable to fast. But they advance no new argument. Haine appeals to the authority of Elbel

¹ *De Euchar.*, 284.

² *De Euchar.*, Disp. iv., Q. vi., P. ii., 23.

³ *Quaestio nona Quar.* 5.

⁴ iii. 267.

⁵ iii. 112.

and D'Annibale, while D'Annibale himself merely refers to St. Alphonsus (vi. 284).¹ But in that place, as we have already said, there is question of the Viaticum only. Busembaum and St. Alphonsus allow a person not fasting to receive the Viaticum repeatedly in the same illness; and in favour of that opinion they adduce, among others, Suarez, Toletus, Lugo, Bonacina, Escobar, Henriquez, Hurtado, Diana, Laymann. Thinking that D'Annibale may have found some support for his opinion among these writers, we went to the trouble of consulting them. But we found that, with the doubtful exception of Toletus, they either reject D'Annibale's opinion, or omit all reference to it, while professing at the same time to enumerate the various cases in which one may communicate *non jejunos*.

From this examination of arguments and authorities, we had concluded that, the opinion allowing the Paschal Communion to a person unable to fast, is not, and never was really probable, or to be recommended. At the very most, it seems always to have been *not improbable*, struggling for recognition. But we were confirmed in our judgment, especially as regards the probability of the opinion at the present time, on referring to such modern writers as we had at hand. In a practical question of this kind, which sometimes occasions very great inconvenience to priests and people, we should expect theologians—whatever may be their own view—to refer to and admit the probability of Elbel's opinion—at all events as regards the Paschal Communion—if they thought it a really probable and safe opinion. Now what do we find? We have looked in vain through Lehmkuhl, Ballerini, Vindiciae, Alphonsianae, Gury, Konings, Aertnys, Palmieri, Sabetti, Bucceroni, for any word of even qualified approval for this opinion. In the face of such authorities, we think ourselves justified in saying, that the opinion in question is not probable, the authority, such as it is, of Elbel and of Haine, notwithstanding.

We quote, by way of example, the words in which Palmieri

¹ 24 must be an error.

aptly defends the action of the Church in refusing permission to communicate *fracto jejunio* without a Papal dispensation. "Absurde vero quis postularet, ut iudicium de hac re ipsis fidelibus permetteretur neque expediret ad hoc Episcopus (?) multo minus parochos aut confessarios deputare; sic enim facile lex ieiunii brevi a praxi exularet."¹

The only remedy, therefore, that we can recommend for the difficulty experienced with the sick who cannot fast is either to obtain a Papal dispensation directly or through the Bishop; or, in defect of such dispensation, to administer Communion as soon after midnight as may be necessary. Finally, we venture to add, that if anyone against the almost unanimous opinion of theologians can make up his conscience to follow the opinion of Elbel, he ought, at all events, take care that these two conditions are verified—(1) that it is morally impossible for him to administer Communion at a time when the sick person may be found fasting; (2) that the inability to fast has lasted, or is likely to last, for such a period as to prevent the fulfilment of the divine (not merely of the ecclesiastical) precept of Communion.

B. (a) The Benediction, like Extreme Unction, *may* be repeated whenever the sick person, having even partially recovered, falls again into danger of death. This seems to us to be conveyed in the answer of the S. Cong., 1775. The question put was:—"Benedictio superadicta potestne bis aut amplius in eodem morbo qui insperate protrahitur impertiri, etiamsi non convaluerit aegrotus? Si possit iterari haec benedictio, quodnam intervallum inter ejus largitiones?" The answer was—"Semel in eodem statu morbi." It is worth noting, that the answer does not repeat the words of the question. It does not say, "Semel in eodem morbo;" but, "Semel in eodem statu morbi." This departure, presumably intentional, from the words of the question, implies to our mind that the S. Cong. did not decide, that the Benediction was to be given but once within the same illness. It implies, too, that what makes

¹ Ballerini; Palmieri iv., *De Euchar.*, 175.

the repetition lawful, is not the lapse of any period of time, long or short, but rather, as in the case of Extreme Unction, the relapse of the patient into a dangerous state.

With a view, possibly, of removing any doubt that may be entertained regarding the interpretation of this decree of 1775, a question was put in 1842, as follows:—(1) “*Utrum benedictio in articulo mortis . . . iterari possit in eodem morbi statu?*” The answer sent was one already given in 1838—“*Sacra Cong. in una Veronem cuidam illius Episcopi dubio: an scilicet benedictio apostolica pluries impertiri possit novo mortis periculo redeunte die 24 Sep. 1838, responsum dedit: negative, eadem permanente infirmitate etsi diuturna: affirmativa vero si infirmus convaluerit, ac deinde quacumque de causa in novum periculum mortis redeat.*” This reply leaves matters pretty much as they were. If by the words *si infirmus convaluerit* we were to understand complete recovery, the Benediction, unlike Extreme Unction, could not be repeated during the same fit of sickness. On the other hand, if in these words there is question of a recovery—complete or partial—followed by a dangerous relapse, the Benediction may be repeated like Extreme Unction within the same sickness whenever a dangerous relapse follows a partial recovery. Now, we think, that the latter is the natural interpretation of the reply, viewed in the light of the Rubric regarding the repetition of Extreme Unction. The Rubric runs:—“*In eadem infirmitate hoc sacramentum iterari non debet nisi diuturna sit: ut si cum infirmus convaluerit iterum in periculum mortis incidat.*” These words are understood to convey permission to repeat Extreme Unction, if during the same illness there be a dangerous relapse following upon partial recovery. It is, we think, reasonable to suppose that the same words bear the same meaning when used with reference to the kindred subject of the *benedictio in articulo mortis*. The Benediction may, therefore, we think, be repeated in the same circumstances as Extreme Unction

(b) If, however, the Benediction has been once validly

given, it is *not necessary* to repeat it during the same illness. The reason is that the indulgence attached can be gained only *once*, *i.e.*, at the moment of death; and once the blessing is validly imparted, its effect remains suspended—no matter how long the illness—until the moment of death. The repetition of Extreme Unction produces an increase of grace, and may forgive sin and restore health. The repetition of the Benediction has no similar justification. If, then, the repetition of the Benediction can have no effect, why should it be even lawful to repeat it? The Church permits the repetition for the greater consolation of the dying person, and to make it more certain that it has been validly imparted.

It may be useful to add that the indulgence can be gained by each person once only; *i.e.*, at the moment of death; that it is not applicable to anyone but the dying person himself; that the state of mortal sin is not an obstacle to the valid reception of the blessing, though in order that the indulgence be actually applied, it is obviously necessary that the dying person be in the state of grace at the moment of death; nor does a relapse into mortal sin after receiving the blessing extinguish the right to a plenary indulgence.

PASCHAL COMMUNION OF CHILDREN IN THE YEAR OF THEIR
FIRST COMMUNION; PASCHAL COMMUNION OF THOSE
WHO HAVE RECEIVED THE VIATICUM IMMEDIATELY
BEFORE PASCHAL TIME

REV. DEAR SIR,—1. There is a double precept binding, at the age of discretion, *viz.* :—the precept of Confession and Communion. The practice of going earlier to Confession, and of preparing later on for Communion, is general. O'Kane (N. 646) says, first Communion is *usually* fixed within *Paschal time*. The practice, at least in rural parishes, is to have it outside Paschal time. Is the Paschal precept binding on children the year of their first Communion?

2. Having administered the Last Sacraments, on Monday before Ash Wednesday, to some in danger of death, should they still survive, are they bound to receive again on Ash Wednesday?

The liberty of using a privilege does not enter into the case, since it could be made for the eve of Palm Sunday.

By kindly answering the above questions, you will much oblige.

INQUIRER.

1. Out of any first Communion class of well-instructed children, some will be bound by the Paschal precept in the year of their first Communion. Parish priests, therefore, should, as far as possible, arrange to have the immediate preparation completed and first Communion given each year before the end of Paschal time.

It is, indeed, true, that the first Communion of children may be deferred for a considerable time after their first Confession. They should be prepared for and admitted to Confession as soon as "they have attained the years of discretion;" that is to say, when there is already danger of their committing mortal sin. For children, as well as adults, are bound by the precept of annual Confession if they have sinned grievously. By reason, therefore, of this precept, not to speak of other sources of obligation, the parish priest should afford them opportunities of being absolved in the Sacrament of Penance. Above all, needless to say, the obligation to admit children *in periculo mortis* to Confession, and *positis ponendis*, to absolve them, is especially urgent.

Children are also bound to communicate at Easter when they have come to "the age of discretion." But in regard to the precept of Communion, the "age of discretion" is understood to mean that age at which they are capable of understanding that our Lord is really present in the Eucharist, and of approaching the Holy Sacrament with reverence and devotion. The authority of theologians and the practice of the Church sanctions the teaching that the degree of "discretion" desirable for the reception of first Communion is not usually attained by children at the age at which they are, or ought to be, admitted to Confession. Putting aside the case of children *in periculo mortis* (to whom the Viaticum should be administered, if they can, even very imperfectly, distinguish the Body of the Lord), it is held that children, as a rule, should not make their first

Communion before the ninth or later than the twelfth year. It will rest mainly with the parish priest to determine when precisely within these limits (or without them) a child has acquired the dispositions that Church desires before enforcing the Paschal precept. It should, of course, be borne in mind that the same knowledge and reverence and devotion must not be expected from children as from adults.

Now from what we have said it should not be inferred, that the parish priest may arbitrarily defer first Communion until the twelfth or eleventh year. On this point St. Alphonsus writes: "*recte reprehendit Roncaglia parochos, qui indiscriminatim non admittunt ad communionem nisi pueros in certa aetate constitutos.*" The priest's duty is to begin to instruct the children for first Communion as soon as they are capable of receiving instruction. When in his judgment the children—no matter what their age—have such knowledge and dispositions as the Church expects, they are bound to communicate at Easter; and the parish priest should admonish them of their obligation, and see that they fulfil it.

Now, in any class of first communicants, with whom ordinary care has been taken, there will be some of whose fitness to receive Communion during Paschal time no reasonable doubt can be entertained by the parish priest. There seems to be nothing wanting to bring such children under the Paschal precept. It binds all who have come to the "years of discretion." Of course, children are sometimes admitted, and rightly, to first Communion without all the dispositions that the Church desires them to have. It may be, that there is a little hope, for example, of their being better, or as well, prepared the following year. We do not speak of these or of any whose preparation is imperfect. But we can see no reason why children, admittedly prepared, should not be bound to communicate within the Paschal time. Hence, in order to give such children an opportunity of fulfilling their obligation, they should, whenever it can be done without disproportionate inconvenience, be admitted to first Communion before the expiration of Paschal time each year. In many places there appears to have been

express legislation obliging parish priests to such an arrangement. Obviously the assumption was that the children, or some of them, would be bound by the Paschal precept in the year of their first Communion.

2. We understand the case to be this. A person has immediately before Paschal time received the Viaticum *worthily* and from a *priest duly authorized* to administer it. The sick person survives until Paschal time has begun. Is he bound to communicate again in order to fulfil the Paschal precept? We reply:—

(a) If he survives until the end of Paschal time—it matters not whether he has fully recovered or not—he must communicate again. For the precept binds, without distinction, those that are ill and those that are well.

(b) If he dies before the expiration of Paschal time—on Easter Sunday for example, while there yet remains time to fulfil the Paschal precept, he is not bound by virtue of this precept to communicate again. This, no doubt, is the hypothesis before the mind of our correspondent. The reason is that, like others, he can, on Easter Sunday, lawfully defer his Paschal Communion until some day during Easter week, *v.g.*; meantime death intervenes to free him from the obligation altogether.

What suggested the difficulty, perhaps, is, that if the same man, in perfect health, were going to sea, for example, on that Easter Sunday, and if he were to have no further opportunity of doing his Easter duty, he would certainly be bound to communicate before setting out. The reason is that, even at sea, he will remain subject to the ecclesiastical law; and it is unlawful for anyone directly, or, without cause, indirectly, to place an obstacle which makes the fulfilment of a law impossible for him without at the same time liberating him from subjection to the law itself.

It would be quite otherwise, however, if there were question of doing something which would make a man cease to be subject to the law altogether. A man would not be bound to anticipate the fulfilment of his Paschal Communion if, on Easter Sunday, he were setting out for and were to reach a country where the Paschal precept does not bind.

No one can do so ; there is no such land. But death does for us what we cannot do for ourselves. It removes us beyond the reach of the Paschal precept. In the technical language of theology, the reason of the difference in relation to this precept between a man dying and a man going to sea is, that in the former case there is question of a *causa eximens*, in the latter of a *causa excusans*. A man is not bound to anticipate the fulfilment of an obligation by reason of a *causa eximens* that he foresees ; he, sometimes, is bound to anticipate in view of a *causa excusans*.¹

MASS "PRO SPONSO ET SPONSA." PREACHING ON SUNDAYS
AND HOLIDAYS

REV. DEAR SIR,—May I ask for information on the following questions in the I. E. RECORD. As different opinions are held, a decision would be useful :—

1. Can the Mass *pro sponso et sponsa* be said on a double?
2. Is a priest obliged to preach on Sundays, who has to celebrate the last Mass at eleven or twelve o'clock, and give Benediction of the Most Holy Sacrament ; or on holidays, when much business is to be transacted by townspeople?
3. Can the sermon be dispensed with, by the celebrant, when a "long list of the dead" is to be read at the last Mass?

1. Our correspondent will find in the *Ordo* for the present year (p. xii., n. 5) the information that he seeks regarding the Mass *pro sponso et sponsa*.

2. (a) The mere fact that a priest has to say the eleven or twelve o'clock Mass, and to give Benediction immediately after, does not excuse him from preaching. Benediction of the Most Holy Sacrament on Sundays and holidays is, of course, most desirable, whenever it can be given conveniently. But it is intended to supplement — not to exclude—the Mass or the sermon.

(b) In cities and in towns in which a good deal of business is done on certain holidays, there may sometimes be sufficient reason for omitting the sermon. Fairs and markets are in some places held on certain holidays. However much

¹ *Vid.* Gury, i. 108-110.

we may regret this, we must take things as we find them, if we cannot hope to change them. It may well happen, that on these market days it would be unreasonable and imprudent to delay townspeople and others from their business. Such delay may tempt them to remain away from Mass altogether. Only a knowledge of local circumstances, however, could enable one to form a prudent judgment on such cases.

But, apart from exceptional cases of this kind, we think that a priest is not justified in neglecting to preach on holidays, on the plea that many of the congregation require to return to their business. Even busy people gladly listen to a short sermon, if the preacher has really got something to say, and says it well and earnestly.

3. The list should be extremely long, indeed, that would exclude a few words of instruction and exhortation. It is said that with careful preparation an excellent sermon can be delivered within the space of five minutes.

THE FUNDS OF CONFRATERNITIES ; TREASURERSHIP ; ADMINISTRATION

"A Subscriber," a curate, who is the local director of a confraternity, asks whether he is bound to hand over the funds of the confraternity to the parish priest.

We assume that the confraternity has been canonically erected with the permission of the bishops. It was competent for the bishop, in giving his permission, to determine how the funds of the confraternity were to be collected, held, and administered. If he did so, there should be no further question as to the treasurership of the money, or the objects on which it is to be expended.

If, however, as usually happens, the bishop merely approved the erection of the confraternity, then the members can appoint their own treasurer, and dispose of their funds, for pious purposes, as they think fit. The local director, *as such*, has no more right to the custody or disposal of the money than any other member ; the parish priest, *as such*, has no right whatever. Often, indeed, the local

director is, as a matter of course, either elected or recognised as the treasurer, and is allowed to disburse the funds at his discretion. If any difficulty is likely to arise from such an arrangement, the director should have some other member appointed treasurer or joint treasurer with himself.

That the parish priest, *as such*, has no right to hold or administer the revenues of a confraternity established in his parish, is evident from the following decree, *urbis et orbis*, 1703:—" *An possint [confraternitates] propria bona administrare ac de illis disponere absque ulla dependentia a parrocho? Affirmative.*"

D. MANNIX.

Liturgical Notes

ANSWERS TO CORRESPONDENTS

I. CAN A PERSON GAIN SEVERAL PLENARY INDULGENCES
SIMULTANEOUSLY?

II. CAN A PERSON GAIN SEVERAL PLENARY INDULGENCES
"IN ARTICULO MORTIS"?

REV. DEAR SIR, —I wish to submit to the expert consideration of your I. E. RECORD, a few practical questions:—

1. Can a person gain simultaneously several plenary indulgences? The usual answer to this query is, I believe: A person cannot gain *for himself* more than one plenary indulgence at the *same time*. But, with all due deference to this evasive, venerable reply, I think there is here a slight confusion—the gaining of an indulgence is confounded with its application. The question is *not*, can a person gain for himself—but can a person gain—several plenary indulgences at once? The gaining of an indulgence is a something entirely distinct from its application, for *positis ponendis*, an indulgence is surely gained, the application is conditioned.

2. Can a person obtain more than one plenary indulgence in *articulo mortis*? Here I have heard two opinions advanced. The first asserts positively that but one can be gained, though the dying person be entitled to several—for the plenary indulgence in *articulo mortis* is personal—cannot be transferred; and the Church nowhere declares that more than *one* may be gained at

the hour of death. The second opinion asserts that a person in *articulo mortis* can gain all the indulgences to which he is entitled, for the Church nowhere declares otherwise, does not discriminate against the indulgences in *articulo mortis*. The Church, in fact, has granted many indulgences for the hour of death, and there is no reason why these cannot be gained, provided the necessary conditions are fulfilled. True, it may be indeed, the Church has never declared we can gain more than one plenary indulgence at our last hour; but this is not the question; rather has the Church ever taught that but *one* can be gained at that hour.

To resume:—1. Can a person gain simultaneously several plenary indulgences? 2. Can a person gain more than one plenary indulgence in *articulo mortis*?

AMERICAN PRIEST.

1. A person can gain several plenary indulgences on the same day, and even simultaneously. Previous to the year 1841, a difference of opinion existed among theologians as to whether a person could on the same day gain several plenary indulgences, for each of which Communion was prescribed. Those who held the negative opinion contended that, as Communion could not be repeated, and, as it was one of the works, the performance of which was essential for gaining each of the indulgences, only one of the plenary indulgences could be gained. Against these it was contended that, Communion was not so much a *work* to be performed for gaining each of the indulgences, as a *condition*, the fulfilment of which was necessary for each. But one Communion fulfils this condition for any number of plenary indulgences; consequently, whoever faithfully fulfils the other conditions can gain several plenary indulgences by one Communion, though Communion be prescribed for each. In 1841 this latter opinion received the sanction of the Congregation of Indulgences. In that year the Congregation in reply to the question,¹

“An eodem die lucrari possunt plures indulgentiae plenariae, quando pro unaquaque praescripta est perceptio divinae Eucharistiae?”

Replied:

“Affirmative, servatis tamen respective aliis apposis conditionibus.”

¹ *Decreta Authentica*, 291, 1 May 29, 1841.

Moreover, it is not merely the plenary indulgences which are attached to a particular festival, or rather to Confession and Communion on a particular festival, that can be gained in virtue of one Communion ; but also those plenary indulgences, which, springing from different titles, one may gain on a day in each month to be selected by himself. Hence a person who goes to Confession and Communion only once in the month, can on that occasion gain all the plenary indulgences to which he has a right during this month, whether his right springs from the festival of the day, from his membership of confraternities, or from the recital of certain prayers. This, too, has been explicitly declared by the Congregation of Indulgences in its affirmative reply to the following question:—

“Cum ex diversis decretis S. Congregationis Indulgentiarum jam liceat plures indulgentias plenarias eadem die lucrari, solutis scilicet conditionibus, quaeritur an dictum decretum respiciat solas indulgentias in una die occurrentes propter festivitatem, vel potius etiam illas, quas unusquisque ob suam devotionem tali per hebdomadam aut mensem, diei adfixerit? Resp. *Affirmative.*”¹

The necessity of repeating the works which can be repeated for each indulgence one desires or hopes to gain, cannot be too strongly or too often insisted upon. For most of these indulgences a visit to a church or chapel, and prayers during such visit for the intentions of the Holy Father are prescribed. Now these visits and prayers must be repeated for each indulgence. It is not sufficient to make only one visit, though that visit should be a prolonged one, and though during it a person prayed as long for the Pope's intentions as would suffice, if divided, to fulfil this condition for all the plenary indulgences he hopes to gain. And furthermore, that the visits be distinct, it is necessary to go outside the church. It is not, however, necessary to go away a distance from the church, nor, *a fortiori*, to return home ; neither is it necessary to remain for a notable time outside the church between two visits. As has been stated, once before, in these pages, the visit to the church on a Sunday or a holiday to hear a Mass of obligation, and to

¹ *Decreta Authentica*, 399, 1 Feb. 29, 1864.

receive Communion, fulfils the condition of one visit. Hence, if before, during, or after the Mass a person prays for the Pope's intention, he has fulfilled the conditions of visit, and prayers for one plenary indulgence.

The following decrees¹ of the Congregation of Indulgences point out what has just been stated:—

“Qui decreto ipso (decreto, scilicet, anni 1841, jam memorato) uti voluerit, an teneatur ecclesiam vel publicum oratorium visitare (quando nempe requiritur talis visitatio) totidem vicibus quot sunt indulgentiae lucrificandae? *Affirmative.*

“An sufficiat ut in una eademque ecclesia tot preces, seu visitationes repetantur, quot sunt indulgentiae lucrandae, quin de ecclesia post quamlibet visitationem quis egrediatur, et denuo in eam ingrediatur? *Negative.*”

We have said that several plenary indulgences can be gained simultaneously. This is merely a corollary from what we have demonstrated regarding the gaining on the same day of several plenary indulgences, for each of which Communion is prescribed. An indulgence is gained the moment the last condition is fulfilled, or the last work performed. Now, when Communion is prescribed as a condition for the several indulgences which one wishes to gain on the same day, it is evident, first, that no one of the indulgences is gained until Communion has been received; and, secondly, that if all the other conditions for each of the indulgences have been fulfilled before Communion, when Communion has been received, all the indulgences will be gained at one and the same moment, or simultaneously.

Now, that we have replied directly to our esteemed correspondent's question, he will pardon us, we are sure, if we say a word of defence of that “venerable, but evasive reply,” which seems to have excited his ire. But for his warning, that he would not be satisfied with this reply, it is almost certain we should have introduced it much earlier. For now, after demonstrating that a person *can* gain several plenary indulgences simultaneously, we must admit that he *cannot*, unless this reply be regarded as valid and reasonable. For, what is a plenary indulgence? It is the remission of

¹ *Decr. Auth.*, n. 399, 2, 3 Feb. 29, 1864.

all the temporal punishment due to whatever sins one has committed up to the time of gaining the indulgence. Hence, the effect of one plenary indulgence is the same as that of any number gained simultaneously. Hence, too, if a person about to gain several plenary indulgences simultaneously does not apply all but one to some other object than himself, then all but one are lost. Thus, Lehmkuhl, speaking of one Communion being sufficient for gaining several plenary indulgences, says:—¹

“Sufficit una eademque communio ad lucrandas plures indulgentias plenarias (*quamquam solum defunctis tunc re ipsa applicari possunt*) eodem die occurrentes, &c.”

2. A person can gain only one plenary indulgence *in articulo mortis*. This plenary indulgence, no matter on what title or titles the dying person claims it, is gained only in the last instant of mortal life. It is not gained if the person recovers, even after having received the apostolic blessing; it is not gained, even though it should be considered necessary or desirable to repeat the apostolic blessing; it is never gained until the moment the soul is parting from the body. Hence, clearly, a person cannot gain more than one plenary indulgence in *articulo mortis* for himself; and it is nowhere stated that these indulgences for the hour of death are applicable to the souls in Purgatory. But indulgences are not applicable to the souls in Purgatory unless by the express concession of the Pope. Hence it would seem to follow that these indulgences cannot be applied to the souls in Purgatory. On the other hand, we have shown that the dying person can gain only one for himself. Hence he can gain only one altogether. This opinion Beringer states, and strongly defends. Indeed he does not admit the possibility of its soundness being questioned:—

“From all that precedes he says it must be concluded that the indulgence for the hour of death can be gained only once by each of the faithful. It is true that, in their solicitude for the good of souls, and in order to make it easy for every dying person

¹ Vol. ii., page 381.

to gain the indulgence, the Popes have granted it on titles both very numerous and very varied. But never have they declared that one can gain it as many times as he has titles on which it may be gained. Besides this indulgence is destined and applied in a very special manner by the Pope to the dying person himself, and he does not gain it until the precise moment of his death, which evidently arrives only once. But as to the pretence or contention, that the dying person can, by reason of the different titles to this indulgence, which he possesses, gain it once for himself, and several times for the souls in Purgatory, *it is an assertion which rests on no solid foundation*, and which is refuted by all that we have said up to the present.”¹

He then goes on to say that hardly had the above words been written when he heard from a thoroughly reliable source that the Congregation of Indulgences had just issued an instruction which stamps this opinion as the only tenable one. We have not been able to find a copy of this instruction, but Beringer himself gives a synopsis of it, which fully bears out what he says of it. Hence we may now, it would seem, say that the Church has declared that a person can gain only one plenary indulgence *in articulo mortis*.

¹ That is, in the exhaustive treatment of this question which precedes this passage we have quoted. The assertion here refuted has the support of Busembaum, who says: “Possunt moribundi plures indulgentias plenarias, ob plures titulos concessas, simul lucrari; verbi gratia quia habent plura rosaria, vel grava, cruces imaginesve quibus sunt applicatae; vel titulo suae religionis, confraternitatis, &c.” (apud S. Alphons. lib. 6, n. 534, 5.). St. Alphonsus does not question this statement; consequently, we may conclude that he approves it. Father O’Kane was seemingly misled by this paragraph from Busembaum, for in his admirable *Notes on the Rubrics*, he says (n. 979): “It is probable that even by virtue of a single concession the indulgence may be gained as often as the prescribed acts are repeated, *but there is no reason to doubt that several may be gained where the titles are distinct*,” and he quotes Busembaum as his authority for the last statement. Busembaum’s opinion is a logical deduction from the principles with which he starts, although these principles are wrong. He believed, or seems to have believed, that an indulgence for the hour of death was gained as soon as the dying person was *in articulo mortis*, and that a person might be in that condition for several days before death actually arrived. Here are his words: “Probabile enim est si habeat (moribundus) plures imagines, grava, rosaria, &c., benedicta, posse sive intuitu ejusdem concessionis sive diversarum, toties lucrari quoties nomen Jesu repetierit vel praestiterit opus requisitum. Sufficit autem ad eas lucrandas quodvis tempus in quo verificatur mortis articulus etsi pluribus diebus ab ipsa morte absit.” (*Ibid*). It is now perfectly certain that the plenary indulgence for the hour of death, whatever its title may be, is gained only in the very moment of death. Hence with Busembaum’s principle his deduction also falls.

IMPORTANT DECREE REGARDING THE SCAPULAR OF THE
MOST HOLY TRINITY

Indultum quo conceditur dispensatio a nova benedictione pro Scapularibus SSmae, Trinitatis, quando a fidelibus aliud assumitur post primum attritum vel consumptum.

BEATISSIME PATER

Fr. Stephanus a S. Corde Mariae Ordinis SSmae, Trinitatis Congregationis Hispanicae Commissarius Apostolicus, ad pedes S. V. humiliter provolutus exponit adscriptos sodalitati SSmae, Trinitatis parvum habitum seu Scapulare ex lana alba confectum cruce nigra et caerulea decoratum ab aliquo Ordinis superiore benedictum sumere et super se gestare : verum quum scapulare huiusmodi attritum vel consumptum fuerit et aliud assumatur de novo benedici debet, prouti expresse edicatur in Summario Indulgentiarum concessarum sodalibus SSmae, Trinitatis sub poena amissionis Indulgentiarum.

Id tamen causa est, ut plures Christi fideles, praedictae soliditati adscripti, saepe saepius priventur Indulgentiis eidem concessis. Nam non semper praesto sunt cuique fidei indigenti novo Scapulari superiores Ordinis SSmae, Trinitatis aut alii sacerdotes etiam saeculares de eorundem superiorum licentia, qui illud benedicere queant. Quare, ut bono spirituali adscriptorum provideatur Orator suppliciter adit S. V. quatenus huic legi itecum benedicendi novum Scapulare post primum a Sodalibus assumptum, benigne derogare dignetur, ita ut in posterum quicumque eorum primum Scapulare susceperit benedictum, si hoc ita attritum vel consumptum fuerit, ut primum formam amiserit, aliud ipsis assumere detur etiam non benedictum absque amissione Indulgentiarum : et ita etiam uniformitas habeatur quoad hoc Scapulare, cum omnia aliarum diversarum Confraternitatum Scapulari non benedicantur nisi prima vice tantum, id est quando primitus imponuntur, facta cuilibet adscriptorum potestate aliud postea assumendi absque nova benedictione.

Et Deus, etc.

S. C. Indulgentiis sacrisque Reliquis praeposita, utendo facultatibus, a SS. D. N. Leone PP. XIII. sibi specialiter tributis, attentis expositis, et praesertim, ut etiam quoad Scapulare Sanctissimae Trinitatis inducatur uniformitas pro aliis, et in primis pro Carmelitico, existens, quae nonnisi prima vice benedicuntur, id est quando primitus Christifidelibus imponuntur, benigne

annuit pro gratia juxta preces. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria ejusdem S. Congregationis die 24 Augusti 1895.

It is well known that a person once validly invested in the brown scapular does not need to have the new scapulars, which he or she may afterwards assume, blessed. Though not so well known, it is nevertheless equally certain that the same held and holds true of the scapular of the Seven Dolours, of the blue scapular, and of the red scapular. But, for some unaccountable reason, the white scapular, or scapular of the Most Holy Trinity remained an exception to this rule, and each new scapular which one assumed had to be blessed by a priest having the proper faculties in precisely the same manner as the first. The above decree removes this anomaly, so that henceforth the white scapular, like the other scapulars, will not require to be blessed after one has been once validly invested. This, of course, holds true for those who have already been invested, as well as for those who shall be invested in future, and even for those who, having been invested for a considerable time, have been in the habit of renewing their white scapulars without having them blessed. We take this opportunity of again reminding our readers that the names of those who are enrolled in the white scapular, the brown scapular, or the black scapular—the scapular of the Seven Dolours—must be entered in the register of a canonically erected and corresponding confraternity, or sent respectively to a house of the Trinitarians, the Carmelites, and the Servites of the B. V. Mary. If this is not done, *no indulgences are gained through wearing these scapulars.*

D. O'LOAN.

Documents

RENEWAL OF FACULTIES GRANTED TO THE IRISH BISHOPS
TO DISPENSE PARISH PRIESTS FROM THE OBLIGATION OF
SAYING MASS IN THEIR OWN CHURCHES, AND APPLYING IT
FOR THE FAITHFUL OF THEIR PARISHES ON RETRENCHED
HOLIDAYS

BEATISSIME PATER,

Prot. 16350.

Michael Cardinalis Logue, Archiepiscopus Armacanus, ad
pedes Sanctitatis Tue provolutus petit pro se aliisque Hiberniæ
Episcopis ut S. T. benigne dignetur prorogare ad decennium
facultatem ipsis die VI^{te} Auguste MDCCCLXXVI. concessam, videlicet
dispensandi Parochos sibi subditos ab onere celebrandi in propriis
ecclesiis et applicandi Missam pro populo, in iis festis diebus
in quibus fideles ab obligatione Missam audiendi Apostolica
auctoritate soluti sunt.

Ex Audientia Sanctissimi habita, die 7 Jan. 1896.

SSmus D. N. Leo divina providentia PP. XIII., referente me
infrascripto Sacrae Congregationis de Propaganda Fide Secretario,
Indultum, de quo in precibus, benigne prorogare dignatus est
ad aliud decennium in forma et terminis primaevæ concessionis,
contrariis quibuscumque non obstantibus.

Datum Romæ ex aed. S. Congregationis de Propaganda Fide,
die et anno ut supra.

A. Archiep. LARISSENS, *Secr.*

RESOLUTIONS OF THE IRISH HIERARCHY REGARDING THE MANAGERS AND TEACHERS OF PRIMARY SCHOOLS

THE following important statement and resolutions unani-
mously adopted by the Irish Bishops at their meeting at
Maynooth, on the 11th of October, 1894, were omitted, by an
oversight, from the documents published in the I. E. RECORD of
the following month. Owing to pressure of work, in connection
with the College Centenary, they were lost sight of; but they
are of such practical importance, that we believe many of our
readers will be glad to have them, even now, in a convenient place,
suitable for reference. They are as follows:—]

“The Bishops have observed with regret that efforts have
been made by some prominent members of the Teachers’

Organization to effect important changes in the Rules of the National Education Board subversive of the legitimate authority of the managers of schools.

“They consequently feel called upon to make it known that they regard the managership of the schools, especially in reference to the appointment and dismissal of teachers, as a matter intimately and essentially connected with that control over education in its moral and religious aspects which it is their right, and therefore their duty, to maintain.”

“In reference to the exercise of the existing power of managers in the dismissal of teachers, the following resolution embodying the arrangement which has for some time been in operation very generally throughout Ireland was unanimously adopted by the meeting.

“That no principal or assistant teacher be dismissed or served with notice of dismissal by a clerical manager until the manager has informed the bishop of the diocese of his intention to take such action, and has obtained the assent of the bishop to his doing so.”

“That a copy of the above statement and resolution be sent to the Chief Secretary for Ireland, and to the National Education Board through its Secretaries.

“✠ MICHAEL CARDINAL LOGUE,

Chairman.

“✠ FRANCIS J. M'CORMACK,

Bishop of Galway and Kilmacduagh,

“✠ JOHN HEALY,

Coadjutor Bishop of Clonfert,

} *Secretaries
to the
Meeting.*

APOSTOLIC LETTERS OF HIS HOLINESS POPE LEO XIII. ON THE COPTIC PATRIARCHATE OF ALEXANDRIA

Christi Domini, Redemptoris humani generis, auctoris conservatorisque Ecclesiae, assidue Nos et caritatem divinam intueri et salutare provchere opus pro muneris Nostri sanctitate contendimus. Gratiamque ei debemus plurimam atque ex animo profitemur, quod Nobis in eas incumbenibus curas quae ad nomen catholicum sive inferendum reducendumve in populos sive stabiliendum in illis augendumque attinerent, suis ipse auspiciis praesentique ope tam benignus adfuerit. Cui etiam acceptum singulari modo referimus, quasdam biennio proximo oblatas esse temporum maturitates, quibus instituta catholici nominis incre-

menta licuerit Nobis studio impensiore atque opera persequi. Providentiae autem rationes quas in eam rem adhibere visum est, datis praesertim qua universe qua singillatim epistolis apostolicis, haud vacuae sane fructu, divina fovente gratia, cesserunt : atque adeo Nos eundem insistentes cursum, laetiores quotidie votorum eventum fidenti cogitatione prospicimus. Nunc inter ceteras nationem atque ecclesiam Coptorum complectimur peramanter, destinatumque habemus peculiaria quaedam in eius bonum et ornamentum ex apostolica potestate decernere.

Copticam gentem paucis ante mensibus allocuti sumus epistola propria, et vetera ecclesiae Alexandrinae monumenta commemorando excitavimus; idque duplici consilio, ut nimirum ex benevolentia atque hortatione Nostra quum catholici confirmarentur in coniunctione et fide erga Apostolicam Sedem, tum vero dissidentes ad eandem coniunctionem invitarentur quaerendam et renovandam. Utraque ex parte fuit Nobis quod caperemus conceptae spei solatium. Catholici in primis, ut aequum erat, maximum Nobis obsequium ac pietatem in morem filiorum testati sunt, iidem praeterea grati quod episcopum e gente sua, Vicarii apostolici munere, secundum vota dedissemus, Venerabilem Fratrem Cyrillum, titulo Caesareae Pancadis. Quin etiam suae voluntatis apertius declarandae causa, id propositum susceperunt ut publicam ad Nos mitterent legationem : quo nihil certe poterat neque ipsis honestius esse neque Nobis iucundius. Septembri igitur mense coram fuit legatio Coptorum, ex variis nationis ordinibus, ipso Venerabili Fratre praecedente, delecta. Ab ea perlibentes cognovimus praeclare affirmatum quo studie, qua reverentia, qua obtemperacione erga hanc beatissimi Petri Cathedram, nomine etiam suorum civium, affecti essent : permovitque intimos paternae caritatis sensus, qua ipsi fiducia suis item rebus ac dissidentium fratrum exposcerent a Nobis ut expectarent ampliora praesidia. Atque illud praecipuum fore significaverunt, magisque et humillimis precibus flagitarunt, si decreto auctoritatis nostrae Hierarchia catholica et Patriarchalis dignitas apud Aegyptios instaurata resurgeret. Aequam afferri et non inopportunam postulationem plus una persuasit causa. Constat enim rei catholicae progressus non exiguos quotidie per Aegyptum haberi; clericos et sacerdotes nativos, quod plurimum interest, numero augeri; scholas inventutis similiaque rectae institutionis subsidia multiplicari; vigere acrius in animis religionis amorem et cultum, atque fructus consentaneos largius provenire. In quo alacrem cleri operam valde quidem iuvant et sustinent nonnullae

Religiosorum Familiae : ac sua debetur laus Franciscalibus, quia iam diu per ea loca elaborant, suaeque debetur Alumnis Societatis Iesu et Missionalibus Lugdunensibus, quos Nosmetipsi auxilio submittendos curavimus. Iamvero si Hierarchia in eis vel partim renovetur certique praeficiantur pastores, ex maiore ipsa atque expeditiore vigilandi providendique facultate, multiplex profecto utilitas in clerum ac populum dimanabit. Patriarchalis porro dignitas optime valitura est, tum amplitudine sua ad decus ecclesiae Coptae catholicae in opinione relevandum, tum ingenua vi ad vincula fidei et fraternitatis in omni ratione obstringenda. Nos autem re tota meditate perpensa eademque deliberata cum Consilio seu *Commissione* Cardinalium S. R. E., quam ad reconciliationem dissidentium cum Ecclesia fovendam iussimus Nobis adesse, ei ipsi Coptorum postulationi obsecundare censuimus.

Itaque ad maiorem divini Nominis gloriam, ad fidei sanctae et communionis catholicae incrementum, Nos ex certa scientia motuque proprio ac de plenitudine apostolicae potestatis, Patriarchatum Alexandrinum catholicum restituimus et pro Comptis constituimus ; eique ac singulis qui ipsum obtenturi sint, honores omnes, privilegia, praerogativas, nomina, omnemque potestatem tribuimus, eadem ratione qua generatim ea nunc a Patriarchis orientalibus rite exercetur : qua super re peculiaria praescripta ab Apostolica auctoritate tempore et loco impertientur. Sedi autem patriarchali sedes episcopales duas in praesens, decernimus suffraganeas ; alteram in urbe Hermopoli maiore, vulgo *Minieh*, alteram Thebis seu Diospoli magna, ad urbem *Lukso* : ita ut Patriarchatus tribus interea dioecesium constet, videlicet patriarchali Alexandrina, Hermopolitana, Thebana : integro tamen Nobis et successoribus Nostris pleno ac privativo iure sedes alias vel archiepiscopales vel episcopales excitandi easque pro necessitate vel utilitate Ecclesiae immutandi.

Alexandrinum Coptorum Patriarchatum ita constitutum eatenus patere qua patet proregnum seu *Kedivatus* Aegypti proprie dictae ac provinciae *praedicationis sancti Marci* statuimus atque sancimus. Limites autem singularum dioecesium quas supra diximus, hoc modo definire placet. Patriarchalis Alexandrina Aegyptum inferiorem et urbem Cairum complectitur. Ad aquilonem habet mare internum seu Mediterraneum ; ad orientem, canalem Suessi : ad austrum, latitudinis borealis gradum trigesimum ; ad occasum, Tripolitanam Othomani imperii provinciam. Dioecesis Hermopolitana in Aegyptum mediam profertur. Ad septentrionem finitima est dioecesi patriarchali ; ad orientem

attingit sinum Heropoliticum; ad meridiem, continetur circulo fere medio inter gradus vigesimum septimum et vigesimum octavum latitudinis borealis, ubi scilicet locus iacet *Sacci-t-moussé* ad Nilum flumen, qui pariter locis in ditioe esto eiusdem dioecesis; ad occidentem habet desertum Libycum. Dioecesis Thebana, in Aegyptum superiorem porrecta, circumscribitur ad aquilonem Hermopolitana; ad orientem, sinu Arabico; ad austrum, vigesimo secundo gradu latitudinis borealis; ad occasum, deserto Libyco.

Designationis primae tum Patriarchae tum suffraganeorum Episcoporum Apostolicae huic Sedi ius reservamus. Interim, quoadusque ea designatio fiat, mandamus ut catholicorum coptici ritus, quotquot tota Aegypto versantur, penes eundem Venerabilem Fratrem Cyrillum, nomine et auctoritate apostolica, administratio permaneat.

Ita posse Nos de Patriarchatu Alexandrino pro Coptis restituendo providere vehementer laetamur in Domino; eoque magis quia eius recordatio ecclesiae tam grata accidit quam quae gratissima. Nam propterea quod eam Marcus, beatissimi Petri discipulus et interpres, auspiciato constituit sancteque gubernavit aretior quaedam et praeclarior necessitudo exorta est, quam alias commemoravimus, ipsam inter et Romanam ecclesiam; cuius potissimum coniunctionis beneficio extitit illa pernobilis, floruitque diu et splendore virtutum et doctrinae excellentia. Quare Nobis est optatissimum ut dissentientes Copti Hierarchiam catholicam ex veritate coram Deo considerent; eam nimirum, quae ob communionem cum Cathedra Principis Apostolorum et successoribus eius, sola potest ecclesiam a Marco conditam legitime referre, solaque heres est memoriae omnis quaecumque Patriarchatui Alexandrino a patribus illis maioribus est fideliter tradita. Ex eo fiat, id quod rectus ipsorum animus et divinae gratiae benignitas sperare admodum iubent, ut dimissis tandem compositisque dissidiis quae consecutae intulere aetates, ad unitatem redire velint Romanae ecclesiae, quae permagno eos desiderio caritatis expectat.

Has litteras Nostras et quaecumque in ipsis habentur nullo unquam tempore de subreptionis aut obreptionis vitio sive intentionis Nostrae aliove quovis defectu notari vel impugnari posse, et semper validas ac firmas fore, suosque effectus in omnibus obtinere atque ab omnibus cuiusvis praeceminentiae inviolabiliter observari debere decernimus. Non obstantibus Apostolicis atque in synodalibus, provincialibus, universalibus

Conciliis edisis generalibus vel specialibus sanctionibus, ceterisque contrariis quibuscumque, peculiari etiam mentione dignis : quibus omnibus, quatenus opus sit amplissime derogamus : irritumque et inane decernimus si secus super his a quoquam, quavis auctoritate scienter vel ignoranter contigerit attentari.

Volumus autem ut harum litterarum exemplis etiam impressis, manu tamen Notarii subscriptis et per constitutum in ecclesiastica dignitate virum sigillo munitis, eadem habeatur fides quae Nostrae voluntatis significationi his praesentibus ostensis haberetur.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimi octingentesimo nonagesimo quinto, sexto Calendas Decembres, Pontificatus Nostri anno decime octavo.

A. Card. BIANCHI, *Pro-Datarius*.

C. Card. DE RUGGIERO.

MASS TO BE SAID BY EXTERN PRIESTS IN A CHURCH WHERE
THE FEAST OF A SAINT OR "BEATUS" IS BEING CELEBRATED

DECRETUM URBIS ET ORBIS

Quod Benedictus XIV. diserte docet (*Op. de Beat. et Can. Lib. IV. part. II. C. II. n. 5*), Missas nempe in honorem Beatorum, vel etiam Sanctorum nonnullis Ordinibus Regularibus ex indulto concessas, ab aliis Presbyteris sive Saecularibus, sive Regularibus, celebrari non posse ; Sacrorum Rituum Congregatio iampridem declaraverat, ac postea quampluribus particularibus seu generalibus Decretis retinuit confirmavitque.

Cum nihilominus, eodem Benedicto XIV. fatente, incongruum videretur, ut exteri Sacerdotes ad Regularium Ecclesias, die pro festo statuta, confluentes, aliam celebrarent Missam ab illa, iisdem Regularibus concessa ; hinc factum est, ut Summi Pontifices, in ipso Beatificationis Brevi, Indultum pro Regularibus datum, ad omnes et singulos Sacerdotes in praefatis Ecclesiis celebrantes extenderent.

Id autem progressu temporis consultius ac prope necessarium iudicatum est, cum novae pluresque Missae, iisdem Regularibus, seu etiam permultis particularibus Ecclesiis, quum Sanctorum, tum Beatorum indultae sint ; ne videlicet, latae super celebratione Missarum leges, aut confusionem aut facilem transgressionem paterentur ; nisi et forte earundem observantia fere impossibilis fieret.

Quae quidem omnia cum pluries, ac praesertim, in una

Romana, Dubiorum, in conventu habito die 23 Augusti, 1890, perpensa fuissent; Sacra Rituum Congregatio, dilata resolutione, decrevit, ut ad omnem difficultatem penitus amputandam, certae normae hac in re universis Sacerdotibus in singulis casibus constituerentur. Ideirco in Ordinariis Comitiis ad Vaticanum subsignata die habitis, hanc generalem regulam ab omnibus servandam constituit:

Omnes et singuli Sacerdotes, tam Saeculares quam Regulares, ad Ecclesiam confluentes, vel ad Oratorium publicum, Missas quum Sanctorum tum Beatorum, etsi Regularium proprias, omnino celebrent Officio eiusdem Ecclesiae vel Oratorii conformes, sive illae in Romano, sive in Regularium Missali contineantur; exclusis tamen peculiaribus ritibus Ordinum propriis.

Si vero in dicta Ecclesia, vel Oratorio, Officium ritus duplici inferioris agatur, unicuique ex Celebrantibus liberum sit Missam de requie peragere, vel votivam, vel etiam de occurrenti feria: iis tamen exceptis diebus, in quibus praefatas Missas Rubricae Missalis Romani, vel S. R. C. Decreta prohibent. Die 9 Iulii 1895.

Super quibus omnibus facta postmodum Sanctissimo Domino Nostro Leoni Papae XIII. per me subscriptum Secretarium relatione, Sanctitas Sua sententiam eiusdem Sacrae Congregationis ratam habuit et confirmavit; Rescripta seu Decreta, tum particularia tum etiam generalia, in contrarium facientia, suprema auctoritate sua penitus abrogando. Die 9 mensis Decembris eodem anno.

CAR. CARD. ALOISI-MASELLA, *S.R.C. Praefectus*.

L. ✠ S.

ALOISIUS TRIPEPI, *S.R.C., Secretarius*.

PARLIAMENTS OF RELIGION

LITTERAE APOSTOLICAE DE COETIBUS VULGO DICTIS "PARLIAMENTS OF RELIGION"

Venerabili Fratri, Francisco, Archiep. Naupactensi, Delegato Apostolico ad Foederatas Americae Civitates, Washingtoniam.

LEO PP. XIII.

Venerabilis Frater, Salutem et Apostolicam Benedictionem. — Coetus in foederatis Americae civitatibus celebrari subinde novimus, in quos viri promiscue conveniunt tum e catholico nomine tum ex iis qui ab catholica Ecclesia dissident, simul de religione rectisque moribus acturi. In hoc equidem studium agnoscimus

religiosae rei, quo gens ista ardentius in dies fertur. At quamvis communes hi coetus ad hunc diem prudenti silentio tolerati sunt, consultius tamen videatur si catholici homines suos seorsum conventus agant: quorum tamen utilitas ne in ipsos unice derivetur, ea lege indici poterunt, ut aditus ad audiendum universis pateat, iis etiam qui ab Ecclesia catholica sejunguntur. Haec tibi, Venerabilis Frater, dum pro munere Apostolatus duximus significanda, placet simul Sacerdotum Paullianorum institutem commendatione Nostra provehere. Quibus id raturum sapienter est ut dissidentes fratres palam alloquantur tum catholicis dogmatibus illustrandis, tum contra illa objectis refellendis. Horum usum ac frequentationem sermonum si singuli sacrorum Antistites in sua quisque Dioecesi promoveant gratum Nobis acceptumque eveniet, non enim inde exiguum in animarum salutem emolumentum oriturum confidimus. Tibi interim, Venerabilis Frater, divinarum gratiarum munera adprecati, Apostolicam benedictionem praecipuae Nostrae dilectionis testem amantissima impertimus.

Datum Romae apud S. Petrum die XVIII Septembris MDCCCXCV, Pontificatus Nostri anno Decimo octavo.

LEO PP. XIII.

THE CONSECRATION OF ALTARS

Revmus. Dnus. Benedictus Maria della Camera, Episcopus titularis Thermopylen. Auxiliaris et Vicarius Generalis in Thelesina seu Corretana Dioecesi, sequentia dubia Sacrae Rituum Congregationi enodanda humiliter proposuit, nimirum;

I. Duo altaria, quum haberent aram portatilem ita firmiter collocatam in magna tabula, ut cum hac velut unum corpus illa efficeret et difficulter extrahi posset, fuerunt consecrata, ara portatili non amota et parvo sepulcro in ipsa ara portatili effosso; quaeritur, fueruntne ista altaria valide consecrata? an denuo consecranda sunt?

II. Altare cuiusdam Ecclesiae consecratum fuit sub eodem titulo Beatae Mariae Virginis, sub quo Altare maius erat consecratum; quid agendum erit in casu?

III. In quodam Oratorio privato altare fuit solenni ritu consecratum. Poterat consecrari altare hoc, et peracta consecratio estne valida?

Sacra porro Rituum Congregatio, ad relationem infrascripti

Secretarii, exquisito voto alterius ex Apostolicarum Caeremoniarum magistris, reque mature perpensa, rescribendum censuit :

Ad I^{am}. “ Dilata ; facta interim potestate bina illa altaria ad sacra adhibendi.

Ad II^{am}. “ Rmus Ordinarius proponat alium titulum pro altari minori.

Ad III^{am}. Negative ad primam partem, affirmative ad secundam.

Atque ita rescripsit et servari mandavit. Die 24 Maii, 1895.

CAL. CARD. ALOISI-MASELLA, *Praef.*

ALOISIUS TRIPEPI, *Secretarius.*

DECISION OF THE SACRED CONGREGATION OF RITES REGARDING THE VESPERS OF VOTIVE OFFICES

R. D. Alph. Mart. Larne, Episcopus Lingonensis, humiliter petiit, ut S. R. C. sequentia dubia enodare dignaretur, nimirum :

Utrum officia votiva concurrentia cum aliquo festo primario eiusdem ritus : et, vice versa, an festum primarium concurrens cum officiis votivis, dimidient Vesperas ?

Et S. C., exquisito voto alterius ex Apostol. Caeremoniarum Magistris, reque mature perpensa, respondendum censuit : *Totum de festo primario cum commemoratione officii votivi.*

Ita rescripsit 23 Aug. 1895.

C. CARD. ALOISI-MASELLA, *S. R. C. Praefectus.*

ALOISIUS TRIPEPI, *S. R. C. Secretarius.*

L. ✠ S.

DECISION OF THE SACRED CONGREGATION OF RITES REGARDING LITANIES OF THE SACRED HEART

A Sacra Rituum Congregatione expetitur fuit, utrum Litaniae SS. Cordis Iesu, quae per Decretum *Pinerolien.*, quod circumfertur, quamvis a Sancta Sede approbatae non fuerint, permissae dicuntur, saltem extra functiones stricte liturgicas, recitari aut cantari possint in Ecclesiis vel Oratoriis publicis ?

Eadem vero Sacra Rituum Congregatio ad relationem infrascripti Secretarii, re mature perpensa, respondendum censuit : “ Negative ; et cuilibet Decreto contrario derogatum esse per subsequens Generale Decretum, datum die 6 Martii 1894, quo prohibentur Litaniae quaecumque, nisi extent in Breviario aut in

recentioribus editionibus Ritualis Romani, ab Apostolica Sede approbatis."¹ Atque ita servari mandavit. Die 28 Novembris, 1895.

CAL. CARD. ALOISI-MASELLA, *S. R. C. Praefectus.*
ALOISIUS TRIPEPI, *S. R. C. Secretarius.*

L. ✠ S,

DECISION OF THE SACRED CONGREGATION OF RITES ON THE
OPENING OF THE TABERNACLE FOR PRIVATE DEVOTION,
COMMUNION BEFORE AND AFTER MASS, CARRYING OF
SACRED RELICS IN PUBLIC PROCESSION

I. In quadam Ephemeride gallica legitur, Sacerdotem posse pro sua privata devotione sacrum Tabernaculum aperire, pro Sacramenti adoratione, preces ad libitum fundere, ac deinde illud claudere. Idque dicitur legitime inferri a quibusdam S. R. Congregationis Decretis. Nomine et auctoritate Sacri Tribunalis Rituum, omnes lectores nostros certiores facimus, quod Ephemeris gallica vulgavit, esse *simpliciter* falsum, et illationem esse prorsus *illegitimam*. Expositio privata differt a solemni, quod illa fit cum pixide, ista cum Ostensorio; sed utraque instituta est ad bonum publicum, nullo pacto privatae personae.

II. In alia legitur, Communionem fidelibus non posse imperiri sine gravissima causa, neque immediate ante, neque immediate post Missam; et adducitur ad rem recentius quoddam S. R. Congregationis Decretum. Eodem nomine eademque auctoritate declaramus, est *simpliciter* falsum quod asseritur, et apochryphum si extet, Decretum, quod in genere nominatur, sed non affertur. Ad rem valeat sequens declaratio nobis data die 28 Novembris, 1895:

"Nullum extat decretum S. R. Congregationis quod prohibeat Communionem fidelium ante vel post missam; et tum Director *Ephemeridum liturgicarum*, tum Director *Analect. Ecclesiastic.* curent, ut huiusmodi resolutio lectoribus innotescat."

PHILIPPUS DI FAVA, *Substitutus, S. R. C.*

The following Note is added in the "Acta Sanctae Sedis"

Communio fidelium immediate post Missam permittitur ex Ritualis Rubrica, uti Sacerdotes norunt; ex *rationabili* quidem

¹ *Recole*, vol. xxvii., 459.

causa, ait Rituale, sed hæc, temporum nostrorum conditione perpensa, facile adest, semperque generalitur adesse censendum est, quando communio petitur. Posse etiam immediate ante Missam communionem distribui indubium est, eadem ut supra extante causa, eodemque, ut diximus, modo intellecta, quamvis Rituali de hoc sileat. Ita fert communis et laudabilis praxis Urbis: hic est Ecclesiae sensus: hoc omnino tenendum, atque ita se gerendum.

III. Nomine tandem et auctoritate eiusdem S. R. Congnis, omnium in memoriam redigimus, Reliquias quascunque et Corpora Beatorum non posse in publicis supplicationibus deferri, uti deferri possunt Reliquiae et Corpora Sanctorum.

Hæc prohibitio sua gravitate pollet, legemque infringere, toties per Decreta seu particularia, seu generalia et a Summis Pontificibus confirmata, nemini licet.

[We beg to draw the attention of a correspondent, who sent us a question on Communion before Mass a short time ago, to the declaration now formally made by the Sacred Congregation. The question was answered in our November issue, page 1043.—Ed. I. E. R.]

ADDITIONAL REMARKS ON FOWLER'S *ADAMNAN*

Towards the close of November, we received the following Notes of Dr. Fowler, relative to some of the strictures in our notice of his edition of Adamnan's *Vita Columbae* in the I. E. RECORD of last May. Unforeseen circumstances prevented us from dealing with them sooner.

I. To issue a reprint without collation with the original text, even to the meagre extent of numbering the folios and columns, was to trifle, we said, with workers at first hand.

Note.—“No one regrets more than myself that I could not give the Schaffhausen text, but the book was wanted *at once* for theological students here and elsewhere, and I could not go to Schaffhausen, or have the whole thing copied.

“‘Numbering the folios,’ &c. No doubt desirable for one reader in 100, but not practicable for above reason.”

But we did not require to have “the whole thing,” as Dr. Fowler elegantly terms it, copied, but to have the printed

sheets compared with the MS.—no Herculean task, and one which the librarian who supplied the "tracing of the original colophon" (p. 166), we have no doubt, would have executed with alacrity and accuracy.

Furthermore, the "reader in 100," whom some editors with good reason hold in salutary dread, should have been told beforehand that what he had a right to expect was not supplied. We had thus been spared the dull, and apparently thankless, office of exposing and rectifying a few of the many elementary errors to be found in this crude edition.

2. *Binc*, a vox nihili, we proposed to amend *biuc*, small (of stature).

N.—"The *n* and *u* are as different as possible in the Irish MS., and the conjecture offered by the Reviewer may be taken for what it is worth."

Exceptio probat regulam. The editor, copying Reeves, gives (p. 8) this same *binc* as *obscure* in the MS.! But perhaps he takes it to mean that the obscurity lies (not in *u*, but) in one of the other letters! Our "conjecture," if he will allow us, is so obvious, that we claim little credit for making it.

3. "Mac Firbis's Annals" (p. 93) are "now," we were told, "usually quoted as *Chronicon Scotorum*" (p. xcii.). They are, we pointed out, the *Three Fragments of Irish Annals*, issued by the Irish Archæological and Celtic Society (Dublin, 1860), and we gave the pages where Dr. Fowler's two quotations were to be found.

N.—"So entitled in the Rolls' Series edition to which I refer on p. xc."

Will it be believed that the edition referred to has a note (p. 112) on the *Chronicon* text which supplies the original of one of Dr. Fowler's excerpts from "the *Fragments of Annals* published by the Irish Arch. and Cel. Soc. (Dublin, 1860), p. 96"? To add to the confusion, our editor equates the "Book of Mac Firbis," (p. xxi.) with the *Chronicon* (p. 180). The Rolls' edition rightly states that the Book is Mac Firbis's "large genealogical work, completed in the year 1650" (p. xxi.).

4. The Stowe Missal and shrine, it was said, are now in London (not in the Library of the Royal Irish Academy, Dublin).

N.—"That was an unfortunate slip. I had forgotten that they were removed, although I saw them at R.I.A. But I saw so many things I could not carry all clear in my head. Nevertheless, herein I confess *peccavi nimis*."

5. We referred to our own pages (Ser. iii., vol. v., 976-7), for the original authorities proving that *depositio* meant (not burial, as the editor stated, but) death in ancient martyrologies.

N.—“*Depositio*—Used both ways; but, so far as there is a distinction, it would be what I say.”

Now, take St. Ambrose, who flourished in the last half of the fourth century. “What is *Deposition*? Not that, surely, which is carried out by the hands of clerics in burying bodily remains, but that whereby a man lays down the earthly body in order that, freed from carnal bonds, he may go unimpeded to heaven. . . . The day of *deposition* is called the day of *nativity*; since, when freed from the prison of our sins, we are born to the liberty of the Saviour” (*Sermo in depositione S. Eusebii*. Opp. Paris. 1549, fol. 213, A.B.). Coming down to the first quarter of the tenth century, you have Notker Balbulus employing the following equations in his Martyrology: *Xcvi. Kal. Nov. Depositio, sive transitus, vel ad aeternam vitam natalis dies, beatissimi Galli confessoris festive celebratur* (A.A. SS. Oct. t. iv. p. ii. 857). But such proofs are stark nought, of course, against the *ipse dixit* of the Lecturer of Durham.

6. For an explanation of *Ua Briuin*, we said, you will search in vain.

N.—“*Ua* is explained in a note on p. 17: one does not explain the same thing over and over, and it was not within my scope to go minutely into Irish names.

“‘Search in vain.’ Vide p. 17.”

But, if *Ua* and *Briuin* are to be taken here as two personal names, why does not *Briuin* appear under B in the index? Why, too, is *Ua Liathain* taken as singular, and explained a “clan-name” (p. 22)? More candour and less word-splitting were better in place.

“One does not explain the same thing over and over.” Let us see. “*Ua . . . nepolis*; ‘*Ua*,’ grandson, later, descendant, now O” (p. 17); “*Nepos . . . is in Irish Ua*” (p. 97); “*Nepos, Irish ua or o*” (p. 171)!

The search on p. 17 will reward you with the two first of the items just quoted. Where he explains *Briuin*, the editor forgot to say, nor can we find.

The plea that the minutiae of Irish names lay outside his scope, besides being an evasion, does injustice to the editor's work. In compendiums of the kind, the descent and location are

all that is required, and these, with few exceptions, the little book supplies.

7. Birr, we found out, was placed in Co. Londonderry.

N.—“Here again, *peccavi* in confounding two places of same name, and I offer no excuse.”

8. With regard to the Irish Paschal system, we showed that Bede's text was twice tampered with; the incidence of the vernal equinox held to depend on a cycle; no authority given for saying a cycle was adopted by Rome in 463, in resisting which the Irish showed their independence of Rome; and an erroneous statement made that the Easter system advocated by Cumman was that which finally prevailed.

N.—“Paschal System.—The whole business seems to be a hopeless muddle, and I could only make out the best I was able to from authorities at hand: I dare say I am wrong on some points, and I dare say the Reviewer is also”!

These astounding admissions with the civil innuendo at the close call for no comment, except that Warren, the only “authority” mentioned, may well pray to be saved from the friend who thus brands his *Liturgy* as “hopeless muddle.”

9. The editor adopted the erroneous assumption of Reeves, that *frangere panem* meant to celebrate Mass (not to break the Bread for Communion).

To show his consistency, we print his first and second thoughts side by side:—

Adamnan, p. 59.

[*Panem*] *frangent*. The Scriptural expression here and below [*frangere panem*] probably has a special reference to the Eucharistic fraction, or it may be simply a synonym for celebrating.

NOTE.

“*Frangere panem*, of course, includes the breaking of bread for Communion, if they did break it; or, I ‘assume’ (if the Reviewer pleases) that the phrase refers primarily to the *Eucharistic fraction* (restored to its original prominence in our

Anglican Liturgy) *in the act of consecration*, according to the example of Christ, and I suppose ‘in the breaking of the bread and in the prayers’ of Apostolic days”

The explanation of the textual expression, it is scarcely necessary to remind those acquainted with the Stowe Missal, lies in the Irish Rubric—*Here the Bread is broken*—inserted a little before the Pater Noster.

10. To disprove concelebration, we quoted *cum omnibus* . . .

offerentibus. . . *sacerdotibus*, *offert senior noster N., presbyter* [not: *offerunt seniores nostri, NN., presbyteri*].

N.—“The passage from the Stowe Missal is as clear an evidence that it was practised as can be. I never said that the ‘senior’ or principal celebrant was only on the same footing as the rest.”

It never struck us, we confess, that the veriest tyro in Liturgy would take *cum* of the Missal to signify (not communion of intention, but) such contiguity as occurs in “the Roman ordination of priests, at which the newly ordained are concelebrants” (p. 57). Otherwise, we would have transcribed *in toto mundo*, which stand between *omnibus* and *offerentibus*. Which now shall we admire,—the diligence that overlooked these words, or the sagacity that was baffled by their meaning?

Equally characteristic is taking *senior* to be an adjective qualifying *presbyter*, instead of an adjective used as a substantive, and in apposition, with the meaning familiar to those conversant with monastic rules and hagiographic texts (including Adamnan!). This notable deviation from the beaten track, it is safe to infer, will be justified on the Greek Kalends.

II. To disprove the assertion that there was no trace of confession being held to be necessary before celebration, we gave the case of the priest who was made to publicly confess, when St. Columba declared he was saying Mass whilst hiding some great crime in his conscience.

N.—“That one case hardly proves that confession was held to be always *necessary*. A Protestant minister might have said what St. Columba said. It was *private* confession that I was referring to. The note should have made this clearer.”

But we quoted the case to prove that confession was always *necessary* in the case of one who had fallen into grievous sin. The cogency lies in the fact that the narrative incidentally reveals the practice formulated in the *Hibernensis*, the *Penitentials*, and elsewhere. These authorities leave no room to doubt that the saint on the occasion enforced public confession to punish the wilful neglect of private confession, and the added sacrilege,—exceptional severity to expiate aggravated guilt.

The writer failed to complete the comparison by omitting to say how many Protestant ministers would have compelled the priest to do what St. Columba coerced him to perform.

As to private confession, not to go beyond his text, the editor

made no comment on what he had under his eyes respecting the mother of Colga (i. 17). She had a certain very grievous secret sin which she was unwilling to confess to any man (*nulli hominum confiteri vult*); which she denied when questioned; confessed nevertheless, and did penance. Now the editor formally admits that *coram omnibus confiteri* means publicly to confess: what but wilful blindness prevented his seeing that *nulli hominum confiteri* implies private confession?

12. Finally, in painful contrast with the first edition, the second, we showed, was made the vehicle of religious polemic.

N.—“*Hinc illa convicia*. I did not mean to be needlessly controversial, but I did not feel bound to conceal anything, because it might seem damaging to modern Roman positions.”

Dr. Reeves judged Adamnan's text should not be made the ground of controversy; Dr. Fowler judges it should. *Utri creditis, Quirites?* For the rest, whether consciously or otherwise, Dr. Fowler, as we have proved, has concealed more than one thing that seemed favourable to modern Roman positions.

The foregoing, coupled with the charges he tacitly admits, will enable readers to decide how far the editor has defended himself against our censure, that his *brochure* “presents no palliation for its gratuitous misrepresentation of the doctrine and practice of the Early Irish Church.”

B. M'CARTHY, D.D.

Notices of Books

LES AMITIÉS DE JESUS. Par le R. P. M. J. Ollivier, Des Frères Prêcheurs. Paris : Lethielleux.

IN this work Père Ollivier presents us with a series of erudite and extremely interesting studies on the friendships of Jesus. Our Lord's friendships are divided into three classes : those of blood, of free choice, and of mission. In the first class are discussed the peculiar and unique friendships of our Saviour with His blessed Mother and St. Joseph ; then those with the brothers and sisters of the Lord, with Zachary and Elizabeth, and with John the Baptist. In the second class, which not being based upon family affection or ties of blood are friendships more properly so-called, our author considers the friendship of Jesus with Lazarus and his sisters Martha and Mary. In the third class he treats of our Lord's friendship with the Apostles, the disciples and holy women, and lastly with those whom the Saviour Himself converted by His personal influence.

It is unnecessary to say that a work by Père Ollivier dealing with such a subject cannot fail to be interesting and instructive. We are accustomed to reflect more upon the divine than the human aspect of the God-man's character, to admire His ineffable wisdom and His infinite power, while overlooking the natural sympathies and human tenderness of Him who was "like as we are, without sin." The work before us fastens our attention upon one of the sweetest and most consoling aspects of the human side of our Divine Lord's character. "We see in Him," writes Père Ollivier, "a man like unto ourselves, having a soul like unto ours, capable therefore of loving as we are ourselves ; with this difference, however, that He could not be deceived regarding the object or the manner and measure of His affections. For He has taken our nature, but not our sin, of which he could become the redeemer and destroyer, but never the slave." Friendship has in all ages been found necessary to man's happiness, and He who came down from heaven to be not only our Redeemer, but also our model, cultivated during His mortal life, and consecrated by His example this beautiful virtue. Who can read the beloved disciple's touching story of Jesus weeping over the grave of Lazarus, his "friend," and doubt the depth of the Saviour's

friendship? These tears of tenderness tell us more eloquently than words that, God though He is, He is also our brother, with a human heart and human feelings to sympathise with us in all our sorrows. Nor can such lessons be without a salutary influence. Many a soul that should be only awed by the glory of Thabor may be drawn to Jesus in hope and love by reflection on the tenderness of Bethany.

Père Ollivier, of course, bases his studies on the text of Scripture, but he supplements it very largely from Jewish and Christian tradition. To the scholar, indeed, the chief interest of the work will arise from its judicious use of tradition; there is little that is original or of any special interest in the portions of the work which deal with Scripture. Once, indeed, on page 24, what to us at least is a new interpretation of the famous phrase, St. John, ii. 4, is advanced on the authority of Eastern missionaries; but, if we understand the interpretation correctly, we hardly think it could be made to harmonize with the context. Père Ollivier holds the view that our blessed Lady died not at Ephesus, but on Mount Sion in Jerusalem; and he identifies, in our opinion rightly, St. Luke's "sinner in the city" with Mary the sister of Lazarus. The work is well printed on good paper, and is provided with a useful map of Palestine in the time of our Lord. The published price is 9 francs.

J. M. R.

GRAMMAIRE HEBRAIQUE ELEMENTAIRE. Par Mgr. Alphonse Chabot, Prélat de sa Sainteté, Curé de Pithiviers. Freiburg: Herder.

As its title indicates, this little work is meant merely to be elementary. As such, we can most heartily recommend it. The fact that it has reached its fourth edition, is ample proof of the popularity it enjoys in France and Belgium, and we sincerely congratulate Monsignor Chabot on the success which has crowned his enthusiastic labours in the cause of Hebrew.

The *Grammaire* fully deserves the favour with which it has been received. Clear, well-arranged, sufficiently full without being appalling or confusing to the beginner, taking nothing for granted that has not been explained, and—what cannot always be said of Hebrew grammars—free from printer's frailties, it is eminently adapted for a class-book. We are particularly pleased with the introductory sketch of the Hebrew language, and with

the little exercises which occur at intervals through the course of the work. If we have a fault to find, it is that these exercises are too short and too few.

The work is soon to be published in English, and we bespeak and predict for it a hearty welcome from all who take any interest in the original language of the Old Testament.

J. M. R.

AN ECCLESIASTICAL HISTORY OF IRELAND, FROM THE INTRODUCTION OF CHRISTIANITY INTO THAT COUNTRY TO THE YEAR 1829. By the Rev. M. J. Brennan, O.S.F. New Edition, Revised with Notes. Complete in One Volume. Dublin: James Duffy & Co., Limited.

THIS work, which has just been republished, is, perhaps, on the whole, the most useful and convenient, as it is the most complete historical account of the Catholic Church in Ireland. It contains a vast amount of matter arranged almost as well as could be expected considering the difficulties of the case. But the editor, whoever he may be, of this new edition, has proved very incompetent for the duties he undertook to perform. It is really too bad, at this hour of the day, to turn out such a work without either an index or a general table of contents, and with faults of style and diction, that a schoolboy might have corrected. Whatever reason there may have been forty or fifty years ago for passing lightly over faults and imperfections of this kind, there surely is none now. Such crudities and deficiencies repel the readers of the present day, and reflect but little credit on those who are responsible for them. The defects of this volume are all the more to be regretted as the material part of the work done by the original author deserves the highest praise.

J. F. H.

THE CLONGOWNIAN. Christmas, 1895.

THE author of the opening articles in this new literary venture tells us of the efforts made in former times to establish a literary journal in connection with the famous College of Clongowes Wood. The measure of success achieved by these experiments is not quite encouraging, as within the memory of "An Old Fogey," the *Argus*, the *Slap Bang*, and the *Rhetorician* were

started and welcomed, had their day of passing glory, and disappeared. We trust that the *Clongownian* may have a more prosperous and lasting career. It is a bright, cheerful, interesting production. To us not the least interesting feature of its first number is its account of the relations between Clongowes and Maynooth, which have always been close and cordial. Never were they more friendly than at the present time. We, therefore, wish the *Clongownian* the fullest tide of prosperity; and we have no doubt that, *with a little more care on the part of the editor*, the new journal is destined to flourish. *Floreat.*

J. F. H.

CHARITY, THE ORIGIN OF EVERY BLESSING. Translated from the Italian. New York, Cincinnati, and Chicago: Benziger Brothers.

THIS is a very interesting little book. It deals with the virtue of charity in a striking and unusual way, beginning with its earthly advantages, and ending with its heavenly ones. Charity obtains wealth, honours, health, long life, peace, light from on high, grace in abundance, and especially final perseverance. The original has gone through many editions, and we think the translation deserves to go through as many more.

THE IRISH ECCLESIASTICAL RECORD

MARCH, 1896

THE LIFE OF CARDINAL MANNING¹

SOME few years before his death, Cardinal Manning was asked by an old friend to speak a few words into the phonograph, so that the sound of his voice might remain recorded in its waxen tablets. With his accustomed kindness, he readily complied with the request, and spoke the following message to posterity:—"I hope that no words of mine, written or spoken, will do harm to anyone after I am dead." This might surely seem a somewhat needless wish in the case of one who, whether speaking or writing, was ever so careful to weigh his words, and keep clear of anything that might mislead, or wound, or give offence. But now that so many of his private and confidential letters have been given to the world, there is good reason to fear that some of his words, through no fault of his, may do harm to himself or to others after he has been taken from us. Indeed, if we are to judge by the impression created by this strange publication, no little harm has been done already. Catholic critics, with hardly a single exception, have roundly condemned Mr. Purcell's book as a cruel caricature of the lost leader. Some Protestants, on the other hand, have hailed it as a welcome exposure of a Catholic prelate, and a startling revelation of Roman intrigues. And even the more sober and moderate organs of non-Catholic opinion betray a lowered

¹ *Life of Cardinal Manning, Archbishop of Westminster*, by Edmund Sheridan Purcell, Member of the Roman Academy of Letters. In two vols. London: Macmillan and Co.

estimate of the late Cardinal's character. One writer suggests that the biography itself might be added to the list of "Hindrances to the spread of the Catholic Church in England," given in one of the closing chapters; while at the same time he thinks it likely to lighten the labours of the "Devil's Advocate," if the question of canonization should ever be raised.

Such are some of the opinions uttered in the heat of the moment, when the book first made its appearance, to the delight of those who have little love for the memory of Cardinal Manning, and the terror of his friends. How do they seem now that time has allowed us to correct our first impressions, and form a calmer and more dispassionate judgment on the work as a whole? This is a somewhat complex question; and we must needs make some divisions and distinctions before it can be fairly answered.

The literary merits of the biography need not detain us for long. For where such things as the character of the Archbishop and the interests of the Catholic cause are at stake, these are surely minor matters. If the writer had only given us a true and helpful picture of the great and gracious life he has attempted to pourtray, we should have been well content to do without philosophy, or eloquence, or the charms of a graceful style. But there are some things that we have a right to expect in a work of this kind, and in too many instances we look for them in vain. It is only fair to say that the book is eminently readable; the story is for the most part clearly and agreeably told, and some passages are written with no little vigour of language. None the less, there are grave blemishes in point of form. A more methodic arrangement, and greater sobriety of language, would have been, to say the least, more appropriate in a life of Cardinal Manning. It would be too much to expect that the first edition of a work of this magnitude should be free from all blunders and misprints and inaccurate statements. But the book before us has more than its due share of these tokens of human and editorial infirmity. The errors are naturally more conspicuous in the Greek, Latin, or Italian words; but, as these foreign phrases are not very numerous,

they might have been given correctly with a little care. Proper names, again, fare very badly in Mr. Purcell's hands. A well-known theologian figures as Melchior *Camus*; and as the error, besides occurring more than once in the text, is repeated in the index, it would seem to be something more than a mere misprint. Later on, in the account of the Vatican Council, we come upon a list of the minority, which includes the name of "Deschamps." This is surely a case of adding insult to injury, for the late Cardinal Dechamps cannot fairly be ranked with the members of the Inopportunist opposition.

Another drawback is the wearisome iteration with which statements of fact and expressions of opinion, instead of being given us once for all, are repeated without rhyme or reason. In one case a long extract from a letter is printed twice.¹ This, it must be confessed, is not without its use, for it enables us to test the accuracy with which Mr. Purcell copies his documents. As we have not the advantage of consulting the manuscript itself, we cannot say which of the variant readings is to be preferred. But it is clear that both versions cannot be perfectly accurate and literal transcriptions of the same original.

Some items of information, though only told once, are still told once too often, as they are either incorrect or not germane to the matter in hand. Thus, in one place we read how Edward Twisleton said, in explanation of his vote against the condemnation of the Regius Professor of Divinity: "Dr. Hampden to-day; to-morrow it will be Neander's (Newman) turn."² Mr. Purcell very properly explains that "Neander" stands for "Newman;" but, apparently, not perceiving that it is a Greek rendering of that illustrious name, he thinks it necessary to append a brief notice of the German historian to whom the remark does not refer. By a curious slip John Sterling is mentioned among those with whom Archdeacon Manning was on friendly terms during his visit to Rome in the winter of 1847-48. At that date Sterling had been dead some three

¹ Vol. ii., pp. 102, 113.

² Vol. i., p. 115.

years. He was in Rome, however, at the time of Manning's previous visit in 1838-39, and the biographer has apparently mistaken the one for the other.

A far more serious defect than these minor inaccuracies, is the strange want of proportion in the picture here presented of the Cardinal's life. Many pages are wasted on matters of little or no importance. And in the record of a life so full of action, there is no space to spare. But the worst of it is, that the writer dwells at undue length on disputes or struggles, or personal misunderstandings. Opinions, no doubt, will differ as to the wisdom of touching, however lightly, on some of these perplexing and painful topics. There is still some danger of re-awakening old controversies, which we could very willingly let die. At the same time, there are some things which could hardly be passed over in silence in a book which professes to be a full life of Cardinal Manning. Thus, it might well seem necessary to say something of the circumstances which prevented Archbishop Errington from retaining his right of succeeding Cardinal Wiseman in the see of Westminster. For how else could the historian explain the fact that the Holy Father set aside the names proposed by the Chapter, and appointed Provost Manning to the post he filled so worthily? And to state the fact without any explanation would be likely to convey a false impression. But there was surely no need to devote page after page to the "Errington Case," to add to this some other matters of dispute between Cardinal Wiseman and some of his colleagues, and to print a long array of private and confidential letters, which can do no good, and may do no little harm. Not only is this by no means necessary, in the interest of truth, but truth itself may suffer from this reckless way of going to work. The correspondence, of which such lavish use has been made by the biographer, is after all, only a part—and that not the most valuable or instructive part of the extant evidence on the "Errington Case." And we cannot accept the picture he has given as an adequate account of the facts.

But, even supposing Mr. Purcell's presentment of this episode to be accurate in every particular, we must still

consider the prominence given to this matter a grave blunder, fatal to the true proportion of the biography into which it is intruded. The unwary reader, who has no independent knowledge of Cardinal Manning's life and work, may easily be misled by this long and laboured account of this incident, and judge of its importance by the pains which the writer bestows upon it. He may forget that this passing controversy took up but a small part of that long and eventful career, while works which have only a few poor pages devoted to them occupied his heart and his hands during more than thirty years of toil. And, unfortunately, this is by no means the only instance of the kind. Elsewhere in these volumes we find the same morbid tendency to dwell with painful particularity on conflicts and other untoward incidents in the story. Is there some appearance of discrepancy between the various letters of the Archdeacon of Chichester? Is there a difference or misunderstanding between the Archbishop and the great Oratorian? We may be sure there will be no dearth of details. Letters and notes and comments, elaborations and explanations will be vouchsafed in abundance. We might well complain of this want of proportion, even if the chapters devoted to these disputes, and other painful episodes had been open to no other objection, and could fairly take their place in a more voluminous life in which the Cardinal's peaceful labours were treated with the same generous measure. But this, we fear, is far from being the case. The darker pages are not merely too large for the rest of the book; but in many cases, the writer has blackened them by his own blundering. Thus, in his own account of the time preceding the Archdeacon's conversion, he has succeeded in giving his readers the impression that Manning was "speaking concurrently for years with a double voice." "One voice proclaims in public, in sermons, charges, and tracts, and in a tone still more absolute, to those who sought his advice in confession, his profound and unwavering belief in the Church of England as the divine witness to the Truth, appointed by Christ and guided by the Holy Spirit. The other voice, as the following confessions and documents under his own handwriting bear ample witness, speaks in

almost heartbroken accents of despair, at being no longer able in conscience to defend the teaching and position of the Church of England ; whilst acknowledging, at the same time, if not in his confession to Laprimaudaye, at any rate in his letters to Robert Wilberforce, the drawing he felt towards the infallible teaching of the Church of Rome." ¹

Few passages in the book have given so much offence as this startling statement. Protestant writers have regarded it as a grave charge against the Cardinal's character, and it has been very severely handled by Catholic critics. Both the one and the other have apparently overlooked the biographer's attempt to answer his own difficulty, though, as it happens, this occurs on the same page :—

"The simplest solution that can be offered to a difficulty is, for the most part, the truest. In this trying period, between 1847-51, Manning's mind was in a state of transition in regard to his religious belief. The struggle was as prolonged as it was severe. Until his mind had grasped the reality of things, had probed his doubts to the bottom, had reached solid ground, consistency or coherency of statement was, perhaps, scarcely to be expected. To see things in one light to-day, in another to-morrow, is but natural in such a transition state of mind. To make statements on grave matters of faith to one person, or set of persons, in contradiction of statements made to others, is only a still stronger proof of a sensitive mind, perplexed by doubt, losing, for the time being, its balance." ²

One reviewer, at least, seems to have missed this passage altogether ; for, after roundly condemning Mr. Purcell, he proceeds to give what is practically the same explanation himself. Others have probably read it with due attention, and rejected it as, after all, a lame apology. There are surely some things which cannot be explained or justified even by the changing doubts of a time of transition ; and most of us would suppose the "double voice" described by the biographer to be one of their number. As a matter of fact, Mr. Purcell, whose language is generally more remarkable for vigour than for accuracy, has grossly overstated the objection. Hence his solution, which is, in the main, the

¹ Vol. i., p. 463.

² Vol. i., pp. 463-4.

true one, becomes inadequate for the occasion. The difficulty, if such it can be called, must first be reduced to its real dimensions by comparing the dates of the "concurrent" utterances, and by carefully examining the letters on the one side and on the other. It will then be seen that while the Archdeacon's doubts in the Church of England are accompanied by misgivings and fears that they may, after all, be delusions, his spiritual exhortations hardly show unwavering faith in her authority, and rather betray a tendency to dwell on great truths, which are certain in any case. For instance, in one of these letters, he writes: "We have no doubt that no penitent can perish, and that no soul that loves God can be lost." And this, be it observed, is in an attempt to give his correspondent "some statement of the ground on which I think you may without fear trust yourself to the mercy of God, through Jesus Christ, in the Church of England at this time."¹ The Archdeacon is bidding his penitent take comfort in what he calls the "inner sphere" of the Church of God, which consists "in the fellowship of the soul with God through Jesus Christ and a life of faith, love, repentance, and devotion." And if we turn to the letter to Robert Wilberforce, with which Mr. Purcell contrasts this advice to his penitent, we shall find that Manning himself had the same consolation: "These are not cheerful Christmas thoughts; but in the midst of all I find great peace, living in a sphere of faith, and amidst the thoughts and images of which our system gives no expression."² This last letter, we may observe, was written, in 1849, and not, as Mr. Purcell has it in one place, on page 481, in 1847.

The biographer has a good deal to say about the prolonged struggle through which Archdeacon Manning went before his conversion. But, unfortunately, he has formed what we take leave to call a radically wrong conception of the nature of that struggle. In his view: "Even before the Gorham Judgment he [the Archdeacon] had clearly and without reserve declared his faith in the Catholic Church. His letters

¹ Vol. i., p. 481.

Vol. i., p. 516.

to Robert Wilberforce testify this. All that was wanting was the final act of submission." And he asks, "What is still keeping him back? What had kept him back so long? Human motives; old habits of mind; fear of taking an irrevocable step; a fear which he likened to the fear of death; old ties and associations."¹ Elsewhere we are told that Manning was kept in the English Church by "moral difficulties," or shrinkings of flesh and blood from "a sacrifice of what was dearest to him in life—his home and hopes; his office and work in the Church of England."²

This is surely a strangely distorted view of the matter; and we cannot think that it is warranted by the documents from which it purports to be drawn. We are not forgetting the words about the "suggestions of flesh and blood." But there is really no need to understand them in what may be called a sinister sense. There are, doubtless, some who see the path of duty clear before them, and hold back from fear or love of home and dear friends. But there is a more dangerous and subtle way in which the suggestions of flesh and blood may hinder one from taking the right course. While the intellectual struggle is still undecided, these lower motives are sometimes insensibly blended with the reasons on the one side, and give them a strength and consistency not their own. Hence, even one who is acting with a clear conscience, and is prepared to make any sacrifice when once he sees that duty demands it, may still with good reason be fearful of the seductive suggestions of flesh and blood.

Not content with thus misreading the facts, the biographer goes out of his way to make what many will consider a wanton and gratuitous charge against Cardinal Manning. "To a losing cause Manning was never partial, early in life or late. His nature instinctively shrank from them that were failing, or were down."³ We would fain hope that Mr. Purcell wrote this astonishing passage in haste, and without weighing the meaning of his words. For who could seriously accuse Cardinal Manning of such miserable weakness and cowardice? It would, indeed, be no light task to

¹ Vol. i., p. 566.

² Vol. i., p. 488.

³ Vol. i., p. 240.

find a man less open to this accusation. When he joined the little flock of English Catholics they were certainly in an evil case. The recent outbreak of Protestant prejudice had not yet died away; and the coming dawn of toleration and liberty was still in the distance. And when he had once more got a hearing and an influence with his countrymen, he never shrank from putting his position in jeopardy by lending his aid to unpopular causes. Even one who had so far misunderstood the history of his earlier days as to overlook these proofs of moral courage and tenacity of principle, might well have been kept from uttering this absurd charge, by the remembrance of his action on certain social questions in recent years. By what strange perversity was Mr. Purcell led to perpetrate this paradox? What can be the facts which he has distorted into a basis for this marvellous indictment? Possibly some solution of the mystery may be found in the practical bent of Cardinal Manning's character. Convinced of the truth of a principle, he held to it at all hazards. At the same time, he was not a man to indulge in dreams, or to adopt a line of action which he knew to be imprudent and likely to lead to no good. Outwardly a prudent change of means may sometimes resemble the course of one who forsakes his principles, and gives way to popular clamour. And it is possible that some zealous tractarians may have thus mistaken Manning's conduct in 1843. But it is not so easy to forgive the same mistake in one who has the advantage of reading the true explanation in the subsequent course of a career, so full of noble proofs of courage, and loyalty to principles.

In this passage, and elsewhere in his work, the author speaks in a tone, which is seldom adopted by writers of biography, who are entrusted with the private papers of the dead. Others, indeed, make some praiseworthy attempts to be impartial, often enough with but indifferent success. But in many cases the biographer is led by love or enthusiasm to gloss over the faults and failings of his hero, or touch them with a very gentle hand. This is, no doubt, an error; but, to speak frankly, it is a very venial offence compared with that of mixing harsh and hostile criticism

with a man's own private letters, and intimate journals. We do not quarrel with Mr. Purcell, for holding the opinion expressed in these volumes. The lives of great men are, in some sense, public property. And anyone is at liberty to judge them according to the measure of his abilities, and, it may be, his party and personal prejudices, and to put forth his opinion for the benefit, or otherwise, of all who care to know it. But it is neither fair nor seemly for a man who is out of sympathy with his subject, to write a life of this kind, and give his own hostile criticism the advantage of being associated with the dead man's private papers. If these criticisms had been published apart, they would have been taken at their true value, and perhaps we should not have been at the pains of answering them.

It must not be thought from what has been said, so far, on the defects of Mr. Purcell's work, that his pages are entirely occupied with such painful and depreciatory utterances, or that he takes up an attitude of undisguised and consistent hostility to the late Cardinal. Such, we fear, is likely to be the impression created by not a few critics who have devoted most of their attention to these less pleasing features of the book. We should be sorry to let our readers draw the same conclusion; for, much as we regret the publication of this biography, we would not do its author an injustice. Let us say, frankly, that we do not regard it as the work of an enemy, but of one who has gravely misunderstood many points in the Cardinal's character and history, and has, moreover, some peculiar views on the duties of a biographer. If he is often hostile and critical, there are, on the other hand, many pages in which he speaks of the Cardinal in terms of fervent admiration. Even in his treatment of the Errington episode, he absolutely rejects the notion that Manning was actuated by motives of ambition, and maintains that he was only working for the good of the Church. Elsewhere, we find an appreciative notice of the Cardinal's zealous labours for the education of the young; of his crusade against drunkenness; and of his later efforts on behalf of the dock labourers. And if we may judge by his concluding words,

Mr. Purcell's final verdict on Cardinal Manning is by no means unfavourable. Nevertheless, this record of the life and labours of Cardinal Manning is very far from satisfactory, and, to say nothing of the blemishes which we have already noticed, it has many grave shortcomings. We cannot consider that the biographer has done justice to Manning's merits as a writer and a thinker; and he has only an imperfect conception of the spiritual influence of the Cardinal's life and teaching. These, however, are points which cannot be met by mere negative criticism. The only adequate answer would be another biography, telling the story anew with something more like completeness.

It will be no light task to write the Life of Cardinal Manning, which is now imperatively demanded. But whoever attempts it will find no lack of materials untouched by the author of the book before us. The published writings of the Cardinal form, as it were, an index to his labours, and throw no little light on the spirit and motives of his active life. But of these, the present biographer has made little use. There is, moreover, a large amount of letters, and other manuscript documents yet unpublished, many of them of great importance. And more valuable than these written records, are the memories of the Cardinal still living in the hearts and minds of so many around us, who had the privilege of knowing him, and coming under his influence. There are those who can tell of his sympathetic help in various works of social reform; and some of them can bear witness that, when their cause was in evil days, he held out his hand, and gave them hope and encouragement. There are many converts who can tell how his kindly guidance helped to bring them safely into the Catholic fold. And many a non-Catholic can bear willing witness to his large-hearted charity; while in his own flock there are many homes where young and old still cherish the remembrance of his tender solicitude, of his share in their joys, his sympathy in sorrow. With yet more reason, does his memory still live in the hearts of his clergy, who were so closely associated in his pastoral labours. And nowhere is that remembrance more justly cherished than it

is here, in his own chosen community, where he lived for so many happy years in the little room in which these words are written. Happy the writer who can gather together these many memories, and focus these scattered rays of light, and give us a not unworthy life of Cardinal Manning.

W. H. KENT, O.S.C.

BISHOP BUTLER'S ANALOGY¹

BUTLER is a fixed star in the firmament of English Protestant theology, and even after the lapse of more than a century and a-half from the publication of his great work² it is of profit to take a fresh observation of him. A fit occasion for this purpose is offered by the issue of Mr. Gladstone's most valuable edition of the works of the famous Bishop of Durham. In thus devoting himself, at the age of eighty-seven, to the elucidation of Butler's thought, the great Liberal statesman is but returning, in the evening of his wonderful life, to a loyalty of its dawn. Twenty-three years ago his most recent and most distinguished editor wrote thus of the author of the *Analogy*:³ "Bishop Butler taught me, forty-five years ago, to suspend my judgment on things I knew I did not understand. Even with his aid I may often have been wrong; without him I never should have been right. And oh! that this age knew the treasure it possesses in him, and neglects." Mr. Gladstone is not, of course, alone in his experience of the potency of Butler's thought and character. Cardinal Newman—the other greatest Englishman, shall I say, of the century—records in the *Apologia* that the study of the *Analogy*

¹ *The Works of Joseph Butler, D.C.L., sometime Lord Bishop of Durham.* Divided into Sections, with Sectional Headings; an Index to each Volume, and some Occasional Notes; also some Prefatory Matter. Edited by the Right Hon. W. E. Gladstone. Two vols. Oxford; Clarendon Press.

² The *Analogy* was published in 1736.

³ In a letter published in the *Spectator*, December 13, 1873.

formed "an era in his religious opinions." He learned from it, we are there told, the view that the world is a "sacramental system," in which "material phenomena are both the types and instruments of the things unseen;" and, as all readers of the *Grammar of Assent* know, Newman was profoundly impressed by Butler's characteristic doctrine that "probability is the guide of life." On other soil the germ of Butler's thought produced other fruits. The reading of the *Analogy*, if we are to believe his son,¹ was the turning-point in the mental history of James Mill, which brought him out on the straight road to agnosticism; while to another cultured and trained intellect,² Butler has unintentionally "furnished . . . one of the most terrible persuasives to atheism ever produced." Thus, by attraction and repulsion, Butler attests the living force of his "high argument," and stimulates an inquiry into its real nature, and the modification, if any, which the progress of modern thought and the altered conditions of the problem he set himself, not to solve, indeed, but to render less mysterious and more credible, have rendered necessary. It is to this inquiry I propose to devote the present and a subsequent paper.

I.

Butler must be set in his historical environment. It is quite true that mankind have pretty well agreed, in the case of his *magnum opus*, to take over what was originally meant for a party. Nevertheless, to understand at once the strength and the limitations of the *Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*—the full title of the work must be kept in mind—it is necessary to make an endeavour to gauge the intellectual atmosphere in which it was produced. The eighteenth century in England was a period of mental and moral disintegration. A characteristically obtrusive regard for decorum masked the most offensive free thought and the most debauched free living. The libertinism which had

¹ *Autobiography*, p. 38.

² Dr. Martineau, *Studies of Christianity*, p. 93.

disgraced the Court of Charles II. resulted, in the next century, in a widespread scepticism and corruption. This seems to have pervaded all classes. In the philosophical world, Hume, with the keen edge of his dialectic, was cutting away the spiritual substance which Berkeley thought he had saved from the ruins of Locke's Essay. The rationalism which had always been latent in the Reformation—in so far as it was an intellectual movement—had now risen to the surface. The Reformation in England was not, in fact, primarily an intellectual movement at all. It was not till years after it had become the only kind of reality it was ever destined to become that any important attempt was ever made to justify it on other than political grounds. Loosed from the moorings of Catholicism, the great Protestant divines of the seventeenth century, great in spite of the necessary failure of the task they had undertaken—Taylor and Barlow, Cudworth and Leighton—felt the growing need of a philosophy of Protestantism. The task was, I have just intimated it, impossible of accomplishment. The rejection of the authority of the Church, or rather the transference of it to the Bible, and the principle of private judgment were, indeed, sorry foundations on which to erect a philosophy of religion. They were, in fact (though this truth has been recognised but gradually in England, if its full import is grasped even now), the denial of all supernatural religion whatever. "It [Protestant Christianity] is at last," says an acute writer,¹ "beginning to exhibit to us the true result of the denial of infallibility to a religion that professes to be supernatural. We are at last beginning to see in it neither the purifier of a corrupted revelation, nor the corrupter of a pure revelation, but the practical denier of all revelation whatsoever. It is fast evaporating into a mere national theism, and is thus showing us what, as a governing power, natural theism is." It was the merit—*quantum valeat*—of the deists of the eighteenth century, on whom Butler spent the force of his philosophic power—to thus early recognise the fatal blight of Protestantism.

¹ W. H. Mallock, *Is Life Worth Living?* ch. xi.

Deism took its natural rise in Locke and Herbert of Cherbury. From deism to atheism was but a step, and it was quickly taken. In point of fact, many of the *soi-disant* deists of Butler's day (Mandeville, for instance, the acutest of them all), had no claim to the title. The deist Collins said sarcastically that nobody doubted the existence of the Deity until the Boyle lecturers had undertaken to prove it. Whether this is quite so or not, it is certain that in Butler's day atheism or indifference were exceedingly common in England. In the Advertisement to the *Analogy* he writes as follows:—

"It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is, now at length, discovered to be fictitious. And accordingly they treat it as if in the present age this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule as it were, by way of reprisals, for its having so long interrupted the pleasures of the world."¹

This is rather an understatement than otherwise of the actual sceptical crisis which had overtaken English religious thought in the first half of the eighteenth century. "I had lived to see," writes Warburton, a contemporary witness of this same age of profligacy and unbelief, "it is a plain and artless tale I have to tell—I had lived to see what lawgivers have always seemed to dread as the certain prognostic of public ruin, that fatal crisis when *religion hath lost its hold on the minds of a people*." And he goes on, in a most remarkable passage, to lay bare the causes of this most lamentable condition of public society. "The most painful circumstance in this relation," writes Warburton, "is that the mischief began among our friends; by men who loved their country; *but were too eagerly intent on one part only of their object—the security of its civil liberty*." After alluding to the attempts made, which, of course, have Warburton's hearty approval, to "lessen the credit of a body of men" (the

¹ *Analogy*, p. lvii. The references throughout these articles to Butler's works are not to Mr. Gladstone's edition, but to the well-known Oxford edition of 1844, in 2 vols. Those of my readers who are interested in the matter, are most likely to have that edition.

Catholics, to wit) in the eyes of the Government, the writer thus comments on the [over-zealousness of the Protestant besmirchers of the Church. "In their endeavours," he writes, "to take off the influences of a Church, or rather of a body of churchmen inauspicious to a free State, they had occasioned, at last, the loosening all the ties which, till then, religion had on the minds of the populace, and which, till then, statesmen had even thought were the best security the magistrate had for their obedience. For though a *rule of right* may direct the philosopher to a principle of action, and the *point of honour* may keep up the thing called manners amongst gentlemen, yet nothing but *religion* can ever fix a sober standard of behaviour amongst the common people." This last admirable sentence was, of course, directed against Hobbes' deification of the civil authority. To justify his abominable principle of political absolutism, the Philosopher of Malmesbury had, as is well known, drawn a picture of the selfish and anarchical tendencies of man's nature that was as gross a caricature—Butler showed this with unequalled skill in his Sermons—as his attempt to ground morality on positive law was subversive of all religion. The frank materialism of the Leviathan was, however, but another striking instance of the disintegrating influence of the Reformation which even Warburton recognises as an appalling reality, but on which he quite naturally puts his own gloss. That its influence did not play more havoc with the Anglican Church, even in the eighteenth century, is entirely due to non-religious causes. As I have said, the English Church which sprang out of political issues, was destined to be buttressed by political and social organizations which of their very nature, and especially in England, do not lend themselves to ready dismemberment. How real a cohesive power these buttresses proved in England is best seen by a brief reference to the fate of continental Protestantism. In England the deists were apparently completely vanquished—and *qua* deists they were really so—by Butler's practical logic. The deist controversy culminated in the year 1730, and with the possible exception of Mandeville, who is known to curious students of

literature their names alone, if so much, are remembered. As against the brilliant power of a Butler or a Berkeley the clumsy infidelity of Woolston and Chubb cuts but a poor figure. Butler and Berkeley alike, however, made use of weapons which might, had the political environment of their time been propitious to the task, have been turned with dire effect against themselves. As it was, Protestant orthodoxy—if I may be pardoned the expression—won to its defence the keenest intellects of the hour, and thus its foundations seemed secured from attack, when in reality these very foundations had to be uprooted in order to supply missiles against its actual foes. When the scene of the controversy shifted to France, the disparity of intellect between the contestants was reversed. Voltaire, the disciple of the English deists, quickly went to the bottom of the matter, and made the alternative between atheism and Catholicism sharp-drawn and inevitable. No illogical compromise was possible in a free intellectual atmosphere, and in Pierre Bayle's *Dictionnaire Historique*—first published when Butler was a child of four years—this was made quite evident. The typical English mind, on the other hand, rests freely in a logical half-way house. Locke and Butler are supreme examples of this hesitancy to push matters to extreme lengths. The Scotch intellect of Hume, however, speedily brought to the surface the latest scepticism in the views of one and the other thinker. In this connection it is, perhaps, worthy of note that Butler "everywhere recommended" (as Burton tells us in his *Life of Hume*) the first set of essays which Hume gave to the world. English Protestantism was, then, a compromise, and an essentially unstable one; and, as I hope to be able to show later on, it was merely because Butler's argument was and has been interpreted in the light of this compromise, that it has seemed to many acute minds a persuasive to atheism, rather than an adequate defence of Christianity. Read in the light of Catholicism, its full force—and its force, though not *per se* conclusive, is wonderfully strong—comes to the surface. I shall, however, before dealing with that point proceed to state at some length, and as precisely as may

be, what, in effect, Butler's argument in the *Analogy* is. The task is not superfluous, as the history of the controversy which has been waged round that great work shows.

II.

In Southey's noble epitaph, which graces one of the monuments erected in Bristol Cathedral to the memory of Butler, we read:—"It was reserved for him [Butler] to develop its [*i.e.*, the Christian Religion] analogy to the constitution and course of nature, and laying his strong foundations in the depth of that great argument, there to construct another and irrefragable proof: thus rendering philosophy subservient to faith; and finding in outward and visible things the type and evidence of those within the veil." An "irrefragable proof" is the last claim that Butler would make for his analogical reasoning. He had, indeed, no illusions on the nature or place of his argument in the philosophy of religion. It was meant merely as an *argumentum ad hominem* against the deists. The position of these thinkers, as laid down in works like Tindal's *Christianity as Old as the Creation*, or Toland's *Christianity not Mysterious*, may be stated in a sentence. It was simply an acknowledgment of the existence of God, with a denial of revelation and a disbelief in Christianity. The deists maintained, in a word, that nature, as known at the time by man, allowed no room for revelation; that miracles, as violating the laws of nature, were impossible; that, as a consequence, "historical Christianity" was an absurd anomaly, being honeycombed with moral and mental difficulties. It is this so-called Natural Religion that Butler has in view on every page of his great work. He takes the deist admissions—notably, of course, that of the existence of God—and, as I have said, turns an admirable *ad hominem* argument against them. Does he think that in doing so he has forged in Southey's phrase, "an irrefragable proof" of Christianity? He suffers from no such illusion. With that singular modesty and candour, which were such prominent traits in a beautiful character, Butler undertakes to show—"that Christianity was true to demonstration"—

nothing of the kind; but—"that it was not so clear a case that there was nothing in it." The cardinal argument of the *Analogy*, which was suggested by a passage of Origen's,¹ is this:—Christianity reflects the difficulties which the constitution of the world opposes to the belief in God; therefore, if you believe in God upon the evidence which the world supplies, you ought not to disbelieve in any system of religion claiming to be divinely revealed *on the score of the same difficulties*. Thus Butler addressed the deists.

Given the idea of a natural lawgiver, the Creator and Governor of the Universe (a conception common to the author of the *Analogy* and his opponents), then Butler contends that Christianity, or revealed religion, offers no difficulty which cannot be paralleled in the case of "natural religion." Butler, it will be seen, makes no attempt, as Paley did, to prove the truth of Christianity. He does not even pretend that it is free from difficulties, moral and mental. His one contention is, that it cannot be proved to be false; and here, of course, comes in his well-known doctrine of probability. Probability is the guide of life. If Christianity cannot be demonstrated to be a fiction, it is possible it may be true. Why, he seems to ask, and with pertinence, should we not apply to religious questions the same test that regulates our conduct in the ordinary affairs of life? If there is the slightest probability of revealed religion being true, we cannot afford to disregard it. Let us then, with a due sense of the solemnity of the issues depending on the result of our investigation, examine the objections which have been advanced by the deists in the light of the analogy afforded by the difficulties of the natural religion which they profess to find so "reasonable."

"What, if earth
Be but the shadow of heaven, and things therein
Each to other like, more than on earth is thought?"

Such, succinctly, is Butler's position in the *Analogy*.

¹ "He who believes the Scripture to have proceeded from Him who is the Author of Nature may well expect to find the same sort of difficulties in it as are found in the constitution of nature."—Origen, *Philocal*.

Commenting on it recently, Mr. Gladstone wrote as follows :—¹

"Butler, in every instance without exception, reduces his demands upon the antagonist whom he always sees before him to their minimum. There is not in the *Analogy*, from beginning to end, a word of rhetoric, of declamation, of either wilful or neglectful over-statement. It is purely dry light which he seeks to cast upon his theme. He opens a path before us, and the whole purpose of his book is summed up in the word 'ought;' while to this 'ought' there is no other sequel than the words 'to inquire.' For all those whose temperament is warm, whose imagination is lively, this seems but a jejune result; they have spent much labour and much patience in toiling up the steep road of the treatise itself, and then they find themselves simply introduced into a new field of arduous investigation. They are tired, and demand refreshment; he offers them only a recommencement of work. After a hot and a hard day, it seems a scanty wage. It is no wonder if some are disappointed; it is well that so many are not. To my mind, there is no preparation for a satisfactory study of Butler so good as to have been widely conversant with the disappointing character of human affairs. With touching simplicity he says: 'Indeed, the unsatisfactory nature of the evidence with which we are obliged to take up in the daily course of life is scarce to be expressed.' Yet such evidence suffices for those whose one habitual endeavour it is to discern and follow the way of duty."

Does Butler then think religion rests on so narrow and problematic a basis? Far from it. He accepts unreservedly the metaphysical arguments which his friend Clarke, and the Cambridge Platonists, generally were just then developing. "There are two ways," he writes in a well-known passage of the Preface to the *Sermons*; "There are two ways in which the subject of morals may be treated. One begins from inquiry into the abstract relations of things; the other from a matter of fact: namely, what the particular nature of man is, its several parts, their economy or constitution; from whence it proceeds to determine what course of life it is which is correspondent to this whole nature . . . the first seems the most direct formal proof, and, in some respects, the least liable to cavil and dispute; the latter is in

¹ *Nineteenth Century*, November, 1895, p. 723, "Bishop Butler and his Censors."

a peculiar manner adapted to satisfy a fair mind, and is more easy applicable to the several relations and circumstances in life."¹ This is, of course, but an application of Aristotle's distinction of *ἐνὶ τῷ πρῶτῳ* and *πρὸς ἡμᾶς πρῶτον*. With Butler, as with Aristotle, truth in the moral order is apprehended not by the dry light of reason alone, but by the whole soul—*οὐκ ἂν τῇ ψυχῇ*. *Non in dialectica complacuit Deo saluum facere populum suum*. Butler saw—none more clearly—that the cause of the flippant irreligion of his day was the outcome not of ignorance, but of wickedness. Remembering the text: *Dixit insipiens in corde suo, non est Deus*, his aim was to supplement the *a priori* methods of such thinkers as Clarke and Cudworth by an inductive appeal to the facts of nature, human and external, as shadowing forth the spiritual dignity of man through conscience and free will, and the valid character of his hopes for a future life, where the entanglements of this will be unravelled, and its apparent injustices revealed in their true light. The following fine lines might indeed be set by way of motto to the *Analogy*, so expressive are they of Butler's mental attitude:—

"Conjecture of the worker by the work.
Is there strength there? Enough. Intelligence?
Ample. But goodness in a like degree?
Not to the human eye, in the present state:
An isosceles deficient in the base.
What lacks there of perfection fit for God
But just the instance, which this tale supplies,
Of love without a limit. So is strength,
So is intelligence; let love be so,
Unlimited in its self-sacrifice,
Then is the tale true, as God stands complete.
Beyond the tale I reach into the dark,
Feel what I cannot see, and so faith stands."

So conceiving his task, how does Butler proceed to state his argument? He does not, as we have seen, deceive himself as to the character of his undertaking. He admits to the full that even to the keenest intellects many things are seen "as in a glass darkly." "Let not such poor

¹ Vol. ii., p. 9.

creatures as we are," he exclaims, "go on objecting against an infinite scheme that we do not see the necessity or usefulness of all its parts, and call this reasoning." "Knowledge," he elsewhere writes, "is not our proper happiness." "And how," he seems to ask, in the words of à Kempis, "how are we concerned in the distinctions of logic—in 'genus' and 'species'?" Nowise—unless we draw therefrom the lesson of the awful reality of life, and of the issues depending on it. It is the abiding sense of this reality throughout Butler's work that makes the perusal of the *Analogy* and the *Sermons* a moral tonic of the most valuable kind. The moral majesty of Butler is, indeed, as outstanding as the subtlety of his argument. For him the world, like Prospero's island, is full of sights and sounds which faith alone can interpret duly. *Crede ut intelligas*. "Things," he says, "are not the less real for their not being the objects of sense." The very imperfection of our knowledge should, in Butler's view, make it precious to us. "For, after all," he adds, quaintly, "that which is true must be admitted, though it should show us the shortness of our faculties." In this way Butler opposed the "meekness of wisdom" to the arrogance of the scepticism and the insolence of the half-knowledge of his opponents. We may apply to him, as the enemy of the intellectual foppism and irreverence of his day, the fine eulogy which Aristotle in the *Metaphysics* passes on the philosopher Anaxagoras, that he "stood out like a sober man from the random talkers that had preceded him."

The famous *Analogy* is, then, an endeavour to show that, as the particular frame of man reveals a supreme conscience (a contention which Butler put beyond doubt in his *Sermons*), so the frame of nature shows a moral governor revealed through conscience. A *moral* governor, note; for it is of the essence of Butler's argument to maintain that the facts of observation fall in with the belief that this life is a *probationary* state where men are, as a matter of fact, under a system of government which encourages virtue, as such, and discourages vice, and, therefore implies the probability that in a future life there will be a complete satisfaction of

the claims of justice. But, says the objector, suffering is not always punishment in this life—"the virtuous groan, and the wicked prosper." And then there is the mystery of "vicarious suffering"—*Delirant reges, plectuntur Achivi!* "Good actions," answers Butler, "are never punished, considered as beneficial to society, nor ill actions rewarded under view of their being hurtful to it;" and again, "In the natural course of things, virtue, *as such*, is actually rewarded, and vice, *as such*, punished." Nor are suffering and evil, by any manner of means, synonyms in Butler's vocabulary. He recognises that, by suffering, we may be purged "of the distempers of sin," and thus made more worthy of the great heritage which is to be ours." As a rule, therefore, even in this world, virtue leads to happiness, and vice to misery. Butler, in point of fact, contends that the tendencies of virtue and vice are "essential and founded in the nature of things," whereas the hindrances are "artificial." But are these essential tendencies to be ultimately baffled? Not so. Virtue, says Butler, is "a plant intended to flourish more vigorously in another world." On what analogy is this statement based? On the analogy of evolution, answers Butler. We see things around us spring into life, increase, come to perfection, decay, and their place knows them no more. It is so with man's body. It is so with the development of the acorn into the oak. Having filled their ends they lie "in cold obstruction." Is this the destiny of man's soul? We have reasons, says Butler, for thinking not. Our intellectual and moral qualities, and especially the latter, have not yet come to their perfection, they are but slowly approaching it, when we are called away from this world. Our whole life (if so we will it) has been a discipline—a *latens processus*, to adapt a phrase of Bacon—a girding of the loins—for what? The world of sense affords no arena for a spiritual athlete so equipped. If immortality seems a difficult problem, the denial or doubt of it casts upon us one more difficult. For it asks us to credit, that when the evolutionary process of spirit, so far as it is confined to this life, is nearing its perfection, it suddenly ceases. The pulses of man's heart wear out in less

than a hundred years, but the strength of his love rends the shackles of time and place. If death ends all, and the "rest is silence," what a shocking disproportion there remains between the production of man and the length and significance of his life! Thus Butler shows that the analogies of the case leave us free to cherish the hope that is within us:—

"Our being placed in a state of discipline throughout this life for another is [he writes] a providential disposition of things, exactly of the same kind as our being placed in a state of discipline during childhood for mature age. Our condition in both respects is uniform and of a piece, and comprehended under one and the same general law of nature. And if we were not able at all to discern how or in what way the present life could be our preparation for another, this would be no objection against the credibility of its being so. For we do not discern how food and sleep contribute to the growth of the body, nor could have any thought that they would, before we had experience. Nor do children at all think, on the one hand, that the sports and exercises to which they are so much addicted contribute to their health and growth; nor, on the other hand, of the necessity which there is for their being restrained in them; nor are they capable of understanding the use of many parts of discipline which, nevertheless, they must be made to go through, in order to qualify them for the business of mature age. Were we not able then to discover in what respects the present life could form us for the future one, yet nothing would be more supposable than it might, in some respects or other, from the general analogy of Providence."¹

And here, perhaps, it is well to take note of an objection which has been urged against the whole scheme of Butler's argument; which looks plausible, and which, if well founded, would deprive the *Analogy* of almost all its *intellectual* force. The objection I refer to has been differently stated by Butler's critics.² I shall content myself with quoting Dr. Martineau's forceful expression of it:—

"His [Butler's] fundamental maxim, that 'Revelation and nature, having the same Author, may be expected to exhibit the same features,' may," writes Dr. Martineau, "be admitted until he adds, 'and therefore to contain the same difficulties.' There is,

¹ *Analogy*, part i., ch. v., s. 3.

² Cf. Mr. Bagehot's *Leisure Studies*, vol. ii. Essay II.

we suppose, *some* limit to the resemblances which may be reasonably looked for between the two systems. No one's anticipations would be satisfied by their being perfectly alike—each in its disclosures, an exact *facsimile* of the other. And, if so—if the presumption be irresistible in favour of some difference in the midst of the visible affinity—where should we fitly seek for the lines of divergence? Surely the very antithesis, '*Natural*'—'*Revealed*,' is an index to the true seat of contrast. Precisely what Nature hides is Inspiration given to unveil: it is where the one is silent that the other has to speak; and again, in so far as the first leaves us in the dimness of perplexity does the second vouchsafe its light. The difficulties, therefore, of unaided theism are exactly what we should *not* expect to find over again in a religion sent to our rescue; and just in proportion as we do so, does the gift forfeit its character as a revelation, and remain undifferentiated from our prior darkness. To insist that the universe and the Gospel came from the same Author, and to forget that they contemplate different ends, supplementary to each other, is to do violence to all laws of rational presumption."¹

An apparently fatal objection to Butler's argument, and yet, in reality, one that leaves its force untouched. For what is the position taken up in the *Analogy*? Precisely this: That the world "is in a state of apostasy and ruin;" that there is a radical discordancy between the spirit and the flesh; that the "genius and the mortal instruments" are at war in man's petty kingdom; that, in a word, sin has blighted human nature. What then in the circumstances should we expect from a Revelation?—that it would disentangle all the intellectual problems and make clear all the mysteries of life and creation? Not that, surely, but rather that it would offer us the means to build up again the fallen fabric of human nature until our bodies become indeed the temples of the Holy Ghost. It is not darkness of the understanding that is the danger of our moral lives, but perversion of will. As Mr. Gladstone finely says, discussing this very difficulty:—

"Darkened, without doubt, the understanding is; but darkened by those fumes of passion which rise so thickly from the furnace of our desires. These cloud the atmosphere within us, and thicken what ought to be a translucent medium, to convey the authoritative

¹ *Lectures, Reviews, and Addresses*, vol. iii., *Theology and Philosophy*, pp. 122-123.

sentences of conscience. Had want of knowledge been the capital difficulty of our state, fishermen would not have been the chief ministers of the Gospel, nor would babes and sucklings have perfected its praise. Not from an upper chamber in Jerusalem, not from the stable, offering to the Redeemer of the world the shelter denied Him by the inn, but rather from the Pnyx and Theatre, from Portico and Academe of Athens, would the notes of salvation have been sounded forth."¹

For Butler, the existence of *speculative* difficulties in religion on which Revelation throw no light, is no stumbling-block.

"Nor [he says acutely] does there appear any absurdity in supposing that the speculative difficulties in which the evidence of religion is involved, may make even the principal part of some person's trial. For, as the chief temptations of the generality of the world are the ordinary motives to injustice or unrestrained pleasure; or to live in the neglect of religion from this frame of mind which renders many persons almost without feeling as to anything distant, or which is not the object of their senses; so there are other persons without this shallowness of temper, persons of a deeper sense as to what is invisible and future, who not only see, but have a general practical feeling that what is to come will be present, and that things are not less real for their not being objects of sense; and who from their natural constitution of body and of temper, and from their external condition, may have small temptations to behave ill, small difficulty in behaving well, in the common cause of life."²

How, in fine, are we, on Butler's showing, to solve the old problem of evil, to reconcile the constitution and course of nature, as we find it, full of physical and moral disorder, with the government of benevolent Omnipotence? This is a difficulty, it will be at once seen, which has no special force as against Butler's argument. It is one which, whatever its strength, is inherent in every system of morality based on a future life. No one, least of all Butler, has ever contended that Christianity presents us with no difficulties—it is, in fact, the root-idea of the *Analogy* that it does—and confronts us with no moral and intellectual problems. But these perplexities are the price we pay for rising from the natural to the supernatural. Once thus double the sum of

¹ *The Nineteenth Century*, November, p. 717.

² *Analogy*, part ii., ch. vi.

things, and you have mystery, indeed, before which reason is silent, but which, to the eye of faith, is but the symbol of God's majesty and might. Butler, then, finds, as I have said, no special force in the "mystery of evil." Nevertheless he glances at it. He pertinently reminds us how overwhelmingly large a proportion of the misery of our mortal lot is the direct result of our own sins; of the abuse, that is to say, of our free will. "If we could," says a philosopher¹ of a very different type, "if we could lay all the misery of the world in one balance, and all the guilt of the world in another, the needle would certainly point to the centre." The world, Butler constantly reminds us, is in "a state of ruin:" but just as the havoc wrought by pestilence or earthquake does not blind us to the general harmony and beauty of nature, or to the existence of law, neither should the moral wrack of sin make us deny or forget the reality of God's providence, or our duty to fashion our wills to His:—

"Ei in sua voluntate è nostra pace."

WILLIAM P. COYNE.

ST. MARY'S-OF-THE-HILL, GALWAY

(C)OYNE, referring to the venerable Galway shrine of "St. Mary's-of-the-Hill," speaks of it as very ancient — "Vetustissima." There can be no doubt that it was one of the oldest religious houses in the ancient city of Dungallive. We know from the pages of O'Flaherty, that for a long period its chief treasure was a statue of our Lady, which was much venerated by the faithful of the town and district. Yet, though once a popular and much-frequented shrine, it does not seem to have gathered from a remote antiquity many of those venerable traditions which invest, as with an imperishable halo, so many of our ancient religious

¹ Schopenhauer.

establishments. The date of its foundation is unknown. The founder's name is not recorded. But there can be but little doubt that the local dynasts—the O'Hallorans—chieftains of Clan Feargail, were both its founders and chief patrons. It occupied an eminence beyond the river, on the western suburb, around which the cottages of the Claddagh fishermen clustered centuries ago, as they do in our own day. From this site it commanded a splendid view of the town and of the bay, of the rapids and estuary of the river. The wide bay lay before it, extending its arms far eastward along the low-lying wooded coast; while the Burren mountain ranges rose upon the south, fixing the line of its broken coast by their lofty and broken headlands. It would appear that St. Mary's-of-the-Hill was erected as a convent of the Praemonstratenses, and as a branch of their convent of the Holy Trinity at Tuam. This connection with Tuam will not appear strange to those who will remember that, the territories of Clan Feargail, and Moy Soela, which afterwards constituted the diocese of Annaghdown then were portions of the diocese of Tuam, and that the diocese of Annaghdown was not yet established. It will also be remembered that the small parish church of the town of Galway was then, and long after, served by Tuam Cistercians from the abbey of Knockmoy.

It does not, however, appear that the connection of the nuns of the Holy Trinity with the convent of St. Mary's-of-the-Hill was a satisfactory one. The convent was abandoned by them, though from what cause is not recorded, and remained for a considerable time altogether deserted. Meantime the secular clergy of Galway, seeing, perhaps, in the rapid growth of their town evidence of the immediate need of an auxiliary church, took possession of St. Mary's-of-the-Hill, and continued to use it as their own. We must, no doubt, assume that their action had at least the tacit approval of the Ordinary; but we are forced to conclude that the arrangement, whatever its recommendations may have been, did not recommend itself favourably to the people of the town. It is, perhaps, impossible to ascertain, in our day, the true cause of the

dissatisfaction. What we know with certainty is, that they required that the secular clergy should be deprived of St. Mary's, and that a house of the Dominican Order should be established there. Their plea for affecting those objects was put before the Roman authorities at a time when the influence of the Galway citizens at Rome was proved to the world by the establishment of the wardenship in their town. They pleaded with all the force of truth, that the exemplary lives of the Dominican fathers would prove a strong incentive to virtue in their town; that the eloquence and fervour of their preaching, their zeal in the tribunal of penance, their piety in celebrating the Divine Mysteries, would prove so many invaluable spiritual aids to secure salvation. No doubt they ignored the value of the spiritual ministrations of the secular clergy then in charge of St. Mary's, but the possible or real inefficiency of their ministry is not otherwise pointed to or proved. But whatever may be urged on either side, it certainly cannot be urged, that the popular desire on the part of the people of Galway at the time to extend the jurisdiction of their warden had influenced in any respect the character of their pleading. Their petition was favourably received. A brief was accordingly executed on the 4th December, 1488, by His Holiness Pope Innocent VIII., depriving the secular clergy of St. Mary's-of-the-Hill, conferring the monastery on the fathers of the Dominican Order to be established there, and constituting the new abbey an independent house enjoying the same privileges as other independent houses of the Order wherever established. It is noteworthy that this brief of December, 1488, was addressed to the Dean of Annaghdown, and to William O'Mullachlynn, and William Mackay, Canons of the church of Annaghdown. As the diocese of Annaghdown was then supposed to be annexed to Tuam, and Galway constituted a wardenship a few years previously, it is difficult to understand what connection the Dean and Canons of Annaghdown could have with the foundation of a religious community within the wardenship. But as De Burgo, who publishes the brief, throws no light on the subject, we can only regard it as one

of many interesting puzzles in connection with the history of the wardenship.

It is necessary to point out clearly that the Dominican foundation at St. Mary's-of-the-Hill, in 1488, was an entirely independent one. Regarding this important fact, several writers of eminence have been in error. O'Heyne asserts that it was but a branch from the great Dominican convent of Athenry. O'Flaherty, copying O'Heyne, expressly states that the "Praemonstratenses granted the place to St. Dominic's Order at Athenry;" and Hardiman, in stating that it was a branch of the newly-established house at Athenry, adopted the same opinion, and gave it the sanction of his authority.

We are assured by De Burgo, that O'Heyne could not have seen the original Bull of Innocent VIII., in which all the facts in connection with the foundation are clearly set forth. And at the time in which he wrote there did exist a connection between both convents, but of a casual and comparatively modern nature. From the opening of the seventeenth century (1612), it was frequently necessary for the persecuted house at Galway to recruit its numbers from outside; and it was from Athenry the fathers were frequently secured for the perilous duties, until the necessity passed away with the dawn of a more pacific period.

The Dominican fathers were established within the restored cloisters of St. Mary's in 1488. They found the most prominent citizens amongst their friends and patrons. Though Dominick Lynch bequeathed a fixed sum to every convent in Ireland, he made an additional special bequest to "the works of the Chapel of the Blessed Mary-of-the-Hill, in the west part of our town." While the improvements of the church were in progress, a spacious and beautiful choir was erected there by another of the citizens, who occupied the civic chair as Chief Magistrate, in the year 1492. History preserves his name; and as long as men shall be influenced by a fear of crime, and a love of justice, so long shall the name of James Lynch Fitzstephen, who, in the stern vindication of public justice executed his only son, command universal respect. But this was not the

extent of the patronage extended to the fathers at St. Mary's. Hardiman assures us that the convent "was richly endowed by many individuals in the town, and that several additions were made to the monastery and the church." Amongst the other additions to the church, made at that period, we would mention the house for the poor, or Lazarus house. From these and similar records we can have no difficulty in accepting Mr. Hardiman's statement regarding the prominence of this monastery. "It became," he assures us, "one of the most perfect religious foundations in the province."

But the evil days of persecution were rapidly approaching. The monastery was dissolved by royal enactment under Elizabeth: and on the 9th March, 1570, "part of the possessions of this monastery, then lately dissolved," was granted by her majesty to the corporation. But despite the confiscations of Elizabeth, and the equally penal enactments of the Stewarts, the fathers were in possession of their beloved monastery and church, when the confederate movement began to extort concessions from an unwilling king, and a still more unwilling parliament. We are, however, forced to add, that the fathers at St. Mary's were amongst the earliest victims of that great but ill-starred movement.

In the year 1612, ill feelings had arisen between the mayor and citizens of Galway, on the one hand, and Captain Willoughby, governor of its suburban fort, on the other. Both parties professed absolute loyalty to his majesty. But Captain Willoughby would discredit the professions of the citizens, by insisting on establishing a military garrison within the city walls. While the citizens were immovable in their opposition, the arrival of Lord Forbes in the bay, with a squadron of seventeen vessels, caused Willoughby to have recourse to hostile measures for enforcing his demand. Alexander, Lord Forbes, who was styled "Lieutenant-General of his majesty's forces by sea and land," shared Willoughby's distrust of Catholics, and willingly undertook the responsibility of reducing the town to submission. Having landed a strong force on the western side of Galway, he signalized himself by the wanton murder of some

defenceless women and children, and by setting fire to the adjoining villages of the coast. He took possession of the eminence on which the Dominican convent was situated, and converting its venerated church into a battery for his ordnance, he hurled shot and shell across the estuary against the town and its fortifications. But the courage of the townsmen remained unshaken as their walls. On the 21st of September, he felt himself obliged to raise the siege, and set sail for Limerick from the scene of his humiliation. Before his departure, however, he was careful to wreck still more the church of St. Mary's, which he had desecrated with the instincts of a monster. Defeated by the living, he avenged himself, in his blind rage, on the dead who had been laid to rest within the church, and in the adjoining cemetery. The monuments were, accordingly, destroyed, and the graves were violated. Nay, the very coffins were dragged forth, and publicly burnt with their human remains.

When the victorious battalions of Baron de Ginkle were marching against the ancient city a few years after, these events were still clearly and deeply impressed on the public mind. With the recollection of the recent siege fresh upon their memories, the citizens of Galway thought it expedient to have the Church and Monastery of St. Mary's-of-the-Hill razed to the ground, lest it should be again used by the besieging army as a fortress against the city. But it was a painful expedient, and one to which they would not have recourse without the consent of the faithful Dominican fathers; "Whereupon the mayor, sheriffs, free burgesses, and commonaltye of the said towne of Gallway . . . craved the consent of Father Pierce Butler, now Prior of the Religious Order of the Dominicans in Gallway, and the rest of the said convent—who for the good and securitie of the said towne and corporacion, their friends and benefactors, have thereunto consented."

The citizens, however, alive to the character of the sacrifice so generously made by the fathers of St. Mary's, for the security of the town, gave to the "Prior of the said Abbey of St. Dominick's Order, and their successors," a solemn and official guarantee, that on the return of peace

the church and convent should be rebuilt on exactly the same plan, and restored to its former beauty, and at the expense of the citizens. It may prove interesting to cite here in part the words in which this undertaking was recorded in the year 1651:—"The corporacion of Galway shall after these wars in hand and peace established in this kingdom, build, erect, and re-edifie the said monasterie, and leave the same in so good condition, plight, manner, and forme as the same was at the time of pulling downe and demolishing of the same." They furthermore undertook to have the church and monastery re-erected either on the old site, "or anywhere else without this towne or in the liberties thereof on their owne ground, for the said prior for the tyme being, in discharge of our consciences, the honour of Blessed Lady, and advancing of Holy Church; and yet before any other worke shall be done for any other religious work within the corporacion or franchise of same." This interesting document was signed at the "Galway Toulsell," on the 20th September, "in the year of our Lord God, one thousand six hundred fiftie and one."

The purpose of which this striking document gives evidence, was a noble one, worthy of a pious and patriotic people, whose sincerity was beyond suspicion. All must feel with O'Heyne, that, had the expected peace only dawned on the country, the pious people of Galway would have fulfilled their undertaking, and the Abbey of St. Mary's would have risen again from its old foundations in all its former beauty of proportion and design. But in the designs of Providence the anticipated peace was not to be. And one of the most interesting monuments of mediæval Galway disappeared for ever.

Amongst the many valuable documents preserved for us by the scholarly and patient industry of Mr. Hardiman, we have one which purports to give accurate details of such portions of "St. Dominick's Abbey, otherwise called our Ladies' Church in the west Branches of Galway," as were "demolished and pulled downe," dated 10th August, 1651. From the details thus furnished, and set forth in quaint and obscure language, it is possible, we think, to form a fairly

correct idea of the character of the church. We find that special reference is made to a central tower with "steple," which formed one of its chief features. The space from the entrance to the central tower was occupied by the spacious nave and aisles which measured sixty-seven feet in length by forty-four in breadth. The ample space of sixty-four feet, separated the chancel gable from the tower. It is probable that this portion of the church had served as choir until Lynch had added his large and spacious new choir. On the north side there was a small chapel measuring nineteen feet by sixteen, and similar in many respects to an ordinary transept. The new choir was built on the opposite side. It was very spacious, measuring, as it would seem, seventy-four feet by twenty-two.

The Lazarus house, which was twenty-seven feet long by twenty feet broad, was, it is likely, added at this period. And as it resembled in many respects the structure also erected for the poor in connection with the Collegiate Church of the town, by James Lynch, it may claim him as its founder. The choir and Lazarus house were the latest additions to St. Mary's.

This outline of the Church of St. Mary's-of-the-Hill corresponds, we think, with the details preserved in the document referred to; and also with an outline of the Church made in the time of Charles II., and which we find engraved by Mr. Hardiman, in his map of Galway of that period. The body of the church was lighted by triplet lights in each of the gables, with the addition of three additional triple lights in the side walls. But this insufficient lighting was compensated for by the splendid provision made for lighting the choir. The choir gable had a fine five-light window, while a line of six single lancets was placed on one side wall, and one double lancet on the opposite side. The chapel or transept on the north side had a triple light in its gable, and three similar windows in its side walls.

Features such as we have attempted to sketch are rarely connected in any country with Romanesque architecture: but in Ireland never. We may, therefore, assume that the style of St. Mary's-of-the-Hill was early Gothic, of which

the simple lancet window forms a special characteristic feature.

After Galway had opened her gates to the victorious troops of Baron de Ginkle, the fathers of St. Mary's did not escape the general plunder. But it is a curious fact that no record has been discovered of the names of those on whom their plundered property was then conferred. Even Harris declared himself unable to discover their names. This singular fact is noted also by De Burgo in his history of the Irish Dominicans. He is, however, able to inform us that, in his day, the estates of the Galway Dominicans were in the possession of a certain Lady Vesey, no doubt a member of the family of the then Protestant Bishop of Tuam. But He who feeds the birds of the air took the Dominican fathers of St. Mary's-of-the-Hill under His special protection. The weight of persecution which crushed them to the earth only helped to fill the air with the odour of their sanctity. Their virtues shone out with a brighter lustre in the darkness of that terrible period. Many were exiled; some sought hospitality and protection in Spain, and others in other Catholic countries. But the high character of many of the exiled fathers has won the eulogistic admiration of such writers as Harris and De Burgo. The philosophical works of Dominick Lynch, published in four quarto volumes, at Paris, secured for him a high place amongst the writers of his age; and we know that his connection with St. Thomas's College, at Seville, as lecturer, professor, and regent, was such as secured for him universal esteem in that city.

Christopher French, another of the Galway exiles, professed divinity at Rome, and afterwards at Osimo, at the invitation of Cardinal Palivecini. Subsequently, as Rector of the Irish College, he published his *Theological Theses*. The numerous writings of Edmond de Burgo, another of the eminent exiles from St. Mary's, are referred to in terms of praise by Harris and O'Heyne. But despite the severity of the penal laws, we find that early in the eighteenth century the Dominican fathers had once more found precious shelter on the old historic site of

St. Mary's. This interesting fact is established by the inquisition "into all commonly reputed nunneries or friaries" in the town, which was at the order of the Government, made by the Mayor, Walter Taylor, in the year 1731. From the returns of this zealous mayor, we find that the friary was very old, "but had some repairs recently made in it." That it had "ten chambers and eight beds," in which, however, the friars were not then found. Their chapel at that period is described as a "large" one, "with a gallery, some formes, and an altar-piece defaced." This large chapel was replaced in 1800 by another, which Mr. Hardiman refers to as a "neat and commodious building." But it has been reserved for our day to see even that replaced by one more worthy of that historic spot, and of the splendid traditions of the fathers of St. Mary's-of-the-Hill.

J. FAHEY.

THE AUTHOR OF THE *DIES IRÆ*

RESPECT for the beliefs of others, when they are neither wicked, nor too unreasonable, helps wonderfully to smooth the rugged places in life's path; and reverence for the opinions of noble and learned men who have passed away, sits well on deep learning and varied knowledge. It is an easy thing to honour a clever man, but the honour is given much more willingly when the cleverness is wedded to kindly ways, and to a thoughtfulness for the views and ways of others. Questions have arisen at all times, both in science and in history, over which the minds of men have been divided, and for some of them, many centuries have not been able yet to find an answer that is decisive in its clearness. In questions like these it is wise and kind to reverence the opinions of others while we earnestly uphold our own.

In the recent February number of the I. E. RECORD, the Very Rev. Sylvester Malone writes with his usual research

on "The Sybil of the *Dies Iræ*," and says incidentally that its reputed author was Cardinal Ursinus, or Frangipani, a Dominican, who died in the year 1291."¹ From these words it could be taken for granted that there has been no question about the authorship of this great Sequence, whereas quite the contrary is the case, and Latinus Cardinal Orsini is so far from being the undisputed writer of the *Dies Iræ*, that he seems to have very little claim to that honour.

Merati, speaking of this Sequence, says that several have been named as its author: "De hac Sequentia (*Dies Iræ*) quæ dicitur in Missa Defunctorum, quinam fuerit illius auctor variæ sunt scriptorum opiniones. *Leander Albertus* Latino Cardinali Ursino Ord. Prædicatorum eam adscribit; *Lucas Waddingus* Thomæ de Celano, Ord. Minorum; alii apud eundem Waddingum Sto. Bonaventuræ, vel Mathæo Aquasparto, ex generalibus Minorum et Cardinalibus. *Posserinus* in *Aparatu Sacro* tribui ait Augustino Bugellensi, Pedemontano, Ord. S. Augustini. Subdens ibidem verum auctorem esse Humbertum, quintum Generalem Ord. Prædicatorum."² Merati is one of the highest authorities, if not the very highest, on all matters relating to the liturgy and its history. His opinions are always of great weight, seeing that they display that research and careful knowledge of the matters in question, which mark the master rather than the pedant. Yet we can see from the quotation given above, that he did not think the question of the authorship of the *Dies Iræ* could be answered in a single sentence. Many others besides Latinus Cardinal Orsini, have been reputed the authors of this Sequence, St. Gregory the Great and St. Bernard being among the number, and Merati did not deem it wise to decide in favour of any one among them all. The honour ought to be given to the one among them whose claim is best, and we may be able to show that the Franciscans have the highest right to look on the *Dies Iræ* as their own.

¹ There is evidently here a slip of the pen. Cardinal Latino Orsini must be meant, as the Orsini and Frangipani families are quite distinct in Italy, and the authorship of the *Dies Iræ* does not ever seem to have been ascribed to any member of the illustrious house of Frangipani.

² Merati, *Thesaurus Sacrorum Rituum*, vol. i., parte i., tit. v., n. xiii.

Pope Benedict XIV.,¹ Merati, and Possevinus name a Dominican as the author of this Sequence, and Possevinus states expressly that it was written by Humbert, the fifth General of the Dominican Order. Now we know from Cardinal Bona² that this B. Humbert arranged what are called the *Processionales* (books containing hymns, litanies, and responsories) for the Dominican Order; but the *Dies Iræ* does not occur in them; and we are told, furthermore, by Friar John, of Palencia, in his notes to the *Ordinary* of the Friars Preachers, that it was in the Missals of the Order, printed in Venice, this Sequence was for the first time inserted. Now this brings us to the end of the fifteenth or the beginning of the sixteenth century, printing not having been invented until after 1450, and the first books printed were the Latin Classics. We find then the Dominicans themselves say that the Sequence *Dies Iræ* was not used by them until the beginning of the sixteenth century; and from this it would seem not to belong to them, or if it did, not to have been highly thought of by them, during the two hundred years which elapsed from the death of Cardinal Orsini in 1291, to the printing of their missals, in Venice, somewhere in the sixteenth century.

The Franciscans were not equally careless, for there exists in the Laurentian Library in Florence, a manuscript Franciscan missal, which is certainly not later than the thirteenth century. In this missal no Sequence is assigned to any particular Mass; but at the end the Sequence *Victimæ Paschalis*, and the *Dies Iræ* are given. The *Dies Iræ* is the same as we read it at present, with the exception of the following very slight and seemingly clerical variations: "Tuba mirum *sparget* sonum." "Judex ergo cum *censebit*." "*Quia* sum causa tuæ viæ." "Culpa *jubet* vultus meus."

We have then the Sequence *Dies Iræ* in a Franciscan missal, not a printed one, which could be brought out in two or three months, but in a manuscript which it probably took years to finish, and which was undoubtedly written before the year 1300. Now Cardinal Orsini died in 1291, and it is

¹ *De Sacrificio Missæ.*

² Bona, *De rebus liturgicis*, lib. ii., cap. vi., n. 6.

most improbable that this Sequence, if it were his work, would find its way into a Franciscan missal soon after his death, or perhaps during his lifetime; and the improbability is increased by the fact that the members of his own Order did not insert it in any of their manuscript missals. We find the *Dies Iræ* among the Franciscans nearly two hundred years before it was found among the Dominicans; and the Franciscans, therefore, have the first right to look on this Sequence as their own. Manuscripts were rare and precious in these olden days; they did not usually travel far from the place in which they were written, and they were as jealously guarded, and as carefully hoarded, as they are at present by Religious. A Dominican manuscript would not easily find its way into Franciscan hands, for even at that early time the struggle for supremacy had begun between these two great Orders. The Franciscans have then first claim to this Sequence; and if the principle, "*Res sunt primi capientis*" holds good, they are the owners of this noble prose.

Who is the Franciscan to whom the honour of the authorship is to be given? The answer is an easy one, for the weight of evidence gives the glory to Thomas of Celano. Father Luke Wadding in his *Annals* says:—"Sequentiam illam olim celebrem: *Sanctitatis nova signa* cecinit Fr. Thomas a Celano ejus et illa solemnitis mortuorum, *Dies Iræ, dies illa* opus est, licet alii tribuere velint Fri. Mathæo Aquaspartano Cardinali ex Mineritis assumpto."¹ Father Francis Harold in his *Epitome* of Wadding writes:—"Father Thomas a Celano . . . ejus est etiam illa solemnitis mortuorum, *Dies Iræ, dies illa*, quæ nunc in universalis Ecclesiæ usum transivit."² Sbaraglia, in his *Bibliotheca Franciscana*, says that Father Thomas a Celano is undoubtedly the author of the *Dies Iræ*.³ Father Flaminius a Latera in his *Manuale de' Frati Minori*, writes:—"La Sequenza de' Morti *Dies Iræ, dies illa*, fu composta da Fra Thomaso da Celano."⁴ Dr. Rock, in his *Hierurgia*, speaking of the *Dies Iræ*, says:—"This Sequence, according to some, issued from the pious pen of Cardinal Latino Orsini, a

¹ Waddingus, *Annales Minor.*, vol. ii., Sub anno 1228, 78.

² Haroldus, *Annalis Epist.*, vol. i., p. 186.

³ Sbaraglia, *Bibliotheca Franciscana*, Verb. Thomas a Celano.

⁴ *Manuale de' Frati Minori*, p. 267.

Dominican Friar, who flourished in the thirteenth century ; according to others it is the production of Thomas de Celano, a Minorite who lived *circa* A.D. 1360 (*sic*).¹ Montalembert writes:—"Si St. Thomas d'Aquin lui donne (a la liturgie) le *Lauda Sion*, et tout l'admirable office du St. Sacrement, c'est un disciple de St. François, Thomas de Celano, qui nous legué le *Dies Iræ*, ce cri de sublime terreur."²

Fr. Mône in his work on *Medieval Church Hymns*, says distinctly that Father Thomas of Celano wrote the whole of the *Dies Iræ*, with the exception of the last six verses beginning with *Lacrymosa dies illa*, which were taken from an old Responsory."³ Father Pamphilus a Magliano, in his work on St. Francis and the Franciscans, says:—"The fact that the *Dies Iræ* in the fourteenth century was attributed to no one but Thomas of Celano, ought to be reason enough to force writers of the fifteenth and following centuries to look for very strong arguments to prove that there was any other author."⁴

From all these authorities it seems to be plain enough that Father Thomas da Celano is undoubtedly the author of the *Dies Iræ*. There has never been any question of his being the author of the Sequence *Sanctitatis nova signa, Prodierunt laude digna, Mira valde et benigna, In Francisco credita*, &c., which is inserted in the Mass of St. Francis on the 4th October in Franciscan missals ; and having written one, there is less improbability of his writing another. The Abruzzi have given birth to many a poet. They were there when Claudius strove to drain Lake Fucinus. They are there now in the Pifferari, who still improvise their songs through the streets of Rome ; and being the son of a race of poets, it is not strange that the heart, which had drawn in poetry from all the surroundings of his early home, would find utterance for his thoughts over the terrors of God's judgment day, in that cry of "lofty terror" which the Church took up as her own utterance when she made the Franciscan *Dies Iræ* a portion of her liturgy.

FR. E. B. FITZMAURICE, O.S.F.

¹ *Hierurgia*, p. 67.

² *Introduction à la Vie de St. Elisabeth*, p. 71.

³ *Mône, Hymni Latini mediæ ævi e codl. MSS. Friburgi*, 1853.

⁴ *S. Francesco e i Francescani*, vol. ii, p. 292.

LITERARY ORGANIZATION OF THE GERMAN CATHOLICS

WHILST the life of the Church was being openly attacked in Germany, by statesmen and politicians, a serious attempt was also made in the schools and universities to sap and undermine her foundations, and, by insidious devices, to turn her own children in revolt against her. What seemed to be the weak points of Catholic defence were to be carefully studied, and a combined attack was to be made from every side, once open war should have been declared.

The Protestants of Germany, who had begun life with the Bible as their shield, their only refuge and rule of faith, had found that, by slow degrees, the Bible too had vanished, that it had dissolved before their eyes, under the melting gaze of their critics, into a mere human book, made up of the shreds and patches of wisdom that had been gathered and selected from the ancient philosophies and mythologies of the East. This was the deception which was first effectually brought to their doors by one of the cleverest and most popular of their writers, the great master of style and leader of sceptics, Gotthold Ephraim Lessing, and that now led them away, like some fascinating night fire, into the marshes and quicksands of unbelief. The source of Christian faith was thus entirely dried up. Its stream was diverted, and seemed to have turned its course, in a full and copious tide, on the Catholic Church. It was, undoubtedly, a galling sight to German Protestants to see the Catholics take up the defence of the Bible, and hold the fortress which *they* had so shamefully evacuated. Such audacity could not easily be pardoned. Moreover, the abandonment of Scripture, in the sense of a divine revelation, implied a host of changes in the lives of men, in their relations to one another, in their duties to society and its rulers. There should be a total reconstruction of things on the basis of the new fashions in belief. The watchword

of Goethe should become the national watchword of Protestantism :—

Auch Ich soll Gottgegeben' ne Kraft
Nicht ungenützt verlieren,
Und will in Kunst und Wissenschaft,
Wie immer protestiren.

Instead of the articles of belief, which even the so-called Reformation had spared, a vague and empty confidence in the infinite perfectibility of man, as taught by positivists and evolutionists, was now in vogue. It was, from a worldly point of view, a convenient and non-exacting symbol :—

“ In each soul is born the pleasure
Of yearning onwards, upwards, and away,
When o'er our heads, lost in the vaulted azure,
The lark sends down his flickering lay ;
When over crags and piny highlands
The poising eagle slowly soars ;
When over plains and lakes and islands
The crane sails by to other shores.”

Against all these vague and foolish dreams of rationalist poets and philosophers, and all this pride of learning and criticism stood the Catholic Church, erect and bold as ever, yielding not a single item of her ancient creed, and taunting the Protestant world around her with its base desertion of the strongholds of religion. This challenging and defiant attitude brought upon the Catholics of Germany a torrent of denunciation and abuse. Their enemies in the political world were urged to all extremes. They were promised the co-operation of all that was learned and independent in the Fatherland. It must be said, indeed, that they did not need much pressing, and that they responded to the spur with a heart and a will that could not be mistaken. The Catholics were to be crushed, and to be put down with a strong hand, and wiped out of the way of rationalist and atheistic progress. But the Catholics, as we have said, were not to be so easily suppressed. They put on their armour and girded their loins for the struggle. They refused to bow their necks before the pagan idols that were offered for their homage. They put their trust in Him alone whose

cause they defended. To Him they addressed their prayers and their petitions, that He might give them a heart and an understanding to do His will. On their part they promised, like the Israelites of old, to be mindful of His name, and steadfast in His praise. They pledged themselves never to forget the God who had brought them up and the Church that had nursed them. A rich and glorious reward awaited their fidelity. Once they had entered on the battle under such conditions, their victory was assured. The beam erected for their destruction, fifty cubits high, was destined to bear the weight of very different victims.

THE GOERRESGESELLSCHAFT

It is now more than twenty years since the Catholic "savants" and writers of Germany formed themselves into a Society, for the purpose of meeting more effectively the enemies of their faith, and of taking counsel together as to the line of conduct they should pursue, not alone in defence of the Church, but in carrying the war into the camp of the enemy. They associated their new Society with the illustrious name of one of their countrymen, who in the early part of the century held a foremost place amongst the most learned men in Europe, and, in the scientific as in the political world, was one of the most strenuous champions of the cause of religion and Catholicity that more than half a century had known.

Joseph Goerres was a native of Koblenz on the Rhine. From his earliest youth he gave the clearest indications of that penetrating intellectual vision which later on developed into genius. In every department of science with which he made an effort to become familiar, he was soon looked up to as an authority. His studies in anatomy, in physiology, in art, in history and in literature, were published in such rapid succession, that the world was as much astonished at the versatility as at the industry of the writer. But it was probably as a leader of thought in the political world, as an agitator and publicist, a practical philosopher and champion of religion, that he acquired the most widespread fame. Napoleon used to call him the "fifth" of the great powers

of Europe, he wielded such an influence, by his character and his writings, over the minds of his contemporaries. The memories of his labours and of his imperishable services to the Church inspired the new host that now assembled to defend the breach left vacant by his death. What they aimed at was to avail themselves of the agency of both science and literature in order to defend their own faith and make the pure light of the Church to shine with new brilliancy and redoubled intensity in the dark places around them ; to establish a bond of union between all the Catholic writers of Germany ; to help young "savants" in their researches, and provide for them sufficient means to prosecute their studies under the most favourable circumstances ; to facilitate the publication of important works, which isolated writers left to their own resources could not undertake ; to devise the most effective means of combating amongst the people the effects of pernicious literature.

This project was submitted to mature and anxious deliberation, and the definite establishment of the society was agreed upon at the acutest stage of the "Kulturkampf," at a time when priests were imprisoned by the hundred, and when the enemies of the Church were congratulating themselves on the approaching end of Catholicism.

The "Goerresgesellschaft" was divided into four sections: the section of philosophy, the section of history, the section of moral and political sciences, and the section of mathematics, physics, and natural sciences. The section of moral and political sciences undertook the publication of a great political, social and economic dictionary. This *Slaatslerikon* was published in *fasciculi*, and is now complete in three enormous volumes, the only work of its kind drawn up in the spirit of Christian ethics. It is a splendid addition which Catholics have made to the literature of their country, and holds an honoured place in the libraries and homes of Catholics all over Germany and Austria. It is a great success from every point of view, and cannot fail to produce the most salutary results. But the section of the society that has done the most valuable work is, undoubtedly, the section of history. One of its most important achievements is the

establishment at Rome of an "Historical Institute" with the same objects as the *Ecole Francaise de Rome*, viz., the study of the Vatican Archives, and the publication of all documents that throw light on the history of the Church in Germany or in any other part of the world in which the Germans are interested. In this way they have followed with care whatever has been done by the governments of different countries and by the Protestant historians who came to explore the rich mine of documents that had been stowed away for ages in the greatest library in the world.

Valuable discoveries made by the members of the new institute have been utilized by Janssen, the illustrious author of the *History of the German People*, who died a few years ago; by Dr. Ludwig Pastor, the historian of the Popes; by Father Denifle, O.P., historian of the *Universities of the Middle Ages*; by Krauss, Bellesheim, Grauert, Erhardt — all ardent and worthy successors of Hergenröther, Hefele, Moehler, Hurter, and Raess. The defection of Döllinger only stimulated those who had remained faithful to greater ardour. Some names, no doubt, went under in the great upheaval. Friederich, the well-known historian of Munich, was lost to the Church; so were Michelis of Braunsberg, Shulte of Prague, Reinkens of Breslau, Reusch and Hilgers of Bonn. They fell away into schism, and drifted to an ignominious end. But their places were soon filled by abler and more conscientious men. It is probable that the one who gave the greatest impulse to the "Goerresgesellschaft" was the late Mgr. Janssen, whose magnificent work, the *Geschichte des Deutschenvolkes*, in seven volumes, has already gone through fifteen editions. It deals with the history of the German people during that most momentous crisis in their history, the period of the so-called Reformation. The remarkable thing about this great work is the fact, that in dealing with the lives and characteristics of the leading reformers, it never advances a proposition without authentic documents to prove it. In most cases, indeed, it allows the documents to speak for themselves. It presents, moreover, a masterly review of the social, artistic, and religious life of Germany before and after the days of Luther. No

work that has appeared in modern times created such a panic in the ranks of German Protestants. It was like a bolt from the blue exploding in the midst of them. When they had recovered from the effects of their first confusion they endeavoured to maintain an attitude of indifference. But the work of Janssen was too solid, too imposing to be ignored. It was rapidly bought up, and found its way into the academies and universities of Germany, Austria, and the United States. It was soon found to be a terrible indictment. It drew the mask for ever off the faces of their idols, the early reformers, and convicted them from their own mouths, and from documents the authenticity of which could not be disputed. Then they stormed, and raged, and carried their complaints to the foot of the throne. Here, however, they got but little encouragement; for the Emperor Frederick, then Crown Prince of Germany, gave them as his answer: "Let Protestant historians refute Janssen instead of abusing him." Refutation then became the watchword; but many years after the first volumes had appeared, the refutation had made no progress. Rich Protestants in Germany and America offered enormous premiums to the historian who should write the best refutation of Janssen. But the refutation has not yet appeared, and, in all probability, its patrons will be allowed to keep their money in their pockets.

Meanwhile the great historian, the most placid and the most amiable of men, pursued his course, and, year after year, delivered a new volume to the public. He made no accusations, attacked nobody, abstained from all polemical disputes, but told his plain, unvarnished tale, in the clear and forcible style of a master in his domain, giving to the world innumerable documents that had seen the light for the first time, and piling evidence upon evidence, with crushing and disastrous effects.

In the year 1891, the Catholics of the fatherland lost their two most noble champions—Windthorst and Janssen. These two men were bosom friends. They had lived and worked together, and had borne the brunt of many a hard-fought battle. The "Little Excellency of Hanover," the "Pearl of

Meppen," as Windthorst was affectionately called, was never so happy as when he had Janssen by his side; and when, year after year, the faithful pair appeared, arm in arm, on the platforms of the great Catholic congresses, they were received with enthusiastic cheers, and saluted with every demonstration of loyalty and gratitude, as the two leaders in the fight for faith and fatherland, the liberator of the present and the liberator of the past; and as they were united during life, so only a few months separated them in death. They both remained in harness to the last, and as they had gone up the hill together, so they went down and vanished together from the scene, amidst the mourning and prayers of a grateful people whom they had both so nobly served.

One of the advantages derived from membership in the Goerres society is, that when any of the members happen to come across, in the course of their own researches in libraries and archives, any documents or pieces of information, which may be of use to one of their colleagues engaged on any special work, they undertake to communicate the fact to him. This is of great assistance to those who have undertaken to deal with a given period, or with any movement in the intellectual, religious, or political world. At the annual reunions free communications are made as to the undertakings and projects with which the members are occupied individually. Much light and encouragement is derived from this confidential intercourse. At the last meeting of the "Goerresgesellschaft," at Fulda, the historical section was well represented; and papers were read on special questions of historical importance by professors from Breslau, Paderborn, Fulda, Würzburg, &c.

The philosophical section has also done good work, both for philosophical literature, and the encouragement of philosophical studies. It publishes an *Annuaire* each year, in which the work of the year is reviewed and summed up, and the works of non-catholic philosophers are analyzed and submitted to criticism. The section of science and mathematics is still rather backward. The Germans, especially Catholic Germans, have always displayed a predilection for historical and speculative studies. In the

exact sciences they have yet much progress to make ; but an effort is now being made to bring Germany into line, at least, in this respect, with Belgium and France.

In addition to the "Goerresgesellschaft," there are several other combinations and organizations which aim at the development of higher studies, and at the advancement of literature, as an instrument of culture and progress amongst Catholics. There are associations for the study of Hebrew, Coptic, and all Oriental languages, and reunions in which progress is reported, notes are compared, zeal is stimulated. This enables Catholic professors to watch with care the work that is being so ardently pursued in Protestant universities, and to bring to task those who make use of their knowledge to discredit the Church or any part of its creed. The Catholic laity are thus less exposed to the prevailing scepticism, when they know that their clergy are well acquainted with the most recent discoveries ; that they are not inferior to their accusers in any branch of learning. If once the impression were made upon them that the Catholic clergy were behindhand, retrograde or even stationary and inert, and unable to appreciate the force of their antagonists, they might feel tempted to waver in their confidence. But as long as they know that the defence of the frontier is in safe hands, they go about their business with a sense of perfect security. Thousands of them have had just sufficient education in the universities to know the difference ; and it is a matter of no small importance that they should have no cause for alarm.

In another department, Dr. Kaulen, the learned professor of Old Testament exegesis, at Bonn University, a man who has weathered the storms of the "Kulturkampf," and of the old Catholic schism, and who, whilst others fell away around him, never wavered in his fidelity to the Church, has formed a sort of intellectual joint stock company for the correction, expansion, and republication of the famous *Kirchenlexicon*, a most valuable dictionary of Catholic theology, history, &c.

Some years ago we had the pleasure of meeting, at Freiburg, in Baden, one of his colleagues, Professor Schrörs, of the University of Bonn, author of a learned work on

Hinemar of Rheims, who, in his capacity as Professor of Ecclesiastical History, was engaged by Dr. Kaulen to revise and correct the *dates* in the historical articles of the *Kirchenlexicon*; others revised the dogmatic expositions; others the heresies, &c. By such a judicious division of labour the work is being successfully revised, and the old production of Doctors Weltzer and Welte immensely improved.

THE JESUITS

It was on the 17th of June, 1872, that the arbitrary and iniquitous law expelling the Jesuits from the German Empire was passed in the Reichstag by 183 votes to 101. In the debates that took place before the law was carried the great order was nobly defended by the veteran founder of the Centre party, Hermann von Mallinckrodt, by his able and energetic lieutenant, Ludwig Windthorst, by the Polish deputy, Niegelowski, by Count Ballestrem, and by Lasker, an enlightened and impartial Jew. Never did Mallinckrodt enter into the fight with such keen and determined spirit; never did he cut with more effective arguments and more withering sarcasm into the ranks of his enemies. There was a trace of bitterness, mingled with contempt, in the language of that strong and serious man, as he denounced the false and hollow pretensions of the Government, whose spokesmen put forward pleas of patriotism and loyalty, when it was well known that, in the days of their triumph, they aimed at establishing, once and for all, a compact and homogeneous Protestant empire in Northern Germany, and at making perfect and complete, as they conceived it, the work of the Reformation. But the eloquence of Mallinckrodt and his friends was lost upon the fanatics; and what made the trial more galling to the Catholics was to see amongst their bitterest enemies the Catholic, Prince von Hohenlohe, now Chancellor of the German Empire, who was then one of the very first to suggest the expulsion from their country of all the religious orders. Against enemies thus combined and resolute, arguments were of no avail; and the religious orders had to close their

houses, to go forth from the land of their birth, and to face the hard lot of exile all over the world.

The Jesuits, however (with them alone we are concerned here), faithful to the spirit of their founder, and to the traditions of their illustrious order, did not lose heart or countenance. What was Germany's loss was a gain to other lands, and to the literature of the Catholic Church. They established colleges at Ditton Hall, in England; at Exacten, near Ruremonde, in Holland; at Wynandsrade, in the vicinity of Aix-la-Chapelle; and at Blyenbeck, not far from Cleves. Some of them went away to Brazil; others to the United States; others to Ecuador and Mexico; others, again, to the Zambesi, in Africa. Those who remained at home took advantage of the circumstances to put their literary house in order, and to give to the world the benefit of the years of study and thought which they had devoted to special subjects before their exile.

Father Lehmkuhl soon published his *Theologia Moralis*, a work which has now a world-wide reputation. Father Christian Pesch has already completed several volumes of his *Institutiones Dogmaticae*, which have been duly reviewed in our own pages. Fathers Wiedenmann, Frins, Granderath, and Langhurst, have been more distinguished as teachers in the noviciate and colleges of their province than as writers; but it is expected that the valuable notes they have put together will some day be added to the permanent treasures of theological literature.

Another group of these exiled fathers set themselves to bring together and publish in a great collection the acts and decrees of all the councils that have been held in the Church for the past two hundred years. The collaborators in this important compilation were Fathers Schneemann, Aymans, Esseiva, and Granderath. The *Collectio Conciliorum Laecensis*, so called, because its editors belonged to the famous house of "Maria Laach," is now complete, and brings the collection up to date. It is a worthy continuation of the great collections of Labbe, Hardouin, Coleti and Mansi.

In another department, Fathers Cornely, Hummelauer, Knabenbauer, and Gietmann, undertook the gigantic labour

of a complete exegetical and critical work on the Bible, embodying the most recent discoveries in the archaeology of Scripture, and vindicating its authority against rationalist and agnostic attacks. This *Cursus Scripturæ Sacræ* is to consist, when complete, of sixty volumes. It will be divided into three parts. The first five volumes will give the sacred text in Hebrew, Greek and Latin, with a critical examination of the sources, readings, variants, editions, &c. The second part will embrace sixteen volumes, and deal with the "Introduction to the Bible," sacred archaeology, special grammars, and dictionaries of the biblical languages and antiquities. The third part will supply commentaries on all the books of the Old and New Testaments.

Another band of Jesuit workers have devoted themselves to mental and natural philosophy and have acquired distinction in both. The *Philosophia Lucensis* has now an acknowledged place in the philosophical world; and the names of Fathers Tilmann Pesch, Cathrein, Boedder, Meyer, Epping, Dressel, and Gruber, are known far and wide, as authorities in various departments of philosophy. The work of another of these exiled Jesuits, Father Kolberg, in which he treats of earthquakes and volcanic eruptions, has attracted the attention and won the praise of the scientific world. Fathers Epping and Strassmeier are well-known astronomers who have not only mastered the modern developments of the science, but have made valuable contributions to the archaeology of the subject. The principal of these is their work, entitled *Astronomisches aus Babylon*, of which the Protestant, Professor Hoffmann, wrote as follows in the German scientific review, *Natur*:—

"Recently (he says), Fathers Epping and Strassmeier, by a joint effort, have succeeded in translating, and explaining some of the Assyrian tablets of the British Museum. The enormous difficulties which this work presented would appear almost insurmountable, but have not been too much for these two learned explorers, who, by their successful labours, rendered an incalculable service to the science of astronomy. For although these tablets date only from the times of the Seleucides and Antiochides, their contents are so important that they enable us to reconstruct the whole system of Chaldaean astronomy."

Father Strassmeier has also published an *Assyrian Lexicon*, and is regarded as one of the surest authorities on Oriental philology in Europe. Another Jesuit, Father Wasmann, has turned his attention to the science of entomology, in which he has made important discoveries, so important as to be pronounced by Professor Forel, of the University of Zurich, as "constituting one of the most marvellous and attractive chapters in the science of animal psychology."

In historical studies the best known of the German Jesuits is Father Ehrle, the learned sub-archivist of the Vatican, and author of the *History of the Vatican Library*.

In the department of literature and literary criticism, the German Jesuits also hold a very high place; and it is probably the works that have issued from this department that have exercised the greatest influence on the youth of Germany at the present day. The members of the Order that have become best known, and most highly distinguished in literature, are Fathers Baumgartner, Kreiten, Diel, Spillmann, Dreves, and Gietmann. The important works of Father Baumgartner, on Goethe, Schiller, Lessing, Vondel, Longfellow, have placed him amongst the foremost literary men of his country. What gives to his works a value that is quite uncommon is the fact that, besides being a keen and accomplished judge of poetry and eloquence, and widely read in the literatures of various countries, he has also a profound and accurate knowledge of Catholic philosophy and theology. Father Kreiten is a lyric poet of acknowledged merit, and has, moreover, published an interesting biography of Clement Brentano, and monographs on Moliere and Voltaire. Father Dreves has written some excellent poetry, but owes his reputation chiefly to the *Analecta Hymnica Medii Aevi*, twenty volumes of which have already appeared at Leipzig, which give proofs of industry and labour that excite envy as well as admiration.

These are the men whom Bismarck banished from their native land, and who have, we fear, but little chance of returning whilst their old enemy, Von Hohenlohe, holds the reins of power in the empire.

THE "VOLKSUNIVERSITÄT"

The enemies of the Church had to be met in Germany, not only amongst the higher and middle classes, but also, and particularly, amongst the people. Socialist literature in newspapers and pamphlets was disseminated broadcast for the purpose of gaining over adherents to the socialist cause; and in order to counteract this propaganda similar action had to be resorted to by the Catholics. The work was done through the agency of what is called "The People's University," which has its headquarters at Munchen-Gladbach, in Westphalia. But, inasmuch as this organization is closely connected with the "Volksverein," or people's political union, we must hold over its consideration to some future time.

J. F. HOGAN.

Theological Notes

ANSWERS TO CORRESPONDENTS

OBLIGATION OF CONFESSORS TO REPEAT ABSOLUTION WHEN
A PENITENT, ALREADY ABSOLVED, CONFESSES A SIN
INVOLUNTARILY OMITTED

REV. DEAR SIR,—Is there any authority for holding that a confessor is not bound to absolve a penitent who, having just received absolution, confesses a sin involuntarily omitted in the confession just made? I have heard Gury quoted for this opinion; but I find that he holds the very contrary.

GURVANUS.

1. If the sin omitted be a venial sin, or a mortal sin already *directly* remitted, there is, of course, as a rule, no obligation to give a second absolution. But, we may conceive a case of exception to this general rule. A penitent, in preparing for confession, finds that his conscience is burthened with venial sin only, and, therefore, for greater security, intends to add to his accusation a mortal sin of his past life, already directly remitted. In making his confession, however, he forgets to mention this sin, and the confessor

does not suggest such a safeguard. In such a case, it may sometimes easily happen that the validity of the first absolution is very doubtful, owing to the probable absence of sorrow for the venial sins confessed. It would, in these circumstances, be an advantage to the penitent to have a second absolution given, in order to make the validity of the sacrament more assured; and if there were some special reason for desiring to place the validity of the absolution beyond all question, as in the case of a penitent in *articulo mortis*, there would be a corresponding obligation to repeat the absolution. Confessors, usually, provide against the occurrence of such a case by suggesting to penitents, who confess venial sins only, to add some sin of their past lives.

2. If the sin omitted be a mortal sin not yet *directly* remitted by sacramental absolution, the confessor is bound to repeat the absolution. On the one hand, the absolution just given has not reached this mortal sin *directly*; on the other, the penitent is bound to obtain *direct* absolution from all his mortal sins committed after baptism. Nor should the confessor defer the direct absolution of this sin to another time. The penitent has done his part, and he has a right to direct absolution there and then.

Collet, Pontas, Van der Velden, and perhaps a few others, while admitting an obligation to *confess* mortal sins already indirectly remitted, denied any obligation to *receive direct absolution from them*. According to this teaching, the confessor would not be bound to repeat the absolution. Gury, in the earlier editions of his *Compendium Theol. Moralis*, held Collet's opinion to be probable. In later editions, however, we find that Gury—"cum sententia communissima . . . contrapaucos qui non sunt audiendi"—abandoned his former teaching, and maintained the necessity of giving the second absolution.

Gury¹ adds, that the confessor may, in the case made, defer until another confession the second absolution of those who are accustomed to confess to himself, and who can, therefore, be directly absolved at the next confession without again accusing themselves of the sin. But, as Gury himself

¹ *Vid.* Gury, ii. 496.

remarks, the penitent may *not* return again. Then the sin would either remain without direct absolution, or the penitent would be obliged to confess it a second time. The confessor has no right, unnecessarily, to subject his penitent to either of these inconveniences ; nor has he any right to compel his penitent to return to his tribunal under pain of incurring these penalties. His obvious duty, we think, is to give, there and then, a second absolution.

VALIDITY OF A DISPENSATION IN BANNS

REV. DEAR SIR,—Patrick and Bridget, who are from different dioceses, come to me to be married. Patrick produces a certificate of freedom, made out in these terms :—*“ Liber est ad matrimonium contrahendum cum quavis pariter libera,”* and endorsed with a dispensation in banns by the vicar of his diocese. Bridget produces her dispensation in banns from her vicariate ; but there is no mention of Patrick. The names of the contracting parties are not coupled in either dispensation. Have I got a valid dispensation in banns, and can I licitly proceed with the marriage ceremony?

DEPUTATUS.

We may premise :—1. That, outside a case of urgent necessity, it is gravely unlawful for a priest to officiate at a marriage unless he has satisfactory evidence that the banns have been proclaimed or dispensed in.

2. The dispensation in banns belongs to the bishop and to his vicar-general *de jure quasi-ordinario* ; therefore, it is not necessary for validity, however desirable it may be, that the dispensation should be in writing, or in any particular form. The dispensation is valid if the superior, in any way, conveys his will to dispense. A delegate of the bishop would, in dispensing, be bound to observe the conditions of his delegation, hence to dispense in writing if this be a condition.

3. Where the contracting parties belong to different dioceses, the custom in this country, we believe, is to seek two dispensations in banns. This custom, where it exists, should be followed. But, according to a probable opinion, a dispensation from one of the ordinaries is sufficient, and, of course, this opinion may, in case of necessity or difficulty, be acted on.

Now, in reply to our correspondent's question :—

1. If he has no more information, in regard to either dispensation there can be gathered from the documents presented to him, he does not appear to have any evidence that either dispensation regards *the* marriage at which he is asked to assist. If we understand our correspondent's case, Patrick's document, as far as appears on the face of it, may refer to a marriage with Mary ; Bridget's may refer to her marriage with John. In the hypothesis made, therefore, no satisfactory evidence of a dispensation for *this* marriage has reached our correspondent ; nor can he assist at the marriage, unless in case of urgent necessity.

2. But, if our correspondent knows with certainty that one of the dispensations—however imperfectly it speaks for itself—really regards this marriage of Patrick with Bridget, he has all the evidence necessary for proceeding lawfully with the marriage. “Deputatus” himself, for example, may have applied, in due form, giving names, &c., for one of these dispensations ; or one of them may have been obtained through the parish priest, who presumably gave due particulars, and now delegates “Deputatus” to assist at the marriage. In either case there can be no reasonable doubt about the dispensation. No doubt, it is desirable that these dispensations should always be accurately made out. But it is a question of prudence—on which we have no opinion to offer—whether “Deputatus” should, if time permits, insist on having a properly filled dispensation obtained, or whether he should take some other opportunity, *v.g.*, at a synod or a conference of raising the question of the form of these dispensations.

3. As we have implied above, it would in case of necessity be lawful to assist at this marriage without either the proclamation of, or a dispensation in banns. If, on the one hand, there exists a cause on account of which the bishop would be bound to dispense;¹ and if, on the other, very grave inconvenience or scandal would arise from deferring the marriage until a dispensation be obtained, the parish priest—

¹ For an enumeration of these causes, *vid.* Lehmkühl, ii. 676, St. Alphonsus VI., n. 1006.

or his delegate, we presume—may declare that the law of banns ceases, *in quantum est necessarium*. This declaration is not a dispensation, and it avails only for the celebration of the marriage. A dispensation in banns is still necessary and should, therefore, be sought immediately. Meantime, “parochus [aut sacerdos assistens] debet conjuges [si prudenter fieri possit] monere ut a matrimonii consummatione abstineant donec proclamationes suppletæ fuerint, aut aliter per Episcopum sit provisum.”

D. MANNIX.

Liturgical Notes

ANSWERS TO CORRESPONDENTS

INDULGENCES OF THE ROSARY

REV. DEAR SIR,—From a leaflet circulated by a society calling itself “The Association of the Rosary Crusade for the Souls in Purgatory,” the following list of indulgences, which are among those that can be gained by members, is copied :—

“Besides Plenary and Partial Indulgences too numerous to mention, 2,225 days for each Hail Mary, 200 years and as many quarantines, or 81,000 days’ Indulgence, once a day may be gained by members of the Rosary Confraternity for carrying Indulgenced Rosary Beads about them in honour of the Blessed Virgin, being truly contrite; also 60,000 years and as many quarantines for saying five Mysteries. This indulgence is quite authentic. It was granted, February 26th, 1491, by Innocent VIII., has been confirmed by many Popes, and has never been recalled.”

Can these indulgences, especially the extraordinary one of 60,000 years and as many quarantines, be regarded as “quite authentic”?

INQUIRER.

In reply to our correspondent, we beg to state, first, that the Association referred to in his question, having its headquarters in the Brigittine Convent, Syon Abbey, Chudleigh, Devon, has the written approval of his Lordship, the Bishop of Plymouth, in whose diocese the convent is situated, and at least the oral approval of His Holiness Leo XIII. This being so, statements contained in leaflets, pamphlets, or books regarding the advantages or privileges acquired by

membership must be received with the greatest respect, and must not be rejected or condemned unless there is very convincing evidence against them. It is necessary, secondly, to premise that the indulgences here enumerated are not new indulgences specially granted to this Association in favour of the holy souls. In fact, as far as we know, no new indulgences have been yet granted to this Association. But membership of this Association implies, as a preliminary condition, membership of the Confraternity of the Rosary, as is clearly set forth on the very leaflet from which our correspondent copied the list of indulgences :—

“CONDITIONS OF MEMBERSHIP.

“1. To be a registered member of the Confraternity of the Rosary. The Living Rosary does not suffice, nor that of the Apostleship of Prayer. Associates may belong to one or the other, but they must not be confounded with the Confraternity of the Rosary founded by St. Dominic.

“*N.B.*—*Associates who may not be able to get registered personally in the Confraternity of the Rosary, can be enrolled at the Abbey. The Associate should ask specially to be enrolled in the Rosary Confraternity if necessary.*”—(Extract from leaflet.)

It is, therefore, as members of the Confraternity of the Rosary that members of the Rosary Crusade are promised these and other indulgences. Hence, to find out whether these indulgences are authentic, we must examine the almost innumerable grants of indulgences made to the Confraternity of the Rosary by various popes from Honorius III. to Leo XIII. We will discuss separately and in order the three indulgences mentioned in our correspondent's question, and point out the reasons why they are to be regarded authentic or otherwise.

The first is an indulgence of “2,225 days for each Hail Mary.” In the first place, it is, or should be, understood that this indulgence for each Hail Mary is gained only for each Hail Mary said in reciting the Rosary, not for the Hail Marys said while reciting the Angelus, for example ; and, in the second place, it is understood, as has been already pointed out, that this indulgence can be gained *only by members of the Confraternity of the Rosary.*

Let us now try to find out what indulgences a member of this Confraternity can gain for each Hail Mary said while reciting the Rosary, and using properly-indulgenced beads.

By the Bull, *Splendor Paternae Glorise*,¹ issued by Innocent VIII., on the 26th February, 1491, an indulgence of five years and five quarantines was granted to the members of the Confraternity of the Rosary for mentioning the Holy Name of Jesus² at the end of each Hail Mary while saying the Rosary:—

“ . . . Atque etiam si prædicti confratres nomen *Jesus* in fine cujuslibet Angelicæ Salutationis nominaverint, quinque annos et totidem quadragenas similiter concedimus.”

This grant was confirmed by many subsequent popes, and by Pius IX. himself. It is, therefore, undoubtedly genuine and authentic. Though the words of Innocent VIII. do not make it quite clear whether the indulgence of five years and five quarantines could be gained for each mention of the Holy Name at the end of the Hail Mary in the Rosary, or only once for each chaplet or third part of the Rosary, the opinion always prevailed that he intended to grant it for each mention of the Holy Name. But, to remove all doubt, a question was proposed to the Congregation of Indulgences, the reply to which was issued on the 14th April, 1856, after it had been confirmed by His Holiness Pius IX. :—

“ Indulgentia quinque annorum et quinque quadragenarum concessa confratribus SS. Rosarii qui pronuntiant SS. Nomen *Jesus* in fine cujusque *Ave Maria* estne concessa toties quoties et quomodo ?

“ Sanctitas sua præfatas indulgentias pro qualibet invocatione SS. Nominis *Jesus* in fine cujuslibet Angelicæ Salutationis in recitatione Rosarii a confratribus lucrandas benigne in perpetuum concessit.”

¹ See *Bullæ Romanæ Ord. P. a. 1502*, vol. iv., p. 67.

² Up to this time it was not customary, as it is now, to mention the Holy Name at the end of the Hail Mary, and Innocent VIII., wishing to introduce the custom among the members of the confraternity, granted the above indulgence. From the wording of the concession one might infer that the Holy Name should be mentioned, not as we now do, at the end of the Hail Mary, but at the end of the Holy Mary. Nevertheless the indulgence cannot at present be gained unless by reciting the Holy Name at the end of the Hail Mary in the ordinary way.

Deer. Auth., n. 377, 3.

This reply puts it beyond the pale of doubt that a member of the Confraternity of the Rosary can gain, while reciting the Rosary, five years and five quarantines for each Hail Mary said in the now usual way, that is, with the mention of the Holy Name at the end. But $5 \times 365 + 5 \times 40 = 2025$. And when a member uses beads, having the ordinary indulgences, he gains an additional hundred days' indulgence for each Hail Mary. This makes 2,125 days for each Hail Mary, so that there remain only 100 to be accounted for. In one of the leaflets issued by this Association, whose statements we are examining, it is stated that members should possess beads having both the Dominican and Brigittine indulgences attached. This, we fancy, will account for the remaining 100 days' indulgence claimed for the recital of each Hail Mary. The compiler of the leaflet believes that, as the beads are enriched with both indulgences, one may gain both indulgences by the same recital of the beads; and as each indulgence is of 100 days for each Hail Mary, this hypothesis would quite justify the statement that an indulgence of 2,225 days can be gained for each Hail Mary.

Later on we shall examine whether by one recital of the Rosary, with beads bearing both the Dominican and Brigittine indulgences, both indulgences can be gained. We mention the matter here, not for the purpose of approving of it, but merely for the purpose of offering a reasonable method of accounting for the missing 100 days, and a possible subjective justification for the compiler of the leaflet. To sum up, then; with regard to the first indulgence mentioned in the question, it is certain that 2,125—and not unreasonable to believe that 2,225—days' indulgence for each Hail Mary said while reciting the Rosary can be gained by members of the Confraternity of the Rosary.

The second indulgence is one of "200 years and as many quarantines, or 81,000 days," which "may be gained once a day by members of the Rosary Confraternity for carrying indulgenced Rosary beads about them in honour of the Blessed Virgin, being truly contrite." Innocent VIII., by the Bull already mentioned in connection with the indul-

gence of five years and five quarantines, granted to all the members of the Confraternity an indulgence of five years and as many quarantines, to be gained once each day, if at least contrite, they carried properly indulgenced beads about with them. The concession was made in this form :—

“Omnibus et singulis confratribus et consororibus conscriptis, vere poenitentibus, nunc et pro tempore existentibus Rosarium deferentibus centum annos et totidiem quadragenas indulgentiarum de injunctis sibi penitentiis misericorditer in Domino indulgemus.”

This indulgence has likewise been confirmed by many popes. It is found inserted in the *Summary of Indulgences*, issued on July 31, 1679, by the authority of Innocent XI., and also in the most recent summary, which was issued on September 18, 1862, under the auspices of Pius IX. In this latter summary it is made clear that the indulgence can be gained each day. The words are :—

“Si contriti (confratres) secum detulerint Rosarium in obsequium B. Virginis *semel in die* centum annos et totidem quadragenas.”

It is quite certain, therefore, that members of the Confraternity of the Rosary who carry about with them during the day beads which have received the Dominican blessing, gain, if contrite, an indulgence of 100 years and as many quarantines. But in the extract submitted to us it is stated that they gain just double this indulgence, or an indulgence of 200 years and as many quarantines. Is there any authority other than that of the compiler of the leaflet, from which the extract has been taken, for doubling this indulgence? There is authority, which, though insufficient to satisfy us, has satisfied many among whom, we may presume, is the compiler of the leaflet in question. A Bull is extant—we have ourselves read it in the *Bullarium Ord. Praed.* as well as in the *Acta Sanctae Sedis, pro Societate SS. Rosarii*—said to have been issued by Alexander VI., on June 13, 1495, in which the Pope is made to state that he

doubles all the indulgences which up to that time had been granted to the Confraternity of the Rosary :—

“Omnes indulgentias a praedecessoribus nostris Romanis Pontificibus concessas (confratribus et consororibus SS. Rosarii) auctoritate Apostolorum tenore praesentium duplicamus, perpetuis futuris temporibus duraturis.”

Now, the indulgence of 100 years and as many quarantines for carrying about the Rosary beads, had been, as we have seen, granted by Alexander's predecessor, four years previous to the date of this Bull. Hence, if Alexander's concession be authentic, this indulgence was doubled; but whether the Bull be authentic or not, we contend that the indulgence does not remain doubled at present. Some hold that the Bull is not authentic, but the most they succeed in proving is that it is not certainly genuine. While others, and their number as well as their authority is very considerable, show that it is probably authentic. Hence the compiler of the leaflet would be quite justified in holding that Alexander VI. doubled the indulgence granted by Innocent VIII. But as no mention is made of this concession of Alexander's in the Summary published by Innocent XI. in 1679, nor in that published by Pius IX. in 1862, we think there is little doubt that the concession, if made, has been withdrawn. We shall see afterwards that Pius XI. did not wish to withdraw certain indulgences not mentioned in his Summary, but we have no reason for asserting the same about Innocent XI. He drew up and confirmed an exhaustive list of the indulgences granted to the Confraternity of the Rosary by his predecessors; and we may well believe that he wished this Summary to be regarded as containing all the authentic indulgences granted up to that time. Besides, this concession, said to have been made by Alexander VI., is not now recognised by writers—not even by the compiler of this leaflet—otherwise the indulgence of 2,225 days should be 4,450 days (practically), and the indulgence of 60,000 years and as many quarantines should be 120,000 years and as many quarantines. We think, therefore, that, though it is not absolutely certain the indulgence is not 200 years and as many

quarantines, it is much more likely that it is only one-half that.

The third indulgence to which our correspondent has called attention has excited more doubt, and created more difficulty in the minds of inquirers than either of the others. We are warned against accepting as genuine partial indulgences of a thousand years or upwards; and Benedict XIV.¹ quotes approvingly a writer² who declares "that concessions of indulgences of thousands of years are incredible, and certainly improbable." This indulgence is not, of course, contained in the Summary issued by Pius IX. in 1862; it is not mentioned in the ordinary handbooks on indulgences; and even Dominican writers³ do not give it a place among the indulgences attached to the Confraternity of the Rosary. It is not strange, then, that many refused to believe this indulgence genuine, or that those at the head of the pious Association responsible for the leaflet, or others who might be expected to give an expert's opinion on the subject, should have been, for some time past, inundated with questions. For our own part, we have received very many similar to that to which we now reply; but, not wishing to approve or condemn without plenty of reflection, we abstained from replying publicly until now.

In the first place, then, *pace* Benedict XIV. and Cardinal Thomasius, this indulgence of 60,000 years was certainly granted by Innocent VIII., by the same Bull from which we have already quoted. As the matter is of such importance, we will quote his words:—

"Ut Christi fideles utriusque sexus eo libentius devotionis causa, ad illam devotissimam Confraternitatem de Rosario confluant, ac Confratres et Consortores effici et conscribi concupiscunt, et hoc uberius celestis gratiae dono conspexerint se fore relectos, de Omnipotentis Dei misericordia et Beatorum Petri et Pauli Apostolorum ejus auctoritate confisi, ac Beatissimae Virginis Mariae meritis et intercessionibus, omnibus et singulis Christi-fidelibus Confratribus et Consortibus conscriptis, vere penitentibus et Confessis, Rosarium quinquagenarium dicentibus toties

¹ *Le Synodo*, l. xiii., c. xviii., n. 8.

² Cardinal Thomasius.

³ We wish the phrase "Dominican writers" to be understood in a very restricted sense, as meaning the Dominican writers whose works we have read.

quoties id dixerint, sexaginta millia annorum et totidem quadragenas Indulgentiarum de injunctis sibi poenitentiis misericorditer in Domino relaxamus Praesentibus perpetuis futuris temporibus duraturis."

And not only was it granted, as these words abundantly show; it was also confirmed by subsequent popes; and nearly two hundred years after it was first granted, it was included in the Summary of Innocent XI., published in 1679, and has never since been formally withdrawn. This last argument, about its not having been formally withdrawn, is not, it is contended, a mere negative argument, but a positive one, and, at the same time, a very weighty one; for Clement VII. approved of a Bull, and allowed it to be issued in his name on April 27, 1530,¹ in which he is represented as having confirmed all the graces, privileges, indulgences, &c., granted to the Confraternity of the Rosary, and as having declared that these should never be withdrawn nor suspended, unless special mention was made of them.² Now if this law, the promulgation of which we have no reason to doubt, was binding on the successors of Clement, and if no mention has been made of the withdrawal of the indulgence of 60,000 years and as many quarantines, it should still remain as one of the greatest privileges of the Confraternity of the Rosary. So far as we know, this indulgence has never been explicitly withdrawn; and, though not prepared to admit that subsequent popes could not dispense with the rule made by Clement VII., we think there is good reason to believe that the indulgence still exists, and is still gained by those who fulfil the required conditions.

Against this view, it may be urged that this indulgence was not included in the Summary issued in 1862. But it may be very well said, in reply, that Pius IX., in issuing this Summary, did not intend that it should contain all the indulgences granted to the Confraternity of the Rosary, or that his approval of the indulgences included in this Summary

¹ *Bulla Ord. Praed.* Vol. iv., p. 474.

² " . . . Vetans ne sint revocatae nec suspensae, nisi facta de eisdem speciali mentione."

should be equivalent to a condemnation or withdrawal of all indulgences not contained in it. It has been expressly declared by the Congregation of Indulgences, that the Pope in explicitly approving this Summary, implicitly approved certain indulgences contained in the Summary of Innocent XI., and not included in this one. It is true that the question, which elicited this reply from the Congregation, referred only to the indulgences mentioned in the seventh chapter of Innocent's Summary; and, consequently, it is only to the indulgences mentioned in this chapter that the reply of the Congregation directly refers, while the indulgence of 60,000 years and as many quarantines is mentioned, not in the seventh, but in the third chapter. But since we know that certain indulgences included in the Summary of Innocent XI., and excluded from that of Pius IX., were actually confirmed, instead of withdrawn by the latter, it is illogical to conclude that all the other indulgences mentioned in the former summary, and not mentioned in the latter, have been withdrawn. On the contrary, it may be reasonably concluded, that, were the Congregation of Indulgences asked about the indulgences contained in the other chapters of the Summary of Innocent XI., as they were asked about those in the seventh, they would give a similar reply. As we have given throughout most of the documents on which we rely, we will give here the question addressed to the Congregation of Indulgences, and the reply of the Congregation:—

“Quid intelligendum est per verba subsequētia (caput VII. integrum) quæ leguntur sub fine num. 2, cap. ix. catalogi Indulgentiarum Sanctissimi Rosarii a Sanctitate Sua Pio IX. confirmatum? An per præfata verba implicate confirmantur, vel implicate excludantur a confirmatione aliæ indulgentiæ contentæ in cap. vii. Summarii indulgentiarum Sanctissimi Rosarii ab Innocentio confirmatarum in suo Breui. *Nuper pro parte*, quæ non expresse recensentur in Catalogo indulgentiarum a Sanctitate Sua Pio IX., anno 1862, approbato?

“*Affirmative ad primam partem, Negative ad secundam*”

We have said that this indulgence is not referred to by writers on indulgences as one of those still attached to the Confraternity of the Rosary. It becomes necessary for us, therefore, to offer some plausible explanation of this, if as,

we have endeavoured to show, it is almost, if not altogether, certain, that this indulgence still exists. Two reasons suggest themselves. The first is, that writers, in enumerating the indulgences of the Confraternity of the Rosary, simply copy or classify the indulgences contained in the Summary of Pius IX. The second reason is that the indulgences of the Confraternity of the Rosary contained in this Summary are so numerous and so ample that writers hesitate to add to them even from sources of whose authenticity there can be no reasonable doubt. For though these indulgences, whose genuineness we have been examining, are striking, they form but a small part of the indulgences which can be gained by the members of the Confraternity of the Rosary.

One word remains to be said about this great partial indulgence of 60,000 years. In the original concession it is granted to those members "who are truly penitent, and have confessed their sins, as often as they recite a third part of the Rosary" (*vere poenitentibus et confessis Rosarium quinquagenarium dicentibus, toties, quoties id dixerint*). The last clause, *toties, quoties id dixerint*, must refer to some specified time after confession; in all probability to the day of confession. At present, however, as weekly confession suffices for gaining all the plenary indulgences occurring during the week, for each of which confession is a necessary condition, it would seem that it should suffice also for the gaining of this as often as one recites the third part of the Rosary. Not all the members, then, of the Confraternity can gain this indulgence every day, but only those who are in the habit of making weekly confession of their sins. Other members can gain it on the day of confession each time they recite the third part of the Rosary.

D. O'LOAN.

Correspondence

THE MONKS OF THE WEST

REV. DEAR SIR,—A friend has pointed out that in your January number, a reviewer of Montalembert's *Monks of the West*, makes me answerable for a mistranslation of the French. I thought that the title-page of the new edition made it clear that I had nothing whatever to say to a revision of the old translation. I never saw a page of it, and never dreamt of doing more than contribute an introduction to a reprint. I hardly think, therefore, that your reviewer is quite fair to me in this matter.

FRANCIS A. GASQUET.

DOWNSIDE COLLEGE, BATH,
January 31st, 1896.

[We are glad to put on record Dr. Gasquet's disclaimer. The title-page testifies that the work is *The Monks of the West*, by the Count de Montalembert, with an Introduction by the Rev. F. A. Gasquet, D.D., O.S.B., &c. We took it for granted that Dr. Gasquet had accepted responsibility for the text of the work for which he wrote a very learned and valuable Introduction. We are happy to know that that is not the case. He is one of the very last men with whom we should wish to find fault, and it is most satisfactory to us to know that he does not make himself responsible for the mistranslations to which we referred.—J. F. H.]

Documents

LETTERS OF HIS HOLINESS LEO XIII. TO THE SUPERIOR-
GENERAL OF THE AUGUSTINIANS OF THE ASSUMPTION, TO
THE BELGIAN BISHOPS, AND TO THE GENERAL OF THE
JESUITS

LITTERAE SSMI D. N. LEONIS XIII. AD R. D. FRANCISCUM PICARD,
PRAEPOSITUM SODALITUM AUGUSTINIANORUM AB ASSUMPTIONE,
QUIBUS COMMENDATUR EORUMDEM OPERA IN EXCITANDIS
ORIENTALIBUS AD UNITATEM CATHOLICAM INSTAURANDAM

Dilecte Fili, salutem et Apostolicam benedictionem. Admi-
tentibus Nobis, Dei auspicio et gratia, ut orientales gentes ad
pristinam in Ecclesia catholica dignitatem resurgant, grata quidem
obversatur cogitationi opera Religiosorum Ordinum qui eandem
in non levi laboriose utiturque iam diu contendunt. Hos inter, sua
merito debetur huiusmodi Sodalitati, cui digne tu prae-

sides. Novimus enim multiplices curas quae sunt a vobis per eas regiones susceptae, quaeque eo sane fructuosiores eveniunt, quo maiore commendantur et studio divinae gloriae et fraternae erga dissidentes caritate. Iamvero comprobationis Nostrae nulum videtur argumentum neque iucundius vobis, neque optatius fore, quam si eiusdem studii operaeque vestrae utilitates vel latius in Orientalium bonum deducamus. Idque Nobis admodum placet; quo praesertim movemur proposito, efficiendi ut apud illos tum vetusta ritualis disciplina vigeat, tum etiam, quod causae quam urgemus permagni interest, adolescentis aetatis institutio proba sit et conveniens. Huius rei gratia deliberatum est Nobis, sedes eas quas ad Stamboul in urbe Constantinopoli, et ex adverso ad Kadi-Keui, ubi Chalcedon fuit, habetis, accessione facta molitionum ampliari; eatenus scilicet ut loca instruantur sive ad cultum divinum, sive ad docendum omnino apposita. Quae vos consilia executuri, duplex tenete praescriptum. Alterum, ut in eis ipsis sedibus, praeter administrationem spiritualem quam vobis creditam volumus Latinorum, eandem Graecorum geratis, sollemniaque officia utroque seorsum ritu apte et decore agenda curetis. Alterum, ut adolescentium commodis et ornamento quam optime consulatis, non solum animorum cultura consuetisque litteris, sed graecae etiam linguae et historiae patriae eruditione impertita. Quorum vero indoles et voluntas spem bonam afferat ad ministeria sacrorum, ii diligentiae vestrae potiore habebunt partem, ut accuratius ad pietatem, ad doctrinam, ad ritus suos informentur: illud namque ad proposita assequenda praesidium est vel maximum, clerum indigenum rite educi.

Omnia quemadmodum legitimo iure constituentur et rata sint, a Nobis iam est provisum. Vos interea sumite animos ex benevolentia et fiducia Nostra; quae voluntatis divinae est declaratio: eximiumque in hanc Apostolicam Sedem obsequium quod adhuc probastis, probare alacres pergite atque in dies augete. Hac vobis mente hoc studio laborantibus, aderit certe Deus frugifera ope propitius, neque deerunt, eo aspirante, qui uberiora praesidia ad coepta ipsa, provehenda pii libentes submittant. Votorum sit auspex Apostolica benedictio, quam tibi, dilecte fili, universaeque Sodalitati effusam in Domino imperimus.

Datum Romae apud Sanctum Petrum die 11 Iulii anno MDCCCXCV, Pontificatus Nostri decimo octavo.

LEO PP. XIII.

LITTERAE SSML. DOMINI N. LEONIS XIII. AD ORDINARIOS BELGI DE
CAUSA SOCIALI

Permoti Nos praecipua quadam in nationem vestram benevolentia, atque complurium rogatu civium adducti, peculiaries curas ad catholicos Belgas gravi in re convertimus. Plane intelligitis quo spectemus: ad causam nempe *socialem*, quae ardentius inter ipsos agitata sic sollicitat animos, ut allevationem a Nobis curationemque exposcere videatur. Res ardua per se ipsam est, maioribusque apud vos difficultatibus implicita: ad eam tamen accelerare non renuimus, qua maxime parte cum religione et cum officio muneris Nostri necessario cohaeret. Nam in hoc pariter institutorum genere, documenta sapientiae christianae, accommodata ad tempora et mores, iam pridem Nobis placuit impertire. Gratumque est commemorare non exiguam bonorum segetem et singulis et civitatibus inde partam, eandemque spe praecipere in dies ampliorum. Etiam in catholicis Belgis, quorum sollertia ad huiusmodi instituta promovenda alacris in primis fuerat, fructus provenire: non adeo tamen ut iustae expectationi, tam apta praesertim regione et gente, congruerent. Quidnam rei obstitit, satis cognitum est. Quum enim ipsi, consiliis licet bonis impuls, etiam aliis de hisce rebus sentiendi agendique rationem inierint, teneant: propterea factum, ut neque utilitatum expedita vis eliminare potuerit neque catholicorum concordia integra permanere. Hos Nos aegre admodum ferimus dissensionis exemplum, novum quidem et male auspicatum apud catholicos Belgas; qui felices animorum ac frugiferae coniunctionis praeclara specimina omni tempore ediderunt. Scilicet, ut facta repetamus non longinqua memoriae, liculenter id patuit in ea quaestione quae vocata est *scholuris*. Tunc enim cuiusvis ordinis catholicos quam admirabilis quidam concentus voluntatum generosaque virtus et actiosa inter se devinxisset, eius maxime beneficio concordiae successit res, cum dignitate religionis et adolescentiae salute.

Iamvero pro vestra prudentia, Venerabiles Fratres, videtis ipsi, quam periculosas in offensiones greges vestros, distractis in diversa animis, proclive sit publice et privatim delabi; videtis, quam mature oporteat laborantibus rebus mederi. Nos autem, ut probe novimus quo studio exardescitis restituendae firmandaeque concordiae, vos potissimum ad hoc appellamus officium, tam gloriosum episcopo et sanctum: cuius quidem certiore eventum vel ipsa suadet reverentia ampla quae dignitati vestrae

virtutisque istic merito adhibetur. Quamobrem illud videtur optimum factu, vobisque vehementer commendatum volumus, ut simul in congressionem, quam proxime fieri possit, conveniatis. In ea, communicatis inter vos sententiis, licebit causam, quanta est, exploratius pleniusque cognoscere, ac meliora ad componendam praesidia deliberare. Haec enim causa non uno se modo recte considerantibus praebeet. Attinet ea quidem ad bona externa, sed ad religionem moresque in primis attinet, atque etiam cum civili legum disciplina sponte copulatur: ut denique ad iura et officia omnium ordinum late pertineat. Evangelica porro iustitiae et caritatis principia a Nobis revocata, quum ad rem ipsam usumque vitae transferuntur, multiplices privatorum rationes attingere necesse est. Huc accedunt quaedam apud Belgas operum et industriae, dominorum et opificum, omnino propriae conditiones.

Sunt ista magni certe momenti consilii, in quibus iudicium elaboret ac diligentia vestra, Venerabiles Fratres; neque vero Nostra deesse vobis consilia in re praesenti sinemus. Ita vobis, congressione peracta, minus operosum erit atque erit tutius, in vestra quemque dioecesi remedia et temperamenta pro hominibus locisque opportuna decernere. Quae tamen ipsa sic a vobis dirigi, civibus idoneis adiuvantibus, oportebit, ut eo amplius valeant inter catholicos totius nationis communiter; ut videlicet catholicorum actio, iisdem profecta initiis, iisdemque viis, quoad fieri possit, deducta, explicetur ubique una, proptereaque et honestate praestet et robore vigeat et solidis redundet utilitatibus. Nequaquam vero id secundum vota fiet, nisi catholici, quod maxime inopere inculcamus, propriis ipsorum opinionibus studiisque posthabitis, ea studeant unice impenseque velint quaecumque verius ad commune bonum conducere videantur. Hoc est, efficere ut religio honore praecellat suo, virtutemque diffundat insitam, rei quoque civili, domesticae, oeconomicae mirifice salutarem: ut in auctoritatis publicae libertatisque, christiano more, conciliatione, stet incolume a seditione regnum ac tranquillitate munitum: ut bona civitatis instituta, maxime adolescentium scholae, in melius provehantur; meliusque sit commerciis atque artibus, ope praesertim societatum, quae apud vos numerantur vario proposito multae, quaeque augeantur optabile est, modo religione auspice et fautrice. Neque illud est ultimum, efficere ut qua plane decet verecundia obtemperetur summis Dei consiliis, qui in communitate generis humani esse iussit classium disparitatem et quamdam

inter ipsas ex amica conspiratione aequabilitatem : ita, neque opifices observantiam et fiduciam ullo modo exuant in patronos, neque ab his quidquam erga illos desit iustae bonitatis curaeque providae. His praecipuis rerum capitibus commune continetur bonum, cuius adaptioni danda opera est : hinc mortalis vitae conditioni solandae non vana fomenta suppetunt, ac merita parantur vitae caelestis. Quam christianae sapientiae disciplinam si catholici studiosius adumare atque exemplo roborare suo insistant, illud etiam facilius eveniet, quod est in spe, ut qui falsa opinione vel simulata rerum specie decepti, ab aequo rectoque dellexerant, tutelam et ductum Ecclesiae quaerant resipiscentes.

Nemo sane erit catholicus, aequae religionis patriaeque diligens, qui consultis prudentiae vestrae non placide acquiescere velit pleneque obsequi : hoc penitus persuaso, optima quaeque rerum incrementa, si sensim ac moderate inducta, tum vere ad stabilitatem fore maioremque esse in modum profutura. Interea, quoniam incommodi quod dolemus ea gravitas est, quae cunctationem remedi non patiatur, hoc ipsum a sedatione animorum ductum inchoandum. Quapropter, Venerabiles Fratres, catholicos Nostro nomine hortemini et admonetis velimus, ut iam nunc de rebus huiusmodi, sive per conciones sive per ephemerides similiter scripta, omni inter se controversia et disceptatione prorsus abstineant, eoque magis mutuae pareant reprehensioni, nece tunc legittimae potestatis iudicium praevertere. Tum vero ad optatum rei exitum omnes unis animis et fraternis quam poterunt diligentiam et operam vobiscum conferre nitantur : praecedatque Clarus, cuius maxime est ad novitates opinionum se habere caute, mitigare religionem et conciliare animos, de officiis christiani civis commonere.

Illostrem Belgarum gentem singulari Nos caritate et cura iam diu complectimur : vicissim ab ipsa, cuius in anima religio calet avita, obsequii pietatisque complura oblata sunt testimonia. Ista igitur hortamenta et iussa, quibus eundem animum libuit confirmare, minime dubium quin catholici filii Nostri eadem voluntate accepturi sint religiosissimeque perfecturi. Neque enim profecto id unquam committent, ut quando, ex diuturna suae concordiae laude, eo religionis statu publice utuntur, quem sibi talem plus una natio exoptet, hunc ipsi deminuisse improvidi discordia sua et labefactasse videantur. At vero id potius coniunctissimi agent ut consilia viresque omnes adversus *Socialismi* pravitatem convertant, a quo mala et damna maxima impendere perspicuum est.

Nihil siquidem ille cessat in religionem et in rem publicam turbulenter moliri; humana aequae ac divina miscere iura, atque evangelicae providentiae excidere beneficia quotidie contendit. Calamitatem tantam saepenumero vox Nostra graviterque est persecuta; quod satis testantur praescripta, et monita, quae in Litteris ipsis *Rerum novarum* tribuimus. Itaque huc boni omnes, nullo partium discrimine, animos intendat oportet: ut nimirum pro christiana veritate, iustitia, caritate legitime propugnantes, sacras Dei sustineant patriaeque rationes, unde salus et felicitas publica efflorescit.

Quarum rerum fiduciam et expectationem aequum est consilio praecipue sollertiaque vestra Nos velle innixam; propterea larga vobis divinae opis praesidia implorantes, Apostolicam benedictionem vobismetipsis et clero cuiusque ac populo peramanter impertimus.

Dat. Romae apud Sanctum Petrum die x Iulii anno mdccxcv, Pontificatus Nostri decimo octavo.

LEO PP. XIII.

LITTERAE SSMI PATRIS D.N. LEONIS XIII. AD PRAEPOSITUM SOCIETATIS IESU, DE PROVEHENDA RE CATHOLICA APUD COPTOS

Consiliorum quae ad fovendam in Coptis rem catholicam iamdudum a Nobis sunt instituta, sane gratulamur alumnos Societatis vestrae sese fideles in primis exhibere administros. Id, tametsi nuper in apostolica ad illos epistola testati sumus, libet tamen propriis ad te confirmare litteris, postea quam per te ipsum fusiore notitia accepimus quo cursu religio in natione feratur. Suavissime enimvero affecit animum tum catholicorum constans in fide patrum et fructuosa virtus, tum illa dissidentium voluntas, quae passim non sine effectu increbrescit, unitatis redintegrandae studiosa. Et quoniam coptica propemodum videtur ex eis esse regionibus, quas commonstret Christus *iam albas ad messem*, Nostra sponte fluit ad eundem *messis dominum* obsecratio, velit ipse providus operarios roborare suos novosque mittere propositi non dissimilis.

Tria nimirum sunt lustra, quum Societatis vestrae homines, voce excitante Nostra et apostolica urgente caritate, ad oras illas prompti et alacres contenderunt. Graves eorum assiduosque labores, in superiore praesertim Aegypto insumptos, bonae admodum utilitates consecutae sunt, praecipue quod attinet ad

cleri indigenae rectam institutionem, ad observantiam profectumque christianae vitae in populo. Quibus de rebus si magnam Deo habemus iure optimo gratiam, non minorem ei et habemus et profitemur, quod inde praeterea occultum quiddam manare novimus, plus quam dici possit efficax alienis animis ad sinum Ecclesiae catholicae revocandis. Verumtamen huius exitus iucundam expectationem diffitendum non est quam vehementer intercipient aut retardent externae sectae; quippe prudentia saeculi atque opibus abundantes, per eadem loca scholas magno numero alunt suas, similiaque, fidei periculo et damno commodorum invicamenta multiplicant. Certe quidem, si hac potissimum parte liceret nostris conata adversariorum acriore vi elidere, iam esset plurimum ad laetam coeptorum progressionem effectum. Sollicitis Nobis eiusdem necessitatis, quae ad curandum valde est laboriosa, tempestivum affert spei solatium, dilecte fili, hoc reputare, quanta Sodales vestri contentione urgere decreverint, ut aetati succrescenti amplior copia fiat educationis omnino incolumis ac salubris. Ex eoque augetur spes, quod ad scholas sustentandas sacrasve extruendas aedes, nonnulla rerum adiumenta aliqui ex ipsis optimatibus gentis copticae, ut compertum habemus, pie sunt liberaliterque impensuri: quorum permoti exemplo alii procul dubio ad eadem beneficentiae consilia sese aequae libentes adiungent. Nos etiam, quantum est facultatis, in idem statuimus conferre opem: ob eamque rem curabimus ad te proferri certam pecuniae vim, quam tu Sodalibus in ea ipsa opera opportune disperties. Quae quidem subsidia et quae optamus posse Nos deinceps submittere, sic etiam volumus apud Coptos haberi tanquam peculiaris providentiae benevolentiaeque testimonia, quae ipsorum in Nos pietas et fiducia provocavit, quotidie amplius demeretur. Nam per hos ipsos dies allatum est, sancte exarsisse gentis animos ad ea documenta quae in recenti epistola impertivimus; fore autem proximis mensibus, ut illinc ad Nos legatio adveniat, quae coram testificetur communem obsequii gratiaeque voluntatem. Ista profecto sunt Nobis gaudio non tenui; neque id tantum catholicorum causa, sed causa item ac plus quodammodo dissidentium, quorum saluti haud parum certe profecturus est vividior illorum spiritus religionis et caritatis. Ex harum porro opportunitate rerum apparet, eos non ita abesse a veri similitudine, qui opinantur, expetitae Orientalium reconciliationis eventum auspiciato a Coptis initio futurum.

Vides, dilecte fili, huius quoque amplitudinem campi in quem

Societatis vestrae operam providens Deus vocavit: idemque facile intelligis qua opus sit virtute, experrecta, durata, indefessa. Tu igitur cohortari tuos, quae tua est navitas et prudentia, Deo fretus ne desine. At pro Ecclesia sancta et sempiterna populorum salute difficultatibus occurrere laboresque excipere animose, iam vobis est in domesticis laudibus; divinaeque augendae gloriae flammam ipse legifer Pater alumniis suis e caelo novas adspirat. Nunc tibi, munerum lectissimorum praesidium, Apostolicam habere benedictionem, quam simul Societati universae, in primisque Sodalibus causae Coptorum studentibus animo paterno largimur.

Datum Romae apud Sanctum Petrum, die xxxi. Iulii anno mdcccxcv., Pontificatus Nostri decimo octavo.

LEO PP. XIII.

DECREE OF THE SACRED CONGREGATION OF THE COUNCIL
REGARDING THE APPLICATION OF MASSES FOR THE DEAD

Compendium facti. Quum S. Congregationi de Propaganda Fide Ioannes Hofman, Vicarius Apostolicus loci Chan-Si Meridionalis in Imperio Sinensi, sequens obtulerit dubium:—“*An Sacerdos in exequiis persolvendis Missam celebrans, non recepto stipendio, debeat pro ipso defuncto, vel potius pro aliis petentibus et eleemosynam offerentibus sacrificium applicare queat;*” eadem S. C. quaestionem S. C. Congregationi pro congrua solutione remisit.

Iam ex enunciato dubio patet, hic quaeri an Parochus, Missionarius vel quisque alius sacerdos, rogatus ut Missam quoque celebret in exequiarum perfunctione, quin eleemosynam recipiat, nec de applicanda Missa exquiratur, an hic Sacerdos annuens postulationi et Missam celebrans teneatur etiam pro defuncto Sacrificium offerre, vel potius pro alio eleemosynam offerente, vel in suam particularem intentionem Missam applicare queat.

DISCEPTATIO SYNOPTICA

Missam applicanda videtur. Ratio dubitandi ex ipso Rituali Romano provenit. In titulo enim—*De Exequiis*—haec habet: “Quod antiquissimi est instituti, illud quantum fieri poterit retineatur, ut Missae praesente corpore defuncti pro eo celebrentur, antequam sepulturae tradatur.” Cuius praescriptionis hanc fuisse mentem patet, ut Missa, praesente cadavere celebretur, pro eo defuncto applicanda; ait enim Rubrica “*pro eo celebrentur.*”

Id aliunde docet ipsa Ritus natura non enim ad pompam Missae celebrationem desiderat, praecipit Ecclesia, sed plane in bonum defuncti spirituale, in peccatorum satisfactionem particularem. Inquam *particularem*, si enim Ecclesia tantum exquireret fructum *generalem* a quicumque Missa fidelibus vivis et defunctis derivatum, supervacaneum omnino esset instare ut Missae celebrarentur praesente cadavere; pompa enim et solemnitas augeretur, sed fructus expiatorius non augeretur sane.

Eo magis quod nimis urgenda non est ratio non accepti stipendii, non solum ne turpis refoleat avaritiae labem, sed etiam quia in eleemosynis dari solitis pro cadaveris associatione et exequiis, commode comprehenditur etiam congrua retributio pro Missae applicatione. In casu enim quo Missa exequias comitetur et compleat, funebre officium quid unum evadit ex integro directum in satisfactionem defuncti, quodque proinde una retributio et si parva, ad instar eleemosynae Sacerdoti oblata, sufficienter amplectitur.

Missae non videtur applicanda. Sed contra est, in Missae Sacrificio apprime considerari triplicem fructum; primum, *generalissimum* cuius fideles omnes fiunt participes; alterum, *specialissimum*, quo fruitur Sacerdos; tertium, qui dicitur *medius* quemque iis Sacerdos applicat pro quibus Sacrificium offert: ita iuxta communem Doctorum sententiam, uti videre est apud Bened. XIV. "*De Sacrif. Missae*" lib. III., c. VIII.

Hac de causa non repugnat quod Missa *De Requie* in paramentis nigris et proprio ritu celebrata, a Sacerdote applicetur *pro vivis*; uti reposuit S. Rituum Congr. die 13 Oct. 1856 Dubio: "*An liceat Sacerdotibus uti paramentis nigris et celebrare Missam de Requie ut satisfaciant obligationi quam susceperunt celebrandi pro vivis*" respondens: "*Affirmative modo non diverse praescripserit qui dedit eleemosynam.*" Item ex responsione eiusdem S. C. in die Commemorationis Omnium Fidelium Defunctorum possunt Missae applicari etiam pro vivis. Sacra vero C. Indulgentiarum interrogata: "*Utrum Sacerdos satisfaciat obligationi celebrandi Missam pro defuncto, secundo ritum feriae vel cuiuscunque Sancti, etiamsi non sit semiduplex aut duplex*" die 2 Aprilis 1840, respondit: "*Affirmative.*"

Re quidem vera Ecclesia obsecrationibus et S. Liturgiae precibus pro universis fidelibus Deum deprecatur in Sacrificio Missae per Sacerdotis ministerium, unde significatur et obtinetur fructus Missae *generalissimus* in omnes christianos diffusus; sed

superest fructus *medius* a sacerdote applicandus cui de iure vel de eius voluntate tribuendus erit. Quare distingui necessario debet *celebratio* Missae a Missae *applicatione*, ratione fructus spiritualis, adeo ut quis teneri potest ad celebrandum Missam, sed non ad applicandam. Quare Benedictus XIV., in opere citato l. c., c. 9, docet quem posse in legato condendo Sacerdotem adstringere ad Missas celebrandas et non ad easdem fundatori applicandas, vel pro certo numero solum exigere celebrationem, non Missarum applicationem.

Ex principiis supra statutis, at quaestioni pressius pertinens, descendit responsio data a S. C. S. Officii die 1 Septembris 1841 quaestioni, *an in celebratione nuptiarum Sacerdos teneretur celebrare pro sponsis*: responsum enim fuit: “*Sacerdos non tenetur applicare pro sponsis, nisi ab eisdem eleemosynam recipiat.*”. Nihilominus Rituale Romanum praescribit quasi partem ritus nuptialis integrantem quod “*Sacerdos Missam pro sponso et sponsa, ut in Missali Romano celebret . . .*”. Ecclesia vero suam obtinet intentionem ex simplici Missae celebrationi, in qua ferventiores pro sponsis Deo preces effunduntur et benedictiones apprecantur. Item in Missa pro defunctis Ecclesia suo nomine per ministerium Sacerdotis orat ad obtinendum fidelibus demortuis fructum satisfactorium et defuncti praesente cadavere, peculiare pro eodem offert in Sacrificio Missae supplicationes.

Nullus vero amplius videtur esse locus dubitationi, si animadvertatur, verba Ritualis Romani non continere praeceptum, ut Missa celebretur pro defuncto, eius praesente cadavere, sed simpliciter laudare morem et consuetudinem seu “*Quod antiquissimi est instituti illud quantum fieri poterit, retineatur ut Missae, praesente corpore defuncti pro eo celebrentur, antequam sepulturae tradatur.*”

Quibus praenotatis, quaesitum fuit quid esset respondendum precibus.

Resolutio. Sacra C. Concilii, re ponderata sub die 27 Aprilis 1895 censuit respondere: *Negative ad primam partem, affirmative ad secundam.*

Ex quibus colliges: I. Aliud esse celebrare Missam, aliud applicare Missam.

II. Sacerdotem posse applicare fructum medium Missae pro s a quibus eleemosynam recepit, etiam pro vivis, quamvis nigris nudus paramentis.

III. Et ideo Sacerdos in exequiis persolvendis pro defuncto,

sicuti in celebratione nuptiarum, non obligatur applicare Missam pro eodem defuncto vel pro sponsis si ad id stipendium non receperit.

LETTER TO CARDINAL TASCHEREAU FROM THE SACRED
CONGREGATION OF PROPAGANDA REGARDING THE SCHOOLS
OF MANITOBA

DOMINO CARDINALI ALEXANDRO TASCHEREAU ARCHIEPISCOPO
QUEBECENSI, QUOAD SCHOLAS NEURTAS
EMINENTISSIME ET REVERENDISSIME DOMINE

Sacra haec Congregatio, Fidei Propagandae compertum habet quam graves catholicis in Manitoba leges quaedam acciderint circa scholarum regimen ab illius Provinciae Gubernio recens conscitae. Quod quidem eo magis dolendum evenit, quod rerum conditioni in ea regione favore Catholicorum ex solemnibus pactionibus iampridem constabilitae refragetur, florentesque ibidem Catholicae scholae in discrimen adducantur. Merito proinde ad tam grave periculum propulsandum eorum Catholicorum patrociniū penes Foederale Gubernium universi Canadenses Antistites nobilissimus datis literis susceperunt. Nec violatis Catholicorum iuribus atque Episcoporum conatui Foederalis Gubernii voluntas defuit vel auctoritas. Verum quominus res e sententia succederet, haud levia intericcta obstacula hactenus prohibuere. Nunc autem quum ex Regii Consilii privati in Anglia data nuper sententia Foederale Gubernium ad hoc gravissimum negotium pertractandum certa auctoritate muniatur spei locus est, ut res eo tandem evadat, quo firmissima iura, religionis bonum atque ipsius reipublicae emolumentum postulant. Capessenda tamen alacriter opportunitas, nec eorum Catholicorum tutela deserenda. Quapropter sacrum hoc Consilium, in re tanti momenti, cohibere vocem non potest, qui erecta iam in id catholicorum ac praesertim Episcoporum Canadensium studia confirmet magisque accendat; ac dum meritis honestat laudibus sedulam in huiusmodi causam iam collatam operam, simul animum addit ut pro viribus incoeptum nobilissimum prosequentes, ad felicem exitum perducere aditantur.

Falso quippe quorundam mentibus ea opinio incessit, nihil periculi in scholis quas neutras vocant adesse, easque sine discrimine a Catholicis pueris posse frequentari. Etenim aliis omissis eae quae neutrae scholae dicuntur, eo ipso quod ex ambitu suo exclusam una cum aliis veram etiam religionem faciant, gravem

huic iniuriam inferunt, quum ab illo principe loco deturbatur, quem quum in omni humanae vitae consuetudine, tum maxime in iuventutis educatione habere debet. Nec est asserere privata parentum cura huic defectui posse sufficienter suppleri. Id scilicet remedium mali esse tantum ex parte poterit sed educationis illius sine Deo in scholis traditae vitium pessimum non excusat. Cui et illud addatur, religionis dignitatem in puerorum existimatione imminui oportere, si illa veluti publico honore carentem intra domesticos parietes relegatam viderint. Quid vero si parentes desidia aut occupationibus impediti, remissius, ut fieri solet, agant; neque extra disciplinam a liberis in scholis habitam, eorum religiosam institutionem, sive per se, sive per alios satis curent?

Quamobrem nihil ferme ad fidem praeservandum in populis consultius fieri potest, hoc praesertim tempore quum eam tot errorum procella impetitam videamus, quam ope Catholicarum scholarum religionem ac pietatem in teneris puerorum animis inserere, excolere et munire, ita et una cum litterarum rudimentis ac liberalioribus disciplinis christianae vitae instituta alte recipiant, firmaque in reliquam vitae cursum retineant. In id operis qui studia viresque contulerit, is optime meritis de religione iure habeatur.

Porro firmissima haec principia, quibus Canadenses Episcopi tanta constantia iugiter insistere, Sacrum hoc Consilium nunc peromvent, ut noto ipsorum zelo vehementer commendat Catholicorum provinciae Manitobae iuriam circa religiosam liberorum educationem, defensionem, ut haec, prout spem facit iustitia causae, vindicentur, ac gravis ab Ecclesia avertatur iniuria.

Interim manus tuas humillime deosculor.

Eminentiae Tuae humillimus addictissimus servus

CARD. M. LEDOCHOWSKI, *Praefectus*.

A. ARCHIEP. LARISSEN, *Secretarius*.

DUBIUM QUOAD OPERATIONES CHIRURGICAS, NON DIRECTE TENDENTES AD OCCISIONEM FOETUS IN SINU MATERNO, SED UT VIVUS EDATUR, QUAMVIS PROXIME MORITURUS

BEATISSIME PATER,

Stephanus Maria Alphonsus Sounois, Archiepiscopus Cameracensis, ad pedes Sanctitatis Tuae devotissime provolutus, quae sequuntur humiliter exponit:

Titius medicus, cum ad praegnantem graviter decumbentem

vocabatur, passim animadvertibat lethalis morbi causam aliam non subesse praeter ipsam praegnationem, hoc est, foetus in utero praesentia. Una igitur, ut matrem a certa atque imminente morte salvaret, praesto ipsi erat via, procurandi scilicet abortum seu foetus eiectionem. Viam hanc consueto ipse inibat, adhibitis tamen mediis et operationibus, per se atque immediate non quidem ad id tendentibus, ut in materno sinu foetum occiderent, sed solummodo ut virus, si fieri posset, ad lucem ederetur, quamvis proxime moriturus, utpote qui immaturus omnino adhuc esset.

Iamvero lectis quae die 19 Augusti 1888 Sancta Sedes ad Cameracenses Archiepiscopos rescripsit: *tuto doceri non posse licitam esse quancumque operationem directe occisivam foetus, etiam si hoc necessarium foret ad matrem salvandam: dubius haeret Titius circa licitatem operationum chirurgicarum, quibus non raro ipse abortum hucusque procurabat, ut praegnantem graviter aegrotantes salvaret.*

Quare, ut conscientiae suae consulat supplex Titius petit: Utrum enuntiatae operationes in repetitis dictis circumstantiis instaurare tuto possit.

Feria IV. die 24 Iulii 1875.

In Congregatione generali S. Romanae et Universalis inquisitiones, proposita suprascripta instantia, Eius ac Rmi Domini Cardinales in rebus Fidei et morum Inquisitores generales, praehabito RR. DD. Consultorum voto, respondendum decreverunt: *Negative*, iuxta alias decreta, diei scilicet 28 Maii 1884 et 19 Augusti 1888 (1).

Sequenti vero feria V. die 25 Iuli, in Audientia R. P. D. Adressori impertita, Sanctissimus Dnus noster relatum sibi Emorum Patrum resolutionem approbavit.

L. ✠ S.

Ios. MANCINI Can. MAGNONI
S. Rom. et Univ. Inquisitionis Notarius.

THE GOSPELS OF ADVENT IN WEST CONNAUGHT IRISH

By the kindness of the Editor of the I. E. RECORD, I am enabled to submit to the clergy and others, the following attempt to translate into West Connaught colloquial Irish the four Gospels of Advent. The system of Irish spelling which I have adopted is explained and exemplified in my small work entitled *Irish Pronunciation, Practice and Theory*.

Should the present experiment prove successful, I propose to

translate in a similar fashion the remaining Gospels of the ecclesiastical year. With a view to this design, I shall thankfully receive criticisms on the following page from persons familiar with colloquial Irish.

WILLIAM HAYDEN, S.J.

ST. IGNATIUS' COLLEGE,
GALWAY, October, 1895.

GOSPEL, FIRST SUNDAY OF ADVENT.

(Luke, xxi. 25-33.)

In san am shin durt isà lénà yeshgèblí : bei cóurí in sà *ngrén* agus insà *ngàlach* agus insnà réltí ; agus bei ángér nà ginach er an dalà tré hachmal as horan nà farêge móre, agus nà don-díne eg shàrêgú tré atís agus tré anacht lesh nà níhí a *hochas* er an gríne go homlán.

Mor corófêr cóúchtí nà spéire, agus inshin fecà shíad mac an díne eg *tacht* í néul, lé mórchóúchtà agus lé mórgnacht. Acht nuer à hosíin nà níhe sho dà nínú fiacêgí sóúas, agus tógigí sóúas wur gin, mor atá wur wóusglú í ngar dív.

Agus do lauir shé cosúilacht ló : fiacêgí an crán fíge agus chole chrán, nuer a chuirin shíad amach a dorí, tás agí gurêb cóúngerach an saurà ; shivshe maragénà, nuer ecà shiv nà níhe sho dà nínú, boch is agíshe gurêb cóúngerach ríocht dé ; amin, amin, *aderim* liv ní rachà an ghlún sho hart no go nénfêr nà hole níhe sho ; rachà an spéir agus an talà hart, acht ní rachà mo vrírasà hart go brach.

GOSPEL, SECOND SUNDAY OF ADVENT.

(Matt. xi. 2-10.)

In san am shin nuer a chúalà ón i brísún ibrachí *chríst* eg cur bert a yeshgébêl uei durt shé lesh, an tusà an té atá lé *tacht*, no a wilimuidne eg súil lé díne ele. agus eg fragrú dúrt isà ló, imigí, agus inshigí, dón, an rud do chúalawêr, agus hânic shiv. fecin an dal, shúlin an bacach, glantar an lóir closhin an bauêr, àsheirin an marêv, crivsgiltêr an sishgél do nà bochtí, agus is bâní an té nach wei seanêl onamsà. agus nuer imêdêr rompà hosí isà rá lesh an slúa à dív on : cé fuà shiv amach in san wásac lé fécal, *golcach* erate lesh a ngí. acht cé fuà shiv amach in san wásach lé fécal, díne clúdí lé édach bog. Fíac is í díhí ná rí atá ná díne clúdí lé édí bogà ; acht cé fuà shiv amach lé fécal ; Fáí, shà *aderim* liv, agus an té atá níos mó ná fáí, mor is é sho an té er à wil shé seríofa, fiac, fiac cuirim mângêl uem, riv do lahir, a yénas ré do vâlac rúat.

Notices of Books

THE LIFE OF CARDINAL MANNING, ARCHBISHOP OF WESTMINSTER. By Edmund Sheridan Purcell, Member of the Roman Academy of Letters. 2 Vols. London: Macmillan & Co.

WE have read with care these two remarkable volumes, and, whilst following with unflagging interest the narrative they contain, we have endeavoured to satisfy ourselves as to the justice or injustice of the public censure that has been inflicted on their author by reviewers of all kinds, and by organs of opinion that have judged his conduct from standpoints the most divergent and dissimilar. Without any desire whatsoever to question his ability as a writer, his undoubted gifts and accomplishments, and his sincere faith as a Catholic, we are of opinion that he has been guilty, in this work, of a series of indiscretions which not only no good Catholic, but no man of fine feeling or charitable instincts, could possibly have committed. He has, however, been much more than indiscreet. He has been unjust, shockingly and persistently unjust, towards the memory of the great man who entrusted him with the sacred task of laying before his countrymen and before the world the secrets of an earthly pilgrimage that had attracted the most widespread attention. That delicate sense of honour, of gratitude, of justice, that was so characteristic of the subject of his biography, seems, in many cases, to have been utterly dead or wanting in the biographer. Where a charitable interpretation of Cardinal Manning's motives, aims, and methods, was not only possible, but natural, Mr. Purcell in the most unaccountable way, almost as if the Cardinal were a personal enemy of his, or had done him some grievous wrong, at once adopts an attitude of aggression, and imputes to the great prince of the Church, the vices that, of all others, we are sure, were most repugnant to his nature. Thus, by innuendo, by suggestion, by implication, sometimes even in so many words, he accuses him of double-dealing, of a want of candour, of adopting unscrupulous methods in his dealings with opponents, of jealousy, of narrow-mindedness, of ambition. Wherever obscurity of evidence makes it possible for him to question or circumvent the character of the man with whose reputation he deals, he does it with absolute freedom and in a spirit of undisguised hostility.

If, in spite of all that Mr. Purcell could do, the noble character of the late Cardinal still forces itself upon the view in a thousand ways throughout these pages, it is because its light could not possibly have been shut out. And there are few who will read these weighty volumes in an impartial and unbiassed spirit who will not be able to judge for themselves, and without any further evidence than that which lies before them here, on what a foundation of shadows and prejudice and injustice, the charges and insinuations of Mr. Purcell are based. From the beginning to the end, the clearest proofs could be adduced that Manning never, in the great decisions of his life, acted under the impulse of any but the highest and noblest motives. In our opinion, abundant evidence of this appears even in the instances in which his conduct is most seriously impugned.

The singleness of purpose, the supernatural motives, the logical consistency, the acute sensibility to light and grace wherever seen or felt, the promptness of will and responsiveness of heart to anything that beckoned him onwards, above all the wonderful activity and earnestness of nature, the consuming charity, the burning zeal, the lofty conception of the priesthood, its essential requisites of purity and holiness, the constant yearning for a higher and more perfect life—all these things shine out in such a clear and brilliant light, that their lustre can be in nowise dimmed by the maze of indiscretions, of innuendoes, of imputations, of letters published before their time, and feelings sorely wounded, in which the author of these volumes has endeavoured to overcloud them.

The interesting article which we publish this month, written by a distinguished member of the congregation which Cardinal Manning founded the Oblates of St. Charles—makes it unnecessary for us to enter into further details about this unfortunate biography. We shall, therefore, confine ourselves to a few general observations on what we conceive its effects are likely to be.

In the first place, we think that, though it is calculated to give pain to many individuals, it cannot, on the whole, do very much permanent harm. The faith of that Catholic would be very weak, indeed, who should find a serious stumbling-block in anything that Mr. Purcell has written. Pious souls who might possibly be disedified at many of his charges and imputations are pretty sure to go to better authorities than Mr. Purcell to learn the lessons of

Cardinal Manning's life and teaching. Protestants may, indeed, find some things in the work to give them pause, and turn them against the Church to which Cardinal Manning bravely and unselfishly fought his way; but they must also find many things in these same volumes to attract their most earnest attention, to convince them of their illogical and unfortunate position, and put before them, in a striking and most impressive fashion, the claims of the Catholic Church to their allegiance and veneration.

Again, nothing that Mr. Purcell has written will ever lessen the veneration and affection in which Cardinal Manning was held by Irish Catholics at home and abroad. Here also Mr. Purcell has endeavoured to sow the seeds of dissension and distrust; but he will not succeed. Cardinal Manning loved the Irish poor, because he respected them for the great sacrifices they had made, and were making, for their faith, and because he had unbounded confidence in their Catholic instincts which always impelled them to turn in their trials and in their doubts to the "Mother of God" and the "Vicar of Christ." When once he became a Catholic, he was so thorough-going, so genuine; he came over so unreservedly, and threw himself, heart and soul, with such ardour into all that was Catholic, never for a moment hesitating or doubting or looking backwards, that the Irish felt as if he were one of themselves. The faith of that trained dialectician, that clear and classical mind, that keen scrutinizer of systems and of principles, was as simple, as unqualified, as whole-hearted as their own. They too loved him for his faith, and for the noble and victorious battle he had fought on his way to the fold of Christ. Never in his ministry as a bishop and a pastor did he wound their susceptibilities or deal harshly with their faults. And his tender regard for them, his efforts to improve their lot, and his sympathy with their struggling countrymen the world over, made a deep and lasting impression on the hearts of Irishmen at home, and in America, and wherever the children of our scattered race are to be found. This impression, it will take something more than the insinuations of Mr. Purcell to obliterate. Nowhere was the Cardinal's loss so sincerely mourned as in Ireland, and nowhere will his memory continue to be cherished with such reverence and affection.

Another good result which we foresee, as the effect of this publication, will be a drawing more closely together of the bonds of fraternal charity that bind together all the Catholics of England,

in the household of the faith, to whatever rank or grade or section they belong. No doubt, it may be said, that since the days of St. Cyprian and St. Augustine, of St. Boniface and St. Virgilius, of St. Wilfrid of York and St. Colman of Lindisfarne, of Bossuet and Fenelon, differences of opinion have existed in the Church, and provided they are expressed in the language of charity, and in due submission to the supreme authority of the Holy See, they only prove the freedom which Catholics enjoy within the limits of orthodox faith. There is no tendency or desire to curtail this legitimate freedom. But its exercise should not be taken advantage of by Catholic writers to magnify and exaggerate whatever human defects are sometimes involved in its free indulgence. We believe it was the Emperor Constantine who said that if any bishop in his realms should prove guilty of a fault, he would throw his imperial mantle around him, to protect him from the attacks and comments of the world. This is, indeed, the spirit of the Church. No such magnanimity was required in the case of Mr. Purcell; for, in truth, there was no need for it. But had there been, it would have been more becoming on his part to shield from slander and from adverse criticism, one of the greatest bishops of the Church to which he belongs, and to which he professes allegiance and devotion, than to hold him up as being remarkable for those defects which, as he well knows, are most calculated to injure his fair fame in the eyes of his countrymen. Here we must leave Mr. Purcell, but not without expressing a hope in conclusion, that he is a very rare type amongst the Catholics of England.

J. F. H.

USHAW COLLEGE: A CENTENARY MEMORIAL, 1894.
Newcastle-on-Tyne: Mawson, Swan, and Morgan.

THIS handsome volume, elaborately illustrated and beautifully printed, is at once an admirable Centenary Memorial, and a work of art in the highest degree creditable to those responsible for its publication. It will be welcomed with delight by Ushaw men both past and present, for whom the past history, and present greatness of their *Alma Mater*, as here portrayed, will be a subject of honourable and legitimate pride. Here they will see her in her infancy, almost paralyzed by poverty, and stifled by persecution; while, side by side, they can view her as she is at the present day, triumphant over the difficulties of the past, and expanded to

dimensions of veritable magnificence, with towers, pinnacles, and chapels, her grand array of Gothic buildings, halls, cloisters, museums, and libraries, crowning as a fair scholastic city one of Durham's noblest hills.

But though Ushaw College claims only one century of life, the roots of Ushaw reach much deeper down. For Ushaw is but Douay transferred to the north of England; and so the history of Ushaw carries us back to the days when Elizabeth was Queen, and Cecil her crafty minister; when William Allen, youthful but earnest and far-seeing, conceived the idea of founding at Douay, in connection with the University there, a college, where young Englishmen could receive the Catholic education which was denied them at home, and where priests might be trained, with the spirit and the zeal of martyrs, to serve, even at their life's risk, the sorely tried and rapidly dwindling Catholic community in their native England. What splendid services were rendered to Catholic interests by the old college at Douay during the two hundred years of its chequered life; what noble works, like the English version of the Bible, are associated with its name; what martyrs it gave to the Church, and how well it fulfilled its original design of educating good priests and laymen, is a chapter in English Church history too well known to be lingered on here. But the French Revolution came, and in its upheavals Douay, like so many other venerable institutions, went down. On October 12, 1793, the College was entered, seized, and formally dissolved.

But the Church in England could not do without Douay; and so those, who at that time were charged with the guardianship of Church affairs, resolved to start, this time on English soil, a college to take the place of Douay, or which, at any rate, would serve until Douay should be, if ever, re-opened. It is impossible at this distance of time to realize the immense difficulties which beset this undertaking. The little band of Catholics, who survived in England after the long struggle of the persecutions, were, like the Knights of Malta after the celebrated siege, still, indeed, in possession of the fortress, but with resources exhausted, and ranks severely thinned. The Catholic community was neither ample nor wealthy. Aid from the Government was out of the question; there was now no Philip II. of Spain to lend a helping hand; there was neither buildings, nor money, nor visible means of raising a college adequate to England's wants. But

where there is Catholic faith there is unswerving hope even in the darkest hour ; and not much time was allowed to pass until the Old Bishopric of Durham welcomed and gave an abiding home to Douay *redivivus*.

The intermediate stages between the closing of Douay and the founding of Ushaw College, are thus described in this centenary volume :—

“Those who escaped and survived the capture and suppression of the College [at Douay] made their way as speedily as possible to England, and such as felt themselves called to become priests applied for help to Bishops Douglas and Gibson. The firstcomers were kindly received by the former, who accommodated as many as he could at Old Hall Green, a lay school under the management of a Douay priest, Mr. Potier. But when more presented themselves he was unable to receive them. Accordingly, the northern students among them turned to their own bishop, and were by him lodged at Tudhoe, with the Rev. Mr. Storey, who there conducted an academy similar to that of Old Hall. These young aspirants, five in number, were shortly joined by a sixth, and the Rev. John Lingard was set in authority over them. Six months later the little company of ecclesiastical students received orders to leave Mr. Storey and his boys at Tudhoe, and repair to Pontop Hall, where the Rev. Thomas Eyre was the priest in charge. But this was intended to be only a halting-place, for in a few weeks Mr. Eyre, appointed their temporary president, led them to Crookhall, where they formally established our College on October 15, 1794. Here they were to remain for fourteen years, until a new and more lasting home could be provided for them.”

This “new and more lasting home” was to be at Ushaw about six and a-half miles distant, where upon a site of exceptional grandeur, upon a noble wind-swept hill, with wooded hills and valleys filling the country round, the building of St. Cuthbert's College was commenced in 1804. In the meantime some events of importance had taken place. Dr. Daniel, the last Rector of Douay, was appointed President at Crookhall, and though his tenor of office was short, yet through him we get an unbroken line of rulers from William Allen of Douay to the present highly esteemed, and distinguished Lord President, Dr. Thomas Wilkinson. The little community, rapidly enlarging itself, had in a short time outgrown the accommodation afforded by Crookhall, so that life there, by reason of overcrowding and other hardships, must have been anything but comfortable for students and professors. But these were men with the spirit of their Douay

fathers, men of self-sacrifice, prepared to suffer with patience, and endure without complaint the severest hardships in a holy cause. Meanwhile the creation of our future Ushaw stood in danger of being prevented altogether by a discussion, which now arose, as to whether it would not be more advisable to found one ecclesiastical college, near London, for the whole of England—something similar to Maynooth in Ireland. But Dr. Gibson who governed the northern district, an able man of strong character, was steadfast in his determination to have a college in the North; and to this remarkable man the present renowned College of St. Cuthbert at Ushaw owes its foundation. In 1803 he purchased the present site, and in the following year began the building of the College there: “and while he lived continued to watch over its growth and development with the tenderest care.”

In all probability, he little dreamed that the institution, which he began upon designs of such modest pretensions, would ever expand to its present degree of greatness. But a succession of zealous and energetic presidents, backed by an equally zealous and self-denying Catholic community, pushed on the work of improvement from year to year, apparently too without any aid from outside, until we reach the presidency of Dr. Newsham (1837-63), whose enterprise and singular business capacity, exercised unremittingly through his long reign of twenty-six years, created around the old quadrangle, which he found in existence, that elaborate group of Gothic buildings which excites the admiration of visitors to Ushaw at the present day. A detailed account of the College buildings is to be found in this centenary history. It is enough for us to say that, as a College, Ushaw is excellently well equipped, nor is there any want of a great College which is not here supplied, from chapel and library to gymnasium and swimming bath. The wonder of it is, that a creation so vast and imposing was possible without state aid or endowment, and with no other resources than the generosity of the limited Catholic body to be found in the North of England.

While Ushaw grew thus rapidly and extensively in material proportions, its collegiate life developed itself with corresponding vigour. The name of John Lingard alone would suffice to make its schools for ever memorable. Always fortunate, even to the present day, in the possession of an efficient and distinguished staff, the college continued to attract to its halls students, both lay and clerical, in ever-increasing numbers, until the present

splendid average of three hundred was reached. Of Ushaw at the present day we forbear to speak. Never in its history was it more prosperous and flourishing than it is just now under the management of its present venerable President, Dr. Wilkinson, Bishop of Hexham and Newcastle—a prelate as interesting in his past history as he is remarkable for his kindness of character and his success as a ruler. Its reputation as a place of education is well known, and is eloquently testified to by the success which annually attends its students at the examinations of the London University. The old spirit of Douay lives on untainted and undecayed in Ushaw, where you have statutes and discipline, indeed, but where the members of the community are governed rather by their individual self-respect than by rule—a system which not only enhances the happiness of college life, but has the happiest effects in the formation of character by training young men from the outset in habits of Christian honour, integrity, and self-direction. “It is, moreover, the proudest boast of Ushaw, and one of her most cherished traditions that within her halls church student and lay have ever lived in harmony, acting and re-acting on each other to their mutual advantage, and laying the foundation for after life of a solid union between priests and people. May such a fair fellowship never be dissolved!” To this prayer we say, with great heartiness, Amen. May the future of Ushaw College be as brilliant as its past; and its second century no less remarkable than its first for its record of difficulties encountered, and victories won in the service of God and His holy faith.

M. F.

WITH AN AMBULANCE DURING THE FRANCO-GERMAN WAR.

By Charles E. Ryan, F.R.C.S I., M.R.C.P.I., Knight of the Order of Louis II. of Bavaria. London: John Murray, 1896.

WE are indebted for this most interesting and thrilling volume of personal experiences, during the great war, to an Irish Catholic doctor, brother of the Very Rev. Canon Arthur Ryan, of Thurles, and practising physician and surgeon in the town of Tipperary. In a short preface, the author modestly disclaims all pretence to literary merits; but, notwithstanding all that has been written on the titanic struggle, by writers of acknowledged power, we venture to think that nothing more telling in straightforward simplicity, more graphic in its description of the horrors of the

strife, more relieved by the fine touch of an unconscious artist, has been given to the public on this now historic theme than the simple narrative we have here before us. Dr. Ryan tells us how, in his youthful ardour and sympathy for the French nation, he left Dublin on the 20th of August, 1870, and went, alone and without experience, to offer himself to the ambulance department of the French army for immediate and active service. He had just finished his studies in medicine, and was prepared to go through the great campaign, and run whatever risks such an important step might bring along with it. But the French authorities did not require any assistance. They were quite well equipped, and the ambulance left nothing more to be desired than the commissariat.

After a good many dreary journeys from post to pillar, and from one office to another, Dr. Ryan gave up all immediate hope of being employed by the French, and joined the Anglo-American ambulance, which did service on both sides, and relieved the sufferers, no matter to which nation they belonged. As in other departments, the French soon discovered how miserably they had been provided for in the matter of ambulance relief; and in many a battlefield they denounced the incompetent managers, who failed to realize their duties, and accepted with tears of gratitude whatever succour the young Irish doctor and his colleagues could give them. As a result of one of the engagements which preceded the capitulation of Sedan, the Doctor tells us:—

“During this murderous fire we received into our hospital twenty-eight officers of all grades (among them two colonels) and four hundred men of all arms. Occasionally one of the shells which were passing over us in quick succession would fall short, striking at one time the roof of our hospital or the stone battlements in front, at another the earthworks or a tree within the fort. One of these shells burst at the main entrance, close to where I was at work, killing two *infirmiers* and wounding a third—the first two were, indeed, reduced to a mass of charred flesh, a sight of unspeakable horror. Then came another shell, and another, and finally a full charge of mitrailleuse bullets, which did not make the work of attending to the sick particularly enjoyable or attractive for the time being.”

Dr. Ryan's description of Sedan the night before the capitulation is most picturesque:—

“At last darkness set in. The stillness of the night was unbroken save for a musical humming sound, as if from some

mighty hive of bees:—it was the murmur of voices resounding from the hundred thousand men caged within the beleaguered city. As we stood for a moment on the battlements, sniffing the cool air, with which was still intermingled the gruesome odour of the battlefield, how impressive a sight met our gaze? Bazeilles was burning. Its flames lit up the sky brilliantly, and brought out into clear relief the hills and valleys for miles around. They even threw a red glare over Sedan itself; while above the site of the burning village there seemed to dance one great pillar of fire, from which tongues shot out quivering and rocketing into the atmosphere, as house after house burst into flames.”

Now and again the Doctor tells us of some deeds of bravery, of which he was a witness, or about which he had received trustworthy information. The following is one of the most striking:—

“Whilst I was assisting in dressing a wounded soldier, he told me the following story, which was subsequently corroborated by one of his officers who came to see him. This soldier was St. Aubin of the Third Chasseurs d’Afrique. He was only twenty-three, a tall, fair, handsome fellow. He had been in action for seven hours, and had received a bayonet thrust through the cheek. His horse was shot under him during the flight of the French towards Sedan. Still undismayed he provided himself with one of the Chassepots lying about, and falling in with a body of marines, the best men in the French army, he, in company with this gallant band, faced the enemy again. Numbers of his companions fell. He himself got a bullet through the right elbow. Promptly tearing his pocket-handkerchief into strips with his teeth, he tied up his wounds, and securing his wrist to his belt, seized his sword, determined to fight on. Unfortunately, the fragment of a shell struck him again, shattering the right shoulder. In this plight he mounted a stray horse, and holding his sword in his teeth, put spurs to his steed and joined his companions at Sedan, where he sank out of the saddle through sheer exhaustion and loss of blood.”

Dr. Ryan, shows in very clear light, all through his book, the causes of the French defeat. “*Nous sommes trahis*” was the universal cry of the soldiers, betrayed by worthless officers and incompetent statesmen. It is impossible for us, unfortunately to follow Dr. Ryan through all his adventures; but we cannot resist the temptation of reproducing here, his description of the Church of St. Euvrte at Orleans, and the Christmas night of 1870, which he spent there, in attendance on the sick and wounded:—

“Along the great nave, to the right and left, are double rows of beds, each with its suffering occupant. On every pillar hangs

a lamp, one to every four beds. Precisely the same arrangement has been made along the side aisles. Between every fourth and fifth pillar a stove is burning, with the bright and cheery blaze of a wood fire. Thus, a dim light is cast over the beds of the patients, but not sufficient to penetrate the gloom of the lofty roof. Impressive as the sight is, taken as a whole, the deep interest which it excites is heightened by the thought that every one of these three hundred beds bears its wounded sufferer, and that each sufferer could tell his own long history of privation and pain.

"Assuredly the saddest congregation that this old church has ever held. Around the stoves are huddled knots of soldiers, French and German, whose common affliction has changed bitter foes into sympathizing friends. They lie in all postures around the fires, trying to sleep—a difficult task, with a broken arm, wrist, or rib, or with severe flesh wounds; and they have no covering of any kind, and only a little straw and the hard flags to rest upon.

"Passing along the lines of beds are Sisters of Charity, who administer every comfort they can, arrange the patients' beds, smoothe their pillows, and whisper words of solace and consolation. In the stillness of the Christmas night, the tones of agony and suffering echo through the church, which for centuries has resounded at that hour with the grand and solemn music of the Midnight Mass . . . I begin my rounds, visiting first the most urgent cases. To some of the greatest sufferers I give morphia in pills, or else introduce it in solution, under the skin, by means of a syringe, with a sharp perforated needle affixed. The effect is wonderful. In a few minutes they are out of pain, and fall asleep quietly. In this manner I am obliged to silence those whose groans would disturb the other patients. I now go on in succession, stopping at every bed, to satisfy myself as to the condition of its occupant, giving medicines when required, arranging bandages here and there, and soothing with hypnotics those whose wounds prevent their sleeping.

"This done, I repair to the sacristy, which serves the purpose of a surgery and a waiting-room, and read before the fire for an hour, when I return to the church to see that all is right, and that the *infirmarians* are awake and at their posts. As I stand in the sanctuary and listen, I can hear the heavy tread of the watchers pacing to and fro; nothing else, save the heavy breathing of the sleepers. What a change in less than two hours! The cries of pain are silenced; and the restless day of suffering is succeeded by a night of calm repose—a pleasant sight for the surgeon, and one which is entirely due to that friend of humanity, so long as rightly administered—the drug opium. To be prepared, however, for emergencies, I return to my room and lay out my

instruments, so as to be ready for an operation, if necessary, secondary hemorrhage and suchlike mishaps being of frequent occurrence."

More than once, indeed, the Doctor was roused from his slumbers and called to the bedside of some agonizing patient. Several pathetic stories are told of the last hours of these dying heroes. In the midst of such scenes, hurrying from battlefield to battlefield, the doctor went through the campaign, until fever overtook him and laid him low. He fulfilled his mission to the end, and now, after a quarter of a century, he tells his story with the modesty of a brave man and the sincerity of one who describes things as he saw them.

J. F. H.

THE BISHOPS OF DOWN AND CONNOR. Being the Fifth Volume of an Historical Account of Down and Connor, Ancient and Modern. By the Rev. James O'Laverty, M.R.I.A., Member of the Royal Historical and Archæological Association of Ireland; Parish Priest of Holywood. Dublin: James Duffy & Co., 1895.

THE volume before us is the fifth of a series in which the learned author has given to the public the results of his investigations into the history and antiquities of his native diocese. The five volumes together, as may be seen in an advertisement printed on another page, contain 5,911 crown octavo pages, not a single one of which is either dull or uninteresting. It is impossible for anyone who has not himself engaged in historical or antiquarian research to realize the amount of patient labour involved in a work such as that which Fr. O'Laverty has brought to a successful issue. In other countries a similar work, though involving considerable toil—for all writing is "a business of watching and sweat"—would present no difficulty in comparison with those which Fr. O'Laverty had to overcome. For in other countries, parochial registers have been kept and preserved for centuries; diocesan archives are stored with valuable documents; biographies of bishops and other eminent ecclesiastics have been written, and the ancient churches, monasteries, and abbeys have been allowed to remain, or at least the records of them have been preserved. Hence, where such is the state of things, who would put together the records of a diocese has his materials at hand, and has but to put them together as gracefully and as symmetrically as he can. But with the historian of Down and Connor, things were far

different. He found the diocesan and parochial archives practically empty, and the ancient churches and monasteries either destroyed or in the hands of the sect which for nearly three centuries has done its utmost to stifle Catholicity in Antrim and Down. In the preface to his first volume, the author refers to this difficulty, and to how he overcame it :—

“The total want of diocesan and parochial records, except those of a few years’ standing, will, in part, explain some of the difficulties against which I had to contend. I am conscious at least that I spared no pains. I have been in every field, examined every graveyard, and conversed with every person capable of giving me the least information.”

In the preface to the present volume he refers again to the difficulties caused by the want of diocesan documents, and to the efforts he made to supply their place :—

“The compilation of such a work, however, presented innumerable difficulties, when the diocese had not in its archives a single document antecedent to the present century. I sought every means within my reach to supply the want, and though I have not been so successful as I would have wished, I am conscious that no incompleteness arises from any deficiency of zeal and energy on my part. With an industry which at least deserved success, I have consulted every printed book which I thought might throw a light on my subject, and I have carefully read through the manuscript registries of the primates in Catholic times.”

In addition to the difficulties intrinsic to the work, there were others against which our author had to contend. He is a parish priest in sole charge of a parish ; and as he himself says in one of his prefaces :—

“To a parish priest, the collecting and arranging of historical and antiquarian papers, must necessarily be the employment of only the odd half hours which he can snatch from his clerical duties.”

Yet, notwithstanding difficulties, both intrinsic and extrinsic, and without abating by a single jot or tittle the faithful and zealous discharge of his duties to his flock, Father O’Lavery has, in the space of twenty years—the first volume was published in 1878—produced a work as perfect as if it were the fruit of “learned leisure,” and as full as if no other thought occupied his mind during all these years. He has bestowed a priceless labour, not only on the Church of Down and Connor, but on the whole Irish Church ; for, as he himself says, “a complete history of the

Irish Church can never be written until after the compilation of a separate history of each diocese in Ireland."

We have dwelt on the labours of the author rather than on the merits of his work, in the hope that, by showing how successfully he has overcome apparently insurmountable difficulties, some young priest who reads these lines may be induced to emulate the author, and to resolve to do for his native diocese what Father O'Laverty has done for Down and Connor. Zeal, patience, self-denial are the virtues he must bring to the task: the reward he may expect is the consciousness of having done a service to his country more glorious than the gaining of battles; of having earned the gratitude of future ages; and, should he court renown, of having erected to himself a monument more honourable and more enduring than marble or bronze.

The volume mentioned at the head of this notice contains a biographical notice, as far as existing materials permit, of every bishop of Down and Connor, as well as of every bishop of Down and of every bishop of Connor, from the first bishops placed over the separated sees by St. Patrick, down to the present illustrious incumbent of the united see. Not only were there two distinct sees in the beginning, as the present nomenclature implies, but, as we learn from this volume, each at first contained several dioceses. The process of amalgamation, however, soon began, and was carried on until, perhaps, about the beginning of the eleventh century, when the last of the smaller sees within their respective spheres of influence was absorbed by the sees of Down and Connor. And at the Synod of Rath-Breasil, held in 1117 or 1118, it was thought well to unite even these two sees; and both sees being vacant, as both bishops had died the very year in which the synod was held, the union was immediately effected, and the name as well as the see of Down was absorbed in that of Connor. The newly constituted diocese included the northern portion of the present county Derry, the whole of Antrim, and the whole of Down. But when Malachy resigned the see of Connor, in 1132, on accepting the primacy, he determined to again separate the diocese, and with a view to this he had his successor in Connor appointed bishop of Connor and administrator of Down; and when, in 1136, he resigned the primacy, "he comes not to Connor, because in it he had ordained a bishop, but betakes himself to Down, dividing the diocese as in ancient days."¹ The two dioceses remained distinct for three centuries

¹ St. Bernard, quoted by the author.

after this, and were finally united by the Holy See in 1451. Long before this, however, the diocese of Derry, as distinguished from the diocese of Ardstraw, in the south of the county, had been separated from Connor, and the see of Dromore had been reconstituted.

Many questions of interest to the general student of Irish Church history are necessarily touched on by Fr. O'Lavery, who everywhere displays the same thorough grasp of the civil as well as of the ecclesiastical vicissitudes of Ireland; the same accurate knowledge of the manners, laws, and customs of ancient Ireland; the same intimate acquaintance with the topographical boundaries and nomenclature of every part of the country. The portion of this volume dealing with the times of the persecutions has an absorbing, though melancholy interest for the Catholic reader. The agony and desolation of the period are here portrayed, not in word-pictures nor in rhetorical denunciations, but by the narration of simple facts, which produce a more real and more lasting impression than the most impassioned declamation. Among these facts are the sufferings and martyrdom of Cornelius O'Devany, Bishop of Down and Connor, who could say, after sentence of death had been pronounced against him, to a pious matron who ministered to his wants in prison: "I assure you, my child, that for ten years I have not been so well, either in bodily strength or in joy of mind." There are many, many points to which we had intended to call attention, but this notice has already run beyond bounds, and we can do no more than recommend the *Bishops of Down and Connor*, as well as the preceding volumes of the series, as a work of profound and lasting interest to the student of Irish history. We hope that God may grant the author many years of life and health, and enable him to devote himself, as he has hitherto done, to the noble task of rescuing his country's history from oblivion.

D. O'L.

PETRONILLA AND OTHER STORIES. By Eleanor C. Donnelly. New York, Cincinnati, Chicago: Benziger Brothers.

This is an attractive volume of well-told stories. The stories deal chiefly with remarkable conversions either of heretics from unbelief to faith, or of Catholics from sin to virtue. While there is no attempt at elaborate description either of scenes or of persons, yet each story abounds in such happy descriptive touches as give

a picturesqueness to the scenes and a distinct individuality to the characters. In many of them a plot interest is introduced and is well sustained. The sentiments are truly Catholic, and are evidently the emanations of a truly religious mind, desirous to promote God's honour and man's spiritual good.

The volume is well suited to become a Christmas story-book for Catholic youth, for the time at which the actions described are supposed to take place, is, for the most part, the sacred season of Christmas, and the scenes painted and the ennobling supernatural thoughts suggested are in strong contrast with the poisonous imagery, the false and seductive sophisms of the printed follies with which the world is usually deluged at that season.

The book is well printed, and is brought out in a most attractive style. P. M.

HOW TO ESCAPE PURGATORY. By a Missionary Priest.
Dublin : M. H. Gill & Son. 1895.

WE have more than once drawn attention to the admirable series of spiritual books for the people which a "Missionary Priest" has given to the public within recent years ; and all we have said in praise of his former publications may be repeated with interest of this one. It is, in our opinion, admirably suited to the wants of the great majority of the Catholics of Ireland. It is simple, earnest, based on sound doctrine all through, not exaggerated in any way. We should like to see it circulate through every parish, and a copy of it in every home in the country. Undoubtedly it will bring a blessing with it, if it is read with anything like a religious disposition. J. F. H.

THE IRISH CATHOLIC DIRECTORY AND ALMANAC FOR 1896.
Dublin : James Duffy & Co., Limited.

THE ENGLISH CATHOLIC DIRECTORY, ECCLESIASTICAL REGISTER, AND ALMANAC FOR 1896. London : Burns and Oates, Limited.

For ecclesiastical, commercial, and business purposes of all kinds that relate, directly or indirectly, to the Catholic clergy of Ireland and Great Britain, these two directories will be found full of most useful information. They are both now so well established, that we need not do more than say that they may be had from any of the principal booksellers in Dublin and the provinces.

THE IRISH ECCLESIASTICAL RECORD

APRIL, 1896

RECENT PROTESTANT HISTORIANS OF IRELAND¹

IF nations, as well as individuals, could take advantage of the law of libel, Ireland would have some very unanswerable cases in court. She has been, of all lands, the most and best belied. For centuries, so-called historians have been busy defaming her, and have, by their persistent misrepresentations, created a prejudice against her which is not easily removed. Her struggles for political rights have been denounced as rebellions. Her attachment to her ancient faith has been held up to scorn as superstition and idolatry—and all this has been done by men who made their fortunes by the plunder of the country they thus defame. But times are changing, and men must change with them. The vulgar falsehoods of Cambrensis, of Fynes Moryson, of Cox or Borlase, would not pass for history in a critical and somewhat fastidious time like ours. The fate of James A. Froude proves that open, reckless indifference to truth cannot be indulged in with impunity at the present day. And so, we find, that recently anti-Irish historians seek to cover over their misrepresentations with a veneering of patriotism or other worthy motives; so thin, however, that only the wilfully blind can be deceived by it. Cox and Froude made no secret of their hatred of Ireland, but many of our recent historians, while professing their love for Ireland—their

¹ *The Church of Ireland*, by T. Olden, M.A. London: 1892. *The Ancient Irish Church*, by John Healy, LL.D. London: 1892.

concern for her ancient glory and future fame, are shown, by their works, to be amongst the most inveterate, and often the most contemptible, of her revilers.

Recently an intelligent and respectable Catholic lady was travelling by train not many miles from "the beautiful city." Her sole companion in the carriage was a Protestant parson, who, though advanced in years, is known to devote more of his time to golf and lawn-tennis than to clerical duties, whatever they may happen to be. Fancying that the lady was a Protestant, he began to expatiate on the ignorance and superstition of Irish Catholics, and said:—"In order to get them to read the Bible, we must dress it up in shamrocks for them." The lady at once declared herself a Catholic, and his "Reverence" collapsed.

The principle enunciated by this parson actuates nearly all those who have recently written the ecclesiastical history of Ireland from a Protestant standpoint; and it certainly seems to actuate the writers of the works named at the head of this paper. These writers are intensely patriotic. They are enamoured of the "independence" of the early Irish Church in the days of her freedom from State control. Indeed, Mr. Olden piously deplores her lot when, "associated as she has been since the twelfth century with English misgovernment, and used by English statesmen too often for political ends, she seemed but to be a creature of the State."¹ It is not recorded that those writers have yet surrendered the rich livings which this State connection secured to them. This, however, may be only a lack of advertence on their part to the logical consequences of their professions; or it may be that in the circumstances they do not feel bound in conscience to so heroic an act of virtue.

Messrs. Olden and Healy are fair specimens of a class of writers now becoming very common, whose aim is to sustain the pet theory of Protestant ecclesiastical history of Ireland. The coarse mendaciousness of the past would now be offensive to ears polite, and would, moreover, excite a

¹ Page 403.

prejudice against their favourite theory. That theory takes for granted that St. Patrick was a full-blown Protestant, quite independent of Rome ; in fact, quite as hostile to Rome as Dr. Day or Dr. Plunket ; that he simply ignored all distinctively "Roman" doctrines ; that though not himself (perhaps) married, he established here a married clergy, who continued to propagate the Gospel after the manner of Messrs. Olden and Healy ; that this blissful state of "increase and multiply" continued till the coming of the English, who robbed us of our ancient liberty, perverted an ancient faith, and made us, by force and fraud, politically, slaves to the King of England, and religiously, slaves to the Pope of Rome ; and this slavery, we are told, continued till we were mercifully rescued from it a few centuries ago by Henry VIII. and Elizabeth, of equally blessed memory.

At the recent Protestant Church Congress in Cork, this theory was advocated with more zeal than discretion by many of the speakers. Frequently, too, at meetings of antiquarian and archaeological societies, we find the same theory, either taken for granted or openly advocated. It is amusing sometimes to observe the action of the members of such societies. They almost shed tears over the pages of the *Book of Armagh*, or *Kells*. They are in ecstasies at the exquisite beauty and grandeur of the illumination, the almost superhuman fineness, and delicacy and perfection of the tracing ; and if anything savouring of Catholicism is noticed, it is, of course, at once found to be an interpolation. They examine with most painstaking interest all our ancient ruins. Every stone is minutely described. The spots upon them are numbered and photographed. The ivy leaves are carried off as relics ; but there is seldom more than a vague reference to the original founders, and never a reference at all to the vandalism that made them what they are. These ruins were once flourishing religious establishments, founded and maintained by the piety of our Catholic forefathers. They were for centuries the homes of the Blessed Sacrament—the cloisters where the offices of the Catholic Church were chanted, or the churches where her Sacraments were administered, where her children

worshipped. All this is passed over in dignified silence by our non-Catholic antiquarians, and the silence is acquiesced in by certain Catholics who are too polite to hurt the feelings of "our separated brethren," by any reference to such unpleasant topics as persecutions or Penal Laws. And hence comes it, that men like Messrs. Olden and Healy are able to bridge over the facts of Irish ecclesiastical history ; and, while admiring ecclesiastical ruins in our time, are bold enough to claim kindred in faith with the men who won for Ireland her character of "Island of Saints." How far such writers deceive anyone, may be doubtful ; but it is difficult to fancy them themselves deceived. They inherit the spoils as well as the theology of those who laid our churches in ruins, and they must, like the hauruspices of old, while feigning admiration for the ruins, be secretly laughing at the game they are playing.

In neither of the books named at the head of this article is there really anything new. It is the old, old story, which can be found in fragments in the leaflets of the Irish Church Mission Society, in the columns of Protestant journals, in the sermons of ignorant and aggressive parsons, as well as in such books as Messrs. Olden's and Healy's. Dr. Healy's book is published by the Religious Tract Society, and can anything good come from Nazareth ? It is evidently intended for uncritical readers. It is calculated to intensify the prejudices of uneducated Protestants, to make them satisfied with their ignorance, and to strengthen the barrier which that ignorance raises against the entry into their minds of any ray of historical truth : and this, too, on a question of vital importance to their souls. His style is declamatory, his language ill-chosen, his frequent use of the epithet "Romish," shows his refined taste, and gives also a key to the general character of his book. The book is simply worthless—a confused medley of many topics, ill-assorted, ill-arranged. It confuses everything of which it treats. It proves nothing except the vanity, the truculence of the writer, and his utter unfitness for the task of writing an Irish ecclesiastical history.

Mr. Olden's is a much more pretentious book. It is

crammed with quotations from our ancient authorities, both printed and manuscript. It contains frequent references to the latest Celtic researches of German scholars. In fact, the whole field of ancient Irish history appears to be a beaten track to him. There is an air of erudition about the book well calculated to impress readers to whom Mr. Olden's authorities are not accessible—the worth of his quotations, his own weight as an authority, will appear later on. It is due to him, however, to state, that his book is free from that offensive coarseness which defiles the production of the Rector of Kells. Mr. Olden says: “My desire has been to give a faithful presentation of the facts in this history, and to show that the Church through all the changes of the past has retained its historical identity, and it is now as it has ever been, the *Church of Ireland*.”¹ And Mr. Olden is so pleased with his performance, so satisfied that *causa finita est*, that in his closing sentence he feels all but certain that, “the Irish people will in due time come to recognise the divine mission of the Church of Ireland, and her historic claims; and to understand that by her the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance.”² The Irish people know only too well the “historic claims” of Mr. Olden's *Church of Ireland*. These “claims” have been written in blood and flame on the face of the country, and ere our people “come to recognise the divine mission” of such a Church, they must have forgotten the sin in which she was conceived, the crimes by which she has been fostered; and they must shut their eyes to the hypocrisy of her later-day assumptions. Mr. Olden's special pleading will not bewitch the Irish people to the extent required for all this. His book is decidedly controversial (notwithstanding his profession of fidelity to facts), and his controversial tactics remind one forcibly of the Artful Dodger. Sometimes by open statement, more frequently by covert insinuation, he charges Catholics with holding doctrines which they repudiate, with repudiating doctrines which they hold. Of

¹ Preface, page viii.

² Page 404.

his teeming quotations many are altogether irrelevant, still more of them are misleading, and many of them are misquotations. To follow Mr. Olden through this labyrinth would be an endless task; but, fortunately, it is unnecessary. It will suffice to show, and it can be shown easily, that he is unreliable as a guide, and that his theory of Irish ecclesiastical history is a false theory.

The aim of Mr. Olden in this book is to show that St. Patrick had no connection with Rome—that he must have been hostile to Rome; and that he infused into the early Irish Church this spirit of independent opposition; that Irish bishops and priests in those early times went on “marrying, and giving in marriage” as freely as Protestant parsons and dignitaries do in our own day; and that the early Irish Church held “the Bible, and the Bible only” as the sufficient, and sole rule of faith quite as tenaciously as the Rev. Lavender Kidds does. Any little incident that can be tortured into evidence for Mr. Olden’s theses is again and again repeated and magnified, while the overwhelming evidence opposed to him is kept cautiously out of view. No doubt, if Mr. Olden could succeed in establishing his theses, he would have given to the Irish Church a character highly favourable to that theory of Protestant continuity advocated by him at the recent conference in Cork, though the long break in the chain, the number of missing links would still remain a very serious difficulty.

With the above-named object in view, Mr. Olden proceeds to mould St. Patrick to order. Out of the very abundant early literature regarding the saint, he makes a judicious selection. St. Patrick’s own writings he holds to be the *only reliable* material, and from them he professes to draw his picture of the saint. The various Lives are merely “religious romances”¹ “interpolated to impose on an uncritical and credulous people,” and it is “impossible to reconcile them with the facts of history.”² The Lives are, in fact, rank Popery, and Mr. Olden conscientiously discards them. The *Confession* of St. Patrick is specially

¹ Page 13.

² *Id.*

acceptable to Mr. Olden for its non-miraculous character, from the simplicity of its style, "free from the fables and marvels of the Lives."¹ And yet, in the *Confession*, St. Patrick tells us that he had a vision calling him away to escape from his captivity, and assuring him that a ship awaited him some two hundred miles away, which would bear him to his own country—all which he found to be correct. Surely this is not an ordinary occurrence; it borders on the marvellous. Again, when the ship's crew refused to admit the saint on board, he tells us in the *Confession*, "I began to pray, and before I had finished the prayers I heard one of them calling me loudly, saying, 'Come quickly.'" And later on, when they were starving in the desert, food in abundance was obtained through St. Patrick's prayer. This, too, St. Patrick records in the *Confession*. These are some of the "marvels" of the *Confession*; and there, of course, they present no difficulty to Mr. Olden; but if recorded in the "Lives," they would only confirm that character of "religious romances" which he has given them. But, though Mr. Olden professes such implicit belief in the *Confession*, he does not follow it in accounting for why the ship's crew took St. Patrick on board. St. Patrick himself clearly implies in the *Confession* that their hearts were moved by prayer. "I prayed, and before I had finished the prayer, one of them called loudly, 'Come quickly.'" Mr. Olden, however, finds that the sailors had a much more practical motive. They had a cargo of Irish dogs, and they wanted St. Patrick to care them! "It would appear therefore, that the dogs for which the party on this occasion were so solicitous, were the dogs of commerce, and were on their way to the depot, for sale in the East . . . As the servant of a provincial king, he is familiar with the management of these valuable dogs. There, is therefore, little difficulty in concluding that he gives his services in return for his passage."² This is Irish ecclesiastical history after the manner of Sam Weller. Now, where does Mr. Olden find this in the *Confession*, which is, according

¹ Page 12.² Page 17.

to him, the only reliable authority? Even the "religious romances" give him no warrant for this profoundly philosophical speculation. Mr. Olden himself has all the credit of this very ingenious discovery.

And not only does Mr. Olden condemn the Lives as "romances" utterly unreliable, but he holds that "no criterion has yet been discovered by which the true can be discriminated from the false" in them.¹ And yet he has no difficulty whatever in discriminating, and in selecting as reliable such portions of the Lives as do not militate against his own peculiar theory. He tells us on the authority of the Lives, that St. Patrick condemned "well worship;" that he gave to every church "the Books of the Law and the Books of the Gospel;" that he was, in fact, "the man of the Bible."² He takes the authority of the Lives for the qualifications required by St. Patrick for a bishop—"A man of one wife, unto whom hath been born only one child."³ Now, if the "religious romances" be sufficient authority for such statements, why are they not sufficient authority for St. Patrick's Roman Mission? If Mr. Olden have no possible "criterion" for discriminating truth from falsehood in the Lives, why does he fix on the above statements as true, and reject the Roman Mission as false? Because, "all looks yellow to the jaundiced eye." Mr. Olden will not have a Roman Mission for St. Patrick; will not have the early Irish Church believing in papal supremacy, no matter what the evidence in favour of these facts be. That evidence has been so frequently given that Mr. Olden cannot be supposed to be ignorant of it. It was recently given in the I. E. RECORD for December, 1890, and April, 1891, in a notice of Professor Stokes' *Early Irish Church*. And Mr. Olden is respectfully invited to consider it, and to disprove it if he can. That evidence proves that the Roman Mission of St. Patrick, and the acknowledgment of papal supremacy, by the ancient Irish Church, are amongst the best established facts of Irish ecclesiastical history. St. Patrick brought into Ireland the religious

¹ Page 13.² Page 26.³ Page 29

system in which he had himself been trained, and of that system papal supremacy was notoriously an essential part. So conclusive is the evidence of this, that it has forced conviction upon the minds of many Protestant writers, quite as orthodox as Mr. Olden—certainly more learned than he appears to be, and not less unfriendly to Rome than he is. Usher, in the sixteenth chapter of the *Antiquities*, distinctly states that St. Patrick was sent to Ireland by Pope Celestine, and he quotes several authorities in confirmation of the statement. Mr. Whitley Stokes, in his Introduction to the *Tripartite Life*,¹ says:—"He (St. Patrick) had a reverent affection for the Church of Rome, and there is no ground for disbelieving his desire to obtain Roman authority for his mission, or for questioning the authenticity of his decrees that difficult questions arising in Ireland should ultimately be referred to the Apostolic See." And commenting on a passage from Probus, Mr. Stokes says:—

"The kernel of fact in this story seems to be that St. Patrick returned to Ireland . . . without any commission from Rome . . . but met with little success; that he attributed his failure to want of episcopal consecration and Roman authority; that, in order to remedy these defects, he went back to Gaul, intending ultimately to proceed to Rome; that he spent some time in study with St. Germanus of Auxerre; that, hearing of the failure and death of Palladius, who had been sent on a mission to Ireland by Pope Celestinus (A.D. 431), he was directed by Germanus to take at once the place of the deceased missionary; that Patrick thereupon relinquished his journey to Rome, received episcopal consecration from a Gaulish Bishop Matorix, and returned a second time to Ireland about the year 432 . . . as a missionary from the Gaulish Church."²

In this passage Mr. Stokes fully, though perhaps unconsciously, admits St. Patrick's Roman Mission, for St. Germain was a Papal Legate in Gaul, and a commission from him would be a commission from Rome. Mr. Skene, in his *Celtic Scotland*, makes practically the same admission. He says that St. Patrick "was a citizen of the Roman province in Britain;"³ and, in speaking of the Church in

¹ Page cxxxv.

² Page cxli.

³ Vol. ii., page 19.

that province he says: "It acknowledged Rome as its head, from which its mission was supposed to be derived, and it presented no features of difference from the Roman Church in the other western provinces."¹ Again, "We find it in close connection with the Gallican Church, and regarding the Patriarch of Rome as the Head of the Western Church and the source of ecclesiastical authority and mission. With the exception of the temporary prevalence of the Pelagian heresy in Britain, we can discover no trace of any divergence between them in doctrine or practice."² No one who wades through Mr. Olden's dreary book, would think of comparing him with Mr. Whitley Stokes or Mr. Skene. They are scholars of European fame. They have had before them all and more than all the evidence accessible to Mr. Olden—and their verdict on that evidence directly contradicts his. Now, according to Mr. Olden himself, St. Patrick got his theological training in Gaul, and most probably from St. Martin of Tours. This St. Martin was so highly respected in Rome, that his Life, we are told, written by Sulpitius Severus, made a "fortune for the Roman booksellers." And considering the spirit in which the Popes of that period asserted their supremacy, is it even probable that St. Martin would be a favourite in Rome if he were suspected of any lack of sympathy with this essentially Roman doctrine? In determining the theological teaching of that period, we have, moreover, the greatest lights of the Christian Church to guide us. St. Augustine, St. Ambrose, St. Hilary, St. Jerome, stand out as the great teachers of that period. The faith of these great saints was the faith of St. Patrick. There was no other, *then*. And yet Mr. Olden asks us to believe that St. Patrick, who in his youth took in the doctrine of Papal authority from these great saints; who saw that doctrine believed by all Christians in his day; who saw everywhere around him Papal authority enforced by papal legates, came into Ireland to promulgate a contradictory creed, and told our forefathers that the Pope had really no authority at all! Mr. Olden is, no doubt, a great man, but he

¹ Vol. i., page 2.² Pages 5, 6.

would require some semblance of argument to sustain so very improbable a theory. He fancies that he has an argument in the silence of St. Patrick himself, and in the alleged chronological difficulty of his having a mission from Pope Celestine. The argument from silence is in reality no argument at all, unless it be shown that St. Patrick's object in writing required a reference to his mission from Rome. But there is nothing in the saint's writings to call for any mention of his mission, and it is ridiculous to construct for him a creed out of *what he did not say*. This system would carry Mr. Olden too far. On this system what would become of Mr. Olden's doctrine of the Lord's Supper, which St. Patrick does not mention in the Confession? The argument from silence would be fatal to it. If Mr. Olden's argument would prove that St. Patrick had no Roman mission, it would prove equally well, that there was no Pope at all, and no such place as Rome in St. Patrick's time.

Mr. Olden's chronological difficulty against St. Patrick's mission from St. Celestine is grounded on the Lives which he has so repeatedly discarded as "religious romances," "utterly unreliable." From these he deduces a peculiar theory (or rather adopts a theory suggested by others), that our national apostle was Sen Patrick who preceded Palladius, and could have had no connection with Pope Celestine. But, surely, even though Mr. Olden's chronology were as correct as it is incorrect and extravagant, a mission from any other Pope would be quite as Roman as one from St. Celestine. And even with the aid of the Lives he has not established his theory of Sen Patrick. Between the failure of Palladius and the death of Pope Celestine, there was abundant time for the mission of St. Patrick, and our annalists who assert that mission had evidence which Mr. Olden has not, and were more likely than he is to interpret it correctly. But, perhaps, there is nothing in Mr. Olden's book more extravagant than his gross misrepresentation of St. Columbanus. He says, "the standpoint of Columbanus as regards the Church of the Empire is sufficiently indicated by the claim he makes

on behalf of the Irish Church as a non-Roman Church," &c.¹ Now, where does St. Columbanus make this claim, where does he describe the Irish Church as non-Roman? Nowhere in the writings of St. Columbanus is there a vestige of any such claim. It would, on the contrary, be difficult to find among his contemporaries a stronger advocate of Roman supremacy than St. Columbanus was. He addresses the Pope in language of filial loyalty. He speaks not for himself alone, but for the country to which he belonged. He appeals to the Pope for protection, for a decision on a question of discipline. The very fact of his appeal refutes the calumny which Mr. Olden seeks to fix upon the saint. In the I. E. RECORD already referred to,² Mr. Olden will find his fancied argument from St. Columbanus effectually disposed of.

The confusion which marks Mr. Olden's treatment of St. Patrick becomes tenfold confounded when he comes to treat of the early Irish saints. He follows the curious catalogue, first published by Usher, in which the saints of ancient Ireland are divided into three distinct *orders*, each order extending over a distinct period of an early history. Amongst the saints of the *first order*, living in the first period, the most complete uniformity in ritual and discipline was observed, and they are described as "most holy." Those of the *second order* departed somewhat from that rigid uniformity of ritual which the earlier saints observed. "They had different Masses and different rules," the Catalogue tells (it is curious that Mr. Olden translates "different Masses" by "different rites of celebration"); and they are described as "very holy." The saints of the *third order* claimed a greater latitude in ritual, and are termed simply "holy." There is no insinuation of the slightest divergence in faith amongst the classes described. Of the saints of the first order it is said: "They rejected not the services and society of women, because, founded on the Rock Christ, they feared not the blast of temptation." And this qualification Mr. Olden clearly regards as the

¹ Page 96.

² April, 1891, pages 319-326.

positive note of their transcendent sanctity. He returns to it again and again, repeats it in various ways: "They rejected not," he says, "the services of women, the reason given being that as true believers they had no need of such a precaution."¹ The experience of Solomon would, however, seem to suggest the "need of such a precaution;" and we have authority, at least as respectable as Mr. Olden, for believing that women sometimes, at least, help to "make men fall away." However, Mr. Olden stands by the Catalogue; and the saints of the second order, who did reject the society of women, are scarcely regarded by him as within the pale of salvation at all. He says of them: "The avoidance of the society and services of women is regarded as an evidence that they were weaker in the faith than their predecessors."² "The exclusion of women from the domestic life of the saints of the second period is one of those marks of inferiority referred to in the account of them. It was contrary to the feeling of the Irish . . . and seems to have called forth remonstrances from the sex."² Clearly, Mr. Olden fully sympathizes with the "remonstrances from the sex;" and had he been living at that period he would have had no part in the asceticism which called forth the remonstrance. But, whatever the value of the Catalogue be, Mr. Olden took it from Usher; and in his enthusiasm for "the society of women" he should not have shut his eyes to the fact that in the margin Usher gives a second reading, differing very much from the reading given in his text. It is this: "They did not exclude laymen nor women from the churches." Now, this puts the saints in a very different light as regards "the society of women." "Not to exclude them from the churches" does not indicate any undue sentimentality; and if the saints of the first order did no more than this, they fall far short of Mr. Olden's standard of sanctity. And the marginal reading appears in reality to be the correct one; for the saints of the second order are evidently contrasted with those of the first. The second order rejected the society of women; the first order did not. Now, the

¹ Page 32.² Page 41.³ Page 67.

rejection by the second order is explained as "excluding them from the monasteries." Therefore, the non-rejection by the first order must mean not excluding them, as the marginal reading puts it. No doubt, Mr. Olden will adhere to the reading in the text, and will make "the society of women" his standard for determining the various grades of sanctity—"a wholesome doctrine, and very full of comfort," for gentlemen of his class.

Now though the saints of the second order were guilty of the unpardonable sin of "avoiding the society of women," Mr. Olden admits that they had some redeeming qualities; they "were chiefly engaged in education, they established schools which quickly became famous, and the numbers who flocked to them were very great,"¹ yes; and, "the schools appear to have been at this highest degree of prosperity,"² at this very period when Mr. Olden considers the teachers so ungallant. No doubt, tastes differ; but the teachers of the schools of that precise period, merited for Ireland her proud title of "Island of Saints and Scholars," and there are wise people who think that their success was greatly facilitated by that rigid system of exclusion which Mr. Olden in his zeal condemns.

The saints of the *third order* "dwelt in desert places, and lived on herbs and water, and the alms of the faithful. They shunned private property."³ It is no wonder that persons so circumstanced, "avoided the society of women," even at the risk of incurring Mr. Olden's high displeasure. "To remove far from human society, and dwell in solitude, given up to meditation on divine things, was their great object,"⁴ according to Mr. Olden; but whatever he may think of their object, there is no denying that "the society of women" would be a very serious obstacle to its attainment. Like a man in a wreck, Mr. Olden is grasping at every little straw that could be tortured into an argument against clerical celibacy, and through the films on his eyes, he will not see the meaning of the Catalogue he is quoting. Even the very names given should have supplied him with a key

¹ Page 55.² Page 68.³ Page 71.⁴ Page 72.

to its interpretation—should have shown him that the saints of the first order are the great missionary bishops who went about instructing the people, and who, accordingly excluded no sex from their churches. Those of the second order are the founders of the great monastic houses—the teachers of the monastic schools; and believing that women would disturb their discipline, and distract their students, they very properly excluded them. The saints of the third order—a hopeless band in Mr. Olden's estimation—devoted their lives to the sanctification of their own souls, after a manner that has the high sanction of St. Paul, and a higher sanction still—a very adequate set-off against Mr. Olden's disapproval.

And as the ancient Irish saints cannot be got to suit Mr. Olden's tastes, he takes vengeance on them by maintaining that they really were not saints at all. He fully adopts the opinion that "we cannot accept the title of Saint in Irish authors, in any other sense than if we found the expression "of pious memory," or "of happy recollection," or "servant of God," prefixed to the name of anyone who died a pious Christian."¹ The expression "saint" is merely equivalent to 'servant of God.' The Irish saints were not regarded as having attained complete felicity. On the contrary, numerous inscriptions on tombstones ask for prayers on their behalf."¹ This is a crushing argument against our early saints! After their death, prayers were asked for them! Then, according to Mr. Olden, the early Irish Christians believed that it was "a holy and a wholesome thought to pray for the dead." Could it be St. Patrick that taught them this undoubted article of faith? Rev. Mr. Olden is not discreet. He may get into trouble with the General Synod for admitting that the early Irish Church hold a doctrine so distinctively Roman, as *Prayers for the dead*. This admission, of course, involves the doctrine of *Purgatory*, and where will Mr. Olden stop? *Facilis descensus Averni*—some one at the General Synod may, perhaps, exclaim.

¹ Page 35.

² Page 37

But he has a still more serious charge against the early Irish saints. He says: "We do not hear of remonstrances against heathen practices on the part of the second order of saints . . . and they seem to have tolerated many things which we should have expected them to oppose."¹ He does not go the length of saying that St. Patrick engrafted Christianity on pagan superstition, but he holds decidedly that the saints of the second order did so; and hence, much that is half pagan, half Christian, is found in "the superstitions of the Irish peasantry of the present day—notably in their practice of "well-worship,"² which has survived from heathen times in Ireland."³ Now, the saints of the *second* order may have done many things that have not come to Mr. Olden's knowledge. Though a great man, he has not all knowledge, nor is his knowledge always accurate, nor always got from reliable sources. His treatment of this matter of "well-worship" is proof of this. He knows well—he cannot be ignorant of it—that Irish peasants do not *worship* wells. They worship God at wells sometimes, and ask there the prayers of the saints to whom the wells are supposed to be dedicated; and will Mr. Olden tell us what is wrong in such a practice? In condemnation of the practice, Mr. Olden quotes, or rather misquotes, the Council of Arles, A.D. 452, the Council of Tours, A.D. 567, and the Council of Rouen, A.D. 692. The Councils of Arles and Tours, say nothing whatever of the Irish practice, and they are misquoted by Mr. Olden. As for the Council of Rouen, Mr. Olden cannot tell what it condemned or approved, for all its acts are lost. And though every syllable of its acts is lost, Mr. Olden innocently gives within inverted commas—as a genuine unquestionable quotation, as much of these acts as suits his purpose! Where did he get his quotation? If he had looked to the original sources, rather than take his information, at second hand, from the author of *Rude Stone Monuments*, he would not, in his zeal to expose the ignorance of Irish peasantry, have made such a lamentable exhibition of his own.

¹ Page 52.² Page 53.³ Page 54.

The discovery of the decree of the Council of Rouen, is indeed, a supreme effort of ingenuity ; but Mr. Olden's talent is not thereby exhausted. In speaking of some Englishmen who came to Ireland at the time of the Paschal controversy, he tells us that : "they first landed in Connaught, at the mouth of the Shannon." This is a geographical discovery worthy of Captain Lemuel Gulliver himself ; it fully qualifies Mr. Olden for an examinership under the Intermediate Board.

From the specimens already given one can readily infer that Mr. Olden has much quaint and curious information to impart regarding our early saints ; and the reader of his book will be struck by the formidable array of authorities quoted in almost every page. Amongst the authorities a very decided preference is shown for the *Dictionary of National Biography*. Now it happens that the writer of the articles quoted from the *Dictionary* is Mr. Olden himself. No doubt it is satisfactory to Mr. Olden to be able to quote himself, but it would be, perhaps, more satisfactory to the reader if he had quoted someone else ; and if there be on the staff of the *Dictionary* many writers of the Olden calibre that ponderous publication will make its way to the literary limbo very soon.

J. MURPHY.

(*To be continued.*)

¹ Page 85.

BISHOP BUTLER'S *ANALOGY*—II.

III.

IT would be an exaggerated, rather than an erroneous, view that would trace all the errors of post-Renaissance philosophy to a misapprehension of the province and conditions of proof, and a perversion of the laws of evidence. This was sometime a paradox, but now the occasion gives it proof. Descartes and Bacon stand at the fountain-head of modern thought, and each in his own way pollutes the sources thereof. Both alike, in spite of their religious professions, are typical sceptics. Not merely in their rejection of authority in the sphere of mind, nor even in their arbitrary eclecticism of the faculties to be trusted, but in the whole trend of their thought, are these great men the progenitors of the "scientists" of to-day. The scientific contempt for metaphysics, on the one hand, so characteristic of latter-day "science," and, on the other, the subjectivism which so vitiates thought in Germany, are the natural outcome of Cartesian methodic doubt, and the so much vaunted Baconian induction. "De Metaphysica ne sis sollicitus," writes Bacon to Father Baranzan; "nulla enim erit post veram Physicam inventam; ultra quam nihil præter divina." With the omission of the last clause, this sentence might stand as the watch-word of modern science. The "morale par provision" (to quote Descartes' phrase), which Bacon thought essential, has gone by the board. His intellectual children condemn such a half-hearted and illogical concession. They push his methods in the sphere of religion with no less vigour than in the sphere of external nature. They triumphantly proclaim that, tested in the crucible of science, the supernatural has been found wanting. Science, in its modern conception, is thus necessarily atheistic, or, at best, agnostic. Descartes, from a somewhat different standpoint, accelerated this sceptical crisis. As Bouillier justly says of him, in the *History of the Cartesian Philosophy*, he has "mérité le titre

¹ Spedding's *Life and Letters of Bacon*, vol. vii., p. 375.

du père de la physique, aussi bien que celui du père de la métaphysique moderne."¹ "By establishing," says another writer, "a universal doubt at the threshold of knowledge as the necessary condition for acquiring philosophical cognition, he [Descartes] disastrously diverted the course of scientific inquiry; nay, more, he so dammed it up at the fountain-head that there would be no escape save by a parallogism. For he extended this universal doubt to all the faculties of the human soul; so that, under his guidance, the student of philosophy was taught to doubt, at the outset, the infallibility of the very *media* of cognition till that infallibility had been established by satisfactory proof. But such a task is plainly impossible; for proof of whatsoever kind presupposes as a *conditio sine qua non*, the infallibility of the reason."²

The famous *Discours de la Methode* contained two latent and apparently opposite tendencies, each of which has in the course of philosophy, since Descartes, been fully developed. The one led by way of Berkeley and Hume to Kant and Idealism; while the other, through De la Mettrie and Priestley, was developed into Materialism. Monism, in fact, is the only legitimate offspring of Cartesian thought (harshly dualistic though his own system was), and monistic the prevalent philosophies of the hour unquestionably are. There are signs, however, that the reign of scepticism is drawing to a close. What an eminent French critic³ has happily called "*la banqueroute de la science*," is one of these welcome signs. In the light of the theories of advanced science, it is no longer spirit that seems vague and illusive, but matter—slipping away into "modes of motion," dissolving into "mere activity," and so shading off towards some great Reality that is full of life and energy—not matter, and therefore spirit. As an American critic writes: "A little further through this tangle of matter, and we may stand on a 'peak of Darien' in 'wild surmise' 'before the ocean of the Spirit.'" "Energy," "force," "necessary law," "cause"—

¹ *Loc. cit.*, tome i., p. 197.

² *The Metaphysics of the School*, by Thomas Harper, S.J., ii., 70.

³ M. Brunetière.

⁴ Mr. T. T. Munger

these shibboleths of modern science—what are they but the mediæval “metaphysical entities” under a new form? Of a verity we are befooled by names.

“I have never been able [writes Mr. Huxley] to form the slightest conception of these ‘forces’ which the Materialists talk about, as if they had samples of them many years in bottle. They tell me that matter consists of atoms, which are separated by mere space devoid of contents; and that, through this void, radiate the attractive and repulsive forces whereby the atoms affect one another. If anybody can clearly conceive the nature of these things, which not only exist in nothingness, but pull and push there with great vigour, I envy him for the possession of an intellect of larger grasp, not only than mine, but than that of Leibnitz or of Newton. To me the ‘chimera bombinans in vacuo quia comedit secundas intentiones’ of the schoolmen, is a familiar and domestic creature compared with such ‘forces.’”¹

Modern science after three centuries of striking conquests over the material universe and its laws, finds itself at length in presence of a mystery, which it is powerless, not merely to pierce through, but even to intelligently express.

Butler (to connect this prelude with the matter in hand) had a most accurate understanding of the relative degrees of proof which different subjects admitted. He was neither a pure empiric, nor a blind follower of the “high *a priori* road.” He is constantly, as I showed in my first paper,² dwelling on the “shortness of our faculties.” “Indeed,” he writes, “the unsatisfactory nature of the evidence with which we are obliged to take up in the daily course of life, is scarce to be expressed.” His *Analogy* is, avowedly, worked out on the lines of induction, but he never forgets that theism has metaphysical supports of the strongest kind. With these it was not his business to deal *ex professo*. His aim, on the contrary, was to draw up a philosophy of religion or belief which would be of vital service to the ordinary man in the trials and disappointments that meet us all in life. Butler's aim was thus distinctly *practical*. Belief he saw was a necessity of life, and, consequently, necessary, not for

¹ *Collected Essays*, vol. ix., pp. 131-132.

² See I. E. RECORD for March.

the philosopher and divine alone, but for all men. But for the generality of mankind, an *a priori* solution of the difficulties of existence here and hereafter, worked out with mathematical rigour—were such a system possible—is simply out of the question. The world at large must take its religion, as it takes its science, on authority. It would be an intolerable condition of salvation that its evidences should be examined. This, nevertheless, was the position of the Reformers, and it is by his semi-conscious criticism of the right of private judgment that Butler's thought gains a great deal of its strength. We do not, in effect, he contends, reach most of our vital conclusions through syllogisms; the mathematical is not the only type of reason. Often our most cherished ideals and our surest hopes are those for which, if called on, we would make the poorest defence at the bar of logic.

"If e'er, when faith had fall'n asleep,
I heard a voice: 'Believe no more,'
And heard an ever-breaking shore
That tumbled in the Godless deep,

A warmth within the heart would melt
The freezing reason's colder part;
And, like a man in wrath, the heart
Stood up, and answer'd: 'I have felt.'"

The meaning of this is, of course, that the nearer we approach to the surest and most sacred truths, the more these verities assume the form of personal intuitions, which we feel to be the greatest prizes of life, but which we cannot at the bidding of the logician trim into any categorical shape. Conviction, in a word, pours into our being through every avenue of sense and intelligence. We do not, for instance, in our daily life, recognise conscience as the intellect dealing with the circumstances of our conduct under the aspect of their conformity or

¹ "Adest in intellectu humano inclinatio quaedam naturalis a Sapientissimo Auctore indita, qua . . . ad judicia practica, quae vitam regendam respiciunt, proferenda possemus. At id non caeco et sine motivo, sed ex objecti perspicientia sive immediata ut in primis principiis moralibus, sive mediata ut in eorum deductionibus. Deductiones autem ejusmodi . . . a radibus etiam fiunt."—(*Liberatore Ethica*, n. 34.)

non-conformity to principles of the moral code, but rather as an *αἰσθησις τῆς ψυχῆς*, a kind of spiritual sense, "a still, small voice;" or, in Wordsworth's beautiful lines:—

"As God's most intimate presence in the soul,
And His most perfect image in the world."

Readers of Newman will recall how admirably he has expressed this view of conscience as "the recognition of a living object, towards which it is directed."

"No fear [he writes] is felt by anyone who recognises that his conduct has not been *beautiful*, though he may be mortified at it himself if, perhaps, he has thereby forfeited some advantage. But if he has been betrayed into any kind of *immorality*, he has a lively sense of responsibility and guilt, though the act be no offence against society; of distress and apprehension, even though it may be of present service to him; of compunction and regret, though in itself it be most pleasurable; of *confusion of face*, though it may have no witness."

It is on this account mainly that converts are so seldom made by an appeal to reason alone. Reason, indeed, may do much necessary preliminary work by a clearing and paving of the way; but it is only in the process of moral life, that is, by a personal experience in a spirit of duty, that the full import of religious truth can be realized. The highest act of which man's nature is capable, though a *superlatively* rational one, is not an act of reason, but an act of faith. The error of rationalism lies precisely in the denial of this. It is Butler's great merit that he recognises it fully. We are not, he is ever insisting, mere minds for seeing and hearing truth, but beings set in a real world to achieve it. A sense of the presence of God, or of the reality of a future life, is, he intimates, an achievement in morals, and not an inference drawn by logical processes from the nature of things. The beauty of holiness, for example, you cannot *prove*. Of virtue it may be said:—

"You must love it ere to you
It will seem worthy of your love."

The best evidence for his position in the *Analogy* is, then, of a character which Butler can do no more than to hint at.

His reader must meet him half way, if he is to feel the full potency of his apparently stunted arguments. His "song of thanks and praise" is raised :—

"For those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings;
Blank misgivings of a Creature
Moving about in a world not realized,
High instincts before which our mortal Nature
Did tremble like a guilty thing surprised;
. . . For those first affections
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day
Are yet a master light of all our seeing;
Upholds us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal Silence . . ."

Logically speaking, says Butler, in religion, as in all other concerns of life, our premisses are but probable, while our conclusions are often certain.

"The student of Butler will [writes Mr. Gladstone, in a passage, which though somewhat long I cannot refrain from quoting], unless it be his own fault, learn candour in all its breadth, and not to tamper with the truth; will neither grudge admissions, nor fret under even cumbrous reserves. But to know what kinds and degrees of evidence to expect or to ask in matters of belief and conduct, and to be in possession of an habitual frame of mind built on that knowledge, is, in my view, the master gift which the works of Butler are calculated to impart. It can, however, only be imparted to those who approach the study of them as in itself an undertaking; who knows that it requires them to pursue it with a whole heart and mind, if they would peruse it profitably; that it demands of them collectedness, concentration, and the cheerful resolve not to be abashed or deterred by difficulty. . . . As though he had said to us [goes on Mr. Gladstone, referring to Butler's doctrine of probability] this argument of mine, which I am offering to you on behalf of belief, ought not to startle you as a novelty; for it is the staff on which, whether you have observed the fact or not, you are learning, morning, noon, and night, in the course of your daily life. Let us now consider whether this undeniable statement has not another aspect, and one revelant to the present contention. If Butler's argument on his own subject of belief fosters a particular habit of mind, most precious in its

nature; and if the evidence which he gathers is evidence of the same nature with the evidence on which we act, and that not occasionally, but habitually, nay incessantly, in the daily course of life, a most important inference must be drawn, and to the following effect. Since the evidences of belief, are the same in character, He, who forms in us a habit of mind engendered by the study of the first, is, *ex vi terminorum*, also forming in us a habit of mind equally appropriate to the evidences, that is to say, the general experience of life: a habit well broken into all forms of difficulty; not easily inflated, not easily abashed; able to encounter every contingency, to extract from it the solution of which it may be capable; or if it yields none, then to accept the inevitable, and to live and act accordingly. The supreme excellence of this habit does not lie in its intellectual triumphs; but in its radical hostility to exaggeration, in its generating a profound and invincible *sophrosuné*. For, as probability is the guide, so exaggeration is the mental bane, of conduct. When we err in thought, word, or act, it is not usually that there is nothing to be said for the alternative to which we incline, but it is that we so exaggerate the evidence we like as to transform it; and that by transforming it we bewilder and befool ourselves." ¹

Butler seems to me wonderfully rich in his power of stimulating and nourishing the moral qualities here admirably outlined. His arguments, even when they do not strengthen our reason, perform the more important function of nourishing our character. We feel constantly that here is a man who "saw life steadily, and saw it whole." He deals with realities, and not with apochryphal idols. Sin, he warns us, is not merely the depth of wickedness, but the height of folly. In a sense he adopts the Platonic dictum that "virtue is knowledge," though he does not forget to remind us that it is our will rather than our intellect that we are called on to discipline in "this probationary state." That the world is in a condition of ruin, "seems," says Butler, "the very ground of the Christian dispensation." To restore this ruin, so far as in him lies, by a life in conformity with the dictates of natural and revealed religion, is the sole and important duty of man.

¹ *Good Words*, March, pp. 147-148.

IV.

The question remains,—and it is, after all, the real one for us to-day—Is Butler helpful to us now? The eighteenth century Zeitgeist was certainly different from the atmosphere of our period. An epoch of philosophic thought of vast reach and profound issues, has filled the interim since, in 1752, the good Bishop of Durham was laid to rest. Especially in scientific conceptions, a revolution has been effected in the past century and a-half, which its prophets tell us, must radically modify philosophy and religion alike. The theory of evolution, in particular—if I may be permitted to connote by one term the divergent, not to say, opposed views which are now labelled “evolution”—is understood to have rendered the accepted Christian cosmogony not merely antiquated, but absurd. Nature, in the sense of the play of purely physical phenomena on the actual plane of existence, is, for us, a widely distinct notion from what it was to Butler. Not the physical world only, however, but thought and feeling, too, are, we are told, the outcome of processes of development which can be traced back, imperfectly, indeed, but sufficiently, it is contended, to ground the idea of growth, to primitive origins. The “synthetic philosophy” of Herbert Spencer, and the studies of Max Müller on comparative religion, form, in England, the text-books of this train of thought. To a generation, breathing an air thick-sown with speculative atoms of this kind, the simple earnestness and piety of a mind like Butler's, with its attitude of humble reverence in front of the mysteries of nature and life, and its vivid sense of the evidences of design in every phase of being, may seem a somewhat—shall I say it?—old-fashioned fare. None the less, I make bold to say that the theory of evolution leaves the argument from design—on which Butler so often, and so rightly, leans—absolutely untouched where it does not actually increase its cogency. This is a statement for which this is not the place to offer anything like full evidence. The scope of the present papers, however, permits a few considerations on the matter to be offered, especially as they bear on Butler's argument.

The term "evolution," it may be at once said, does not of itself exclude the idea of design. The word would, without any undue violence of language, fitly describe a process of development from a germ preordained to develop; and it is obvious that such preordination is at least compatible with the idea of a preordinating mind. Indeed the conceptions of providence, power, and wisdom implied in the ordinary argument from design are heightened, if anything, by this postulate of development from an *apparently* homogenous rudimentary form. Be that as it may, however, the common view of evolution is that it is an automatic and unintelligent process subject to none but natural laws. Stated in this form it is apparent it leaves no room for the notion of design, inasmuch as mind is not the origin of the process, but a product of it. This crude and self-contradictory view of evolution is not now held by any scientist of eminence, in its unqualified shape. An agnostic position is taken up either as regards the beginning of the evolutionary process, or as regards its destiny. It is admitted, on the one hand, that the primitive germ protoplasm is just as much in need of explanation, is, in other words, no more or no less ultimate (logically speaking) than any other stage of process. On the other hand, it is dawning on scientists that even if we admit that man stands as a stage in the order of evolutionary development, he stands to it in a relation that forbids his being merged in it, and exempts him from a full action of its laws, and therefore—this step is not yet taken, but it is inevitable—from its destinies. It has been discovered that because man is the end of the development he is not wholly in it—the *product* of a process, and for that very reason cut off from the process.¹ When man appears on the stage of life the laws of evolution are reversed. The struggle for existence yields to the sway of the weak. The meek become the inheritors and rulers of the earth. Natural selection, if it ever existed, gives way to intelligent choice. Instinct gives place to thought; and automatic action to free will.

"There is another fallacy [writes Professor Huxley] which appears to me to pervade the so-called 'ethics of evolution.'

¹ Professor Fiske's able work, *The Destiny of Man*, *passim*.

It is the notion that because, on the whole, animals and plants have advanced in perfection of organization by means of the struggle for existence, and the consequent 'survival of the fittest,' therefore men in society, men as ethical beings, must look to the same process to help them towards perfection . . . *As I have already urged, the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside or treading down all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence.*"

Thus evolution, as preached by scientists, hangs, to adopt a phrase of Newman, loose at both ends. It leaves unexplained the origin of the process, and it confesses its inability to foreshadow the destiny of its highest product.

"Go back [says an American writer,¹ from whom I have already quoted] to the time when the swirl of fire-mist was drawing into spheres and predicate future life; the raging elements laugh you to scorn. Life from fire! No dream of metempsychosis is so wild as that. You detect a law of progress; but to what are you now listening—to the elements, or to mind? The elements can tell you nothing, but mind detects a law in the elements that affords a ground for expectation. The appearance silences you; the hint leads you on, and you become, perhaps, a very credulous and unscientific believer, confronted by entirely scientific facts to the contrary. If one is sceptical of the reality of the spiritual world on scientific grounds, or on the score of simple improbability, the best practical advice that can be given him is, to transport himself back into early geologic or chemic ages, and then attempt to use a positive philosophy to find out what shall or not be, on the ground of appearance. But I yield too much. The development of life from nebulous fire is a fact so immensely improbable, that the mind cannot be conceived as accepting it . . . Shut off at every stage of the process from the next by its improbability, and only able to accept it as we look back upon it, and even then with an essential unknown factor at work, what right have we, with so confounding a history behind us, to cut it short, and close it up, with a doubt on the ground of improbability."

¹ Mr. T. T. Munger.

The argument would have been Butler's, had he to meet the characteristic doubts and difficulties of the nineteenth century. That as it stands it is so germane to the very texture of his thought and view of life, seems to me a striking evidence of the essentially sound nature of his reasoning. Though the whole modern controversy has shifted to new ground, the reader of the *Analogy* will find that none of its cardinal trains of thought require re-statement, though here and there, it is true, a modern reader is like to read interpretations into Butler's words which he did not intend to load them with, but which as surely, were he living to-day, he would not repudiate.

Apart from these considerations, however, Butler is helpful to the modern reader on other grounds. A strong, sincere, and careful thinker is, in point of fact, always helpful to the student; but the author of the *Analogy* adds to these intellectual virtues a moral earnestness which gives his thought an impressiveness I, at least, can find in no other non-Catholic apologist. He had as a young man "designed the search after truth as the business of his life,"¹ and he most nobly adhered to this high vocation. "His pen," writes Mr. Gladstone, without exaggeration, "moves under the very eye of God." "Only," he adds, "let a man be a genuine student of Butler, and, like every genuine student in every case, he will try to contract a sympathy with his author, which means, in the case of Butler, a sympathy with candour, courage, faith, a deference to the Eternal, a sense of the largeness of the unseen, and a reverential sentiment, always healthful for the soul, towards the majestic shadows with which it is encompassed."

This is, assuredly, no little gain in an age not overburdened with reverence. The *Analogy*, in fact, is more than a great argument, it is a revelation of character, and much of its strength comes, and quite legitimately comes, from the personality behind it. It results that Butler's work has more worth than what I may call its face-value. In morals, he says, "ideas never are in themselves determinate, but

¹ So he tells Dr. Clarke in their famous correspondence.

become so by the train of reasoning and the place they stand in.”¹

“It is hardly too much to say [writes Newman²] that almost all reasons formally adduced, in moral inquiries, are rather specimens and symbols of the real grounds than those grounds themselves. They do but approximate to a representation of the general character of the proof which the writer wishes to convey to another’s mind. They cannot, like mathematical proof, be passively followed with an attention confined to what is stated, and with the admission of nothing but what is urged. Rather they are hints towards, and samples of, the true reasoning, and demand an active, ready, candid, and docile mind which can throw itself into what is said, neglect verbal difficulties, and pursue and carry out principles. This is the true office of a writer, to excite and direct trains of thought.”

This office Butler fulfils perfectly ; and I fail to see that the lapse of time has invalidated or made less salutary any appeal he makes to our reason or moral nature, or that it is likely to do so in the future.

WILLIAM P. COYNE.

LOCAL TRACES OF ST. PATRICK

THE *Tripartite* is the only life of St. Patrick that gives a detailed account of his missionary travels in the territory of Ui Fidhgeinte. At the time it was written, the name of the territory and the places connected with his visit were well known, and easily pointed out, though they are no longer to be found in the nomenclature of the country, and doubtless have disappeared in ages long gone by. Fortunately, however, there is another source of information existing in the district, which has come down from the far distant past, and is still fresh and green in the memories of the people, owing to frequent repetition around the fire-side during the long winter evenings. These traditions

¹ Preface to *Sermons*.

² *Sermons Preached before University of Oxford*. Ed. 1853, pp. 271-272.

are to be found both diffuse and concise according to the imagination of the narrator, but all agree as to the locality our saint visited, though they differ widely as to what took place during the visit.

The incidental allusions in the lives of the Irish saints, together with these fireside stories, are valuable adjuncts to the *Tripartite* in enabling us to trace the route St. Patrick followed in traversing the territory of Ui Fidhgeinte.

This territory received its name from the descendants of Fiach Fidhgeinte,¹ son of Daire Cearb, who was son of Olioll Flannbeg, King of Munster, in the latter half of the third century. The Munster book, as preserved in the *Book of Lecan*,² states that this Fiacha received the cognomen of Fidhgeinte, for having constructed a wooden horse at Coleman's³ fair, which was anciently celebrated on the Curragh of Kildare. Ui Fidhgeinte was situated in the present County of Limerick, being bounded on the north by the Shannon, extending westward to the middle of the Luchra mountains, and on the south by the present County Cork. The description of the eastern boundary is too general to be able to fix it with any degree of accuracy. . But seeing that the limits of the diocese of Limerick, as defined at the Synod of Rathbreasail,⁴ substantially coincide with the boundaries of Ui Fidhgeinte, on the north-west and south, it may not be rash to conjecture that the eastern frontier of both was somewhat the same. If this be so, the Mulkern river, Lough Gur, Ballynalaghagh, in the parish of Knockany, and Ardpatrik, would mark its eastern bounds. These limits, however, are not to be taken as permanent fixtures, as they expanded and contracted according to the fortunes of war.

Inquiring into and examining the traditions that have floated down the stream of time, among the inhabitants of this region, we shall easily find the places that were sanctified by our saint's presence, as every place he visited the

¹ *Annals of the Four Masters*, vol. iix., p. 46.

² *Annals of the Four Masters*, vol. vi., app., p. 2434.

³ *Chronicon Scotorum*, p. 243.

⁴ *Kelly's Comb. Ev.*, vol. ii., add. C.

odour of his sanctity remained behind him, and proud are they who can point to such a spot in their vicinity.

Kilteely is the last place mentioned in the *Tripartite* in connection with St. Patrick, before he entered the territory of Ui Fidhgeinte. Taking then that part of the district lying near Kilteely as a starting-point, with tradition as our guide, we find traces of him at Donoghmore, the name itself being a standing memorial of his presence. At Singland, near the city of Limerick, a holy well is pointed out as sacred to his name; near it is his rocky bed, and a little further on a grave-yard, where once stood a church dedicated to him, not a vestige of which now remains. Turning to the south-west of the city, reminiscences of him are to be found at Patrick's well. Borrigone, between Askeaton, and Shanagolden, is the next place where his name appears mingled with legend. Knockpatrick, overlooking Foynes, is called after him, and on its summit are to be seen the ruins of an old church, a holy well, his chair consisting of five rude stones, all treasured as sacred mementoes of his visit. Ardagh, a village about three miles north of Newcastle west, is the only place in the south-west of the county of Limerick where his name lives in the memories of the people. Turning to the east we find, in the southern slope of the hill, running between Knockaderry and Ballingarry, and near the Clouncagh church, a small enclosure where, it is said, he rested for a night. From this, until he came to Ardpatrick, there does not seem to be any tradition surviving, that would connect him with any other locality in the territory. Scarcely any of these names are to be found in the *Tripartite*, but many of them are substitutes for the old names mentioned therein, as will appear later on.

We now take the *Tripartite* as our guide over the same region. When St. Patrick entered the territory of Ui Fidhgeinte he was welcomed by the ruling chief Ionan, and entertained at a banquet on the summit of Knockea, near Carn Feradhaigh. While the feast was preparing a band of strollers came to the saint, and asked him for some of the food. He immediately sent them to Ionan and deacon

Mantan, who were looking after the preparation of the repast, fearing, perhaps, if they refused, they may spread unfavourable reports among the people concerning him, which might have the effect of rendering his mission not as successful as he would wish it to be. Lonan and Mantan refused to supply these suppliants with food. Just at the time a youth was ascending the slope of the hill accompanied by his mother, carrying on her back a cooked lamb for the king's supper. Patrick asked the youth for the lamb, which he cheerfully gave, though the mother demurred, fearing the wrath of the king. The strollers having partaken of the food the earth opened and swallowed them up, and they were seen no more. Then Patrick informed Lonan and Manton of the evils that would befall them for their obstinacy, but Nesson who saved his honour should be honoured among the nations. He baptized, and ordained Nesson a deacon; and, having founded a monastery at Mungret, he placed him over it, the ruins of which are still to be seen about three miles south-west of the city of Limerick. The situation of Knockea is to be determined from the position of Carn Feradhaigh, which was a well-known historical spot, and the scene of many a battle, as our Annals furnish abundant testimony. Dr. O'Donovan conjectures that it was the ancient name of Seefin, in the parish of Ardpatrik; but in his *Supplement to O'Reilly's Irish Dictionary*, Carn Feradhaigh and Ceann Abharet, the ancient name of Seefin, are mentioned in the same sentence as being two distinct places; so that his opinion on this point is not decided enough to carry conviction. Dr. O'Halloran,¹ a native of Limerick, identified Carn Feradhaigh with Knockany, and also Mr. Hennesey,² although at first he followed Dr. O'Donovan as to Seefin.

Knockea Hill, near Ballingarde, in the parish of Fedamore, is probably the place where Lonan and Patrick met. Even in our own day this hill bears traces of its ancient importance, as on its summit appear the remains of buildings of various shapes, and surrounded by a deep but

¹ Lenihan's *History of Limerick*, page 41.

² *Chronicon Scotorum*, page 365.

dry fosse, and a rampart of earth and stone encircles the entire hill. The Knockea in the parish of Ardpatrick is too far distant from Knockany to answer the description of the author of the *Tripartite*.

St. Patrick, after leaving Knockea, travelled towards the present city of Limerick, and spent some time on the plain at Donoghmore, instructing and baptizing the inhabitants, and laid the foundation of a church, from which the parish derives its name. While in these parts, Cairthen, son of Blod, the senior of the Clan Toirdhelbhaigh, whose territory was at the Clare side of the Shannon, came to St. Patrick, and, after making a profession of faith, was baptized by him at Singland. Here too he wrought a miracle in favour of Cairthen by curing his son, Echu Bulderg, from some infirmities he was labouring under at the time. The fame of this miracle spread from one tribe to another, and influenced the men of North Munster, to the north of Luimnech, to come in fleets of boats southwards as far as Donoghmore of Magh-aíne—that is, Dun Noíene—to meet St. Patrick; and he baptized them at Terryglass, where he was at the time. He afterwards went to Finne, to the north-west of Donoghmore, a hill from which he could see the country to the north of Luimnech, and blessed their land; and, pointing to the green isle in the west, in the mouth of the sea, he said that the lamp of the people of God shall come into it, who would be the head of the counsel to this district.

This event is also recorded in the Life of St. Senan,¹ and is worth quoting here, as it helps us to identify the locality from whence the men of North Munster came, as well as the place where they met St. Patrick. The passage is as follows:—

“Now, the chief prophet and the chief apostle whom God sent to preach to Ireland, even St. Patrick, prophesied Senan's birth. For when Patrick was preaching to the Uí Eigeiti, and baptizing them, at Donoghmore of Cíel Diúe, the Corca Baiseinn came, with their king, Boic, son of Dere, in a great sea fleet over Luimnech, from the north; and they besought Patrick to preach.

¹ “The Lives of the Saints,” *Book of Limerick*. Oxford Ed., pp. 201-202.

to them on that day, and baptize them at once . . . St. Patrick repeats the order of Baptism on the river, which was near them, and all the hosts were baptized therein . . . Patrick said to the Corca Baiscinn: 'Is there a place near from whence your district will be clear to me, so that I myself may descry it from my seat, and bless it from that spot?' 'There is, forsooth,' say they. 'The hill there; that is, Fidne.' St. Patrick then went to the top of Fidne, and said to them: 'Is this your district to the north of Luimnech, as far as the ocean, in the west?' 'It is,' say they. 'Doth your territory,' said Patrick, 'reach the mountain there in the north, even Sliab Elbe, in the district of Corcomruad, in Ninneus?' 'It reached not,' saith they. 'It shall reach before the judgment,' saith Patrick. 'Doth your territory reach the mountain there in the east; that is, Echtge, in the territory of Desa?' 'It reached not,' saith they. 'It shall reach after a long time,' saith Patrick . . . Then Patrick blessed Corca Baiscinn, and said: 'Ye need me not to go with you into your country, for ye have a child in a woman's womb, and unto him your country had been given by God. After him shall ye be, and him shall ye serve, and the race of the Ui Figenti . . . And the island there in the west, in the front of the sea, that is, Iniscathaigh, is there anyone dwelling in it?' 'There is none,' say they; 'for there is a terrible monster therein, named Cathach, who doth not allow it to be inhabited.' "

From both these narratives, we infer, that the men of North Munster were natives of Corca-Baiscinn, a territory in the south-west of the present County Clare, and originally comprised the baronies of Clonderlaw, Moyarta, and Ibricen. They came southwards across the Luimnech, which was the ancient name of the Shannon, from the city of Limerick to the sea, and must have landed somewhere in the vicinity of Foynes. Then they proceeded to Donaghmore of Magh-aine or Cinel Diue. These descriptive epithets look as if they were added to distinguish this Donaghmore from another in the same territory. It might have been in the district of Shanagolden, but was destroyed during the Danish wars. After preaching and baptizing them, St. Patrick went to the hill of Finne or Fidne, from which he saw their country and blessed it. From this hill he also saw the Atlantic Ocean, Slieve Elbe—the ancient name of Slieve Elva in the parish of Kilonaghan, barony of Burren, County Clare; Slieve Echtge or Aughty, in the frontiers of Clare and Galway, and Scatterry island in the mouth of the Shannon.

Knockpatrick, overlooking Foynes, is the only hill in the Uí Fidhgainte, from which all these places, so far distant from each other, could be seen at the same time as St. Patrick saw them. Certainly not from Cahernary, as is suggested in the letters written during the Ordnance Survey, and preserved in the Royal Irish Academy.

St. Patrick next journeyed to Luchra, which he did not cross, but while near it foretold the birth of St. Brendan. Luchra was the ancient name of the mountain that overshadowed St. Ita's monastery at Kileedy. In the Life of St. Molua, it is stated that after completing his studies at Bangor, he came to Mount Lucra where he did not remain very long. Ardagh is the only place in the West of the County Limerick where St. Molua¹ is remembered. He is the patron saint of that parish, where his festival was celebrated on the 4th of August, but has now fallen into disuse. Here also is a holy well, bearing his name which is frequented by the inhabitants principally on the eve of his festival. From this it would seem that the range of hills rising up from the plain near Drumcollogher, and running round the western part of the County Limerick to Ardagh, was originally called the Luchra mountains. Ardagh then must be the place near the Lucra mountains where St. Patrick foretold St. Brendan's birth, as it is the only place in this part of the country as we have seen where his name lives in story.

We next find our saint on the hill of Ardpatrick, laying the foundation of a church, but was prevented by Derball, the chieftain of the district. After a little while, however, Derball allowed him to proceed with his pious undertaking, provided he would remove a mountain that obstructed the view of Lough Lunga—a lake supposed to be situated in the barony of Fermoy—but now dried up. When St. Patrick caused the mountain to dissolve, Derball said whatever he would do he would not believe,

In the foregoing synopsis of the *Tripartite*, it was thought desirable to place the "visit of the men of North Munster."

¹ Lanigan, *Loc. Hist.*, vol. ii., page 206.

after the baptism of Cairthen," as it appears to be the natural sequence of events, taking into account the situation of their respective territories.

From what has been said, we may now safely conclude that the route St. Patrick followed during his missionary travels, in the territory of Ui Fidhgeinte, was by Knockea, Donaghmore, Singland, Mungret, Patrick's Well; westward along the southern bank of the Shannon by Borrigone and Knockpatrick; southward as far as Ardagh; eastward by Clouncagh, and Ardpatrick, making a detour of the whole district. It is wonderful, indeed, after the lapse of so many ages, after so many cruel and desolating wars, famine, and plagues, to find the inhabitants of this region still frequenting these hallowed spots to invoke the aid of the great St. Patrick, in obtaining for them the graces and the favours they stand in need of, with a warmth of devotion and simplicity of faith worthy of the Middle Ages. Often too have we seen the aged and infirm from far-off lands, kneeling at these shrines wrapped in deep devotion, where in the bright morning of their years, they knelt side by side with their parents. The saint that can inspire such fervour in this cold and faithless age of ours, truly merits the encomium of one of his biographers¹—"A fair garden with plants of virtues; a vine branch with fruitfulness; a flaming fire with the fervour of the warming and the heating of the sons of life, for kindling and illuminating charity."

JOHN BEGLEY, C.C.

¹ "Lives of Irish Saints," *Book of Lismore*. Oxford Edition p. 166.

THE BIRTHPLACE OF MAURICE DE PORTU

IT must have happened to all of us in the passing years to have heard statements which startled us, and made us think for hours, or perhaps for days. In many cases these statements were made heedlessly, and without a foresight that they were to startle while they fell. A child at play, a flippant talker in his flow of chatter, a passer in the highway, or a loungee in the market-place may give utterance to statements which, by their newness, their internal strangeness, or their opposition to old and cherished beliefs will startle us out of the quiet sameness of our lives. In many cases these statements are plainly the outcome of heedlessness, and they do not, then, disturb us long, but sometimes they fall from men whose learning we know of, whose utterances we have learned to respect; and in these cases we have to think a good deal before our surprise can pass away. Something like this happened to us when, in this year's January number of the I. E. RECORD, we read the statement from the pen of the Very Rev. Dr. Fahey of Gort, that Fr. Maurice de Portu, Archbishop of Tuam, was a native of the diocese of Clonfert. From our Franciscan childhood we had believed that Fr. Maurice de Portu was a native of Cork, with all the inborn cleverness and subtlety of a Corkman, and with that eloquence which charms while it convinces, owing, as we are told in these latter days, to the possession by Cork county of a famous stone in a certain castle near the banks of the lapsing Lee. But we were startled out of the quietness of our childhood's faith by Dr. Fahey's statement. It was new and entirely unforeseen, but it stood there in letters that would not be erased. We read it over and over, and it still ran: "Few will doubt the accuracy of Dr. Lynch, who tells us on the authority of Dr. John de Burgo, Archbishop of Tuam, that O'Fihely was a native of Clonfert." Dr. Lynch, otherwise *Gratianus Lucius*, and Archbishop John de Burgo, of the Clanricarde stock, were names to conjure with, it seemed to us, and we held our breath and thought.

"Few will doubt the accuracy of Dr. Lynch." That was the first stumbling-block in our way. The author of *Cambrensis Eversus* ought, undoubtedly, to be a great authority; but it struck us that he did not give the bitter statement as his own, but as hearsay, on the authority of John de Burgo, Archbishop of Tuam. That was our first grain of comfort. Archdeacon Lynch of Tuam would have been a strong opponent with whom to wrestle; but he did not make the statement of himself, but fathered it on John de Burgo. Then in Dr. Renehan's *Collections*, we came across a note by the late Dr. Daniel M'Carthy, Bishop of Kerry, which reads thus: "These extracts are inserted as written by L.F.R. (Dr. Renehan). It is plain enough that he does not approve of all the views, or agree in all the statements of Dr. Lynch."¹ From this we learned that one as great as Dr. Renehan was found to doubt the accuracy of Dr. Lynch. Dr. Kelly, also the learned editor of *Cambrensis Eversus*, doubts very often the accuracy of his author, as a glance at the work will show. In our case, however, there is no need of questioning the accuracy of Dr. Lynch, seeing that he gives John de Burgo of Tuam as his authority, and it is with De Burgo that we are practically left to deal.

Fr. Maurice O'Fihely, Archbishop of Tuam, died in 1513, and John de Burgo was not born until seventy-seven years after, in 1590. So that there could not be any personal knowledge on which John de Burgo could rest his statement to Dr. Lynch. In 1614, John de Burgo went to Lisbon, and did not return thence until 1624, or thereabout. In Lisbon he could not gain much information about Maurice de Portu, who had lived chiefly in Italy, and John de Burgo, as far as we could judge of him, was not given to historical inquiry. In 1642, he was consecrated Bishop of Clonfert, but lived for the most part in Kilkenny with David Rothe, the Bishop of Ossory, who was then very old and feeble, and whose place he frequently took at public functions. In 1646, Dr. De Burgo was translated from Clonfert to the Archbishopric of Tuam, and with that year his struggle against

¹ Renehan, *Collections on Irish Church History*, vol. i., p. 405, note §.

Cardinal Rinuccini, and all the consequent troubles of his life began. So many and bitter were they, that it does not seem too much to say that he knew not thenceforth one happy day until his death in 1666. In such a troubled life there could not be much leisure for the study of times that were.

In order that John de Burgo of Tuam would have weight before all others as a witness in the question of the birthplace of Maurice de Portu, two things are necessary, namely, that he be truthful, and that he have more knowledge of the matter in question than anyone else whose testimony can be produced. The history of John de Burgo, Archbishop of Tuam, does not go far to show that he was either truthful or trustworthy. His public resistance in the city of Galway to the Nunzio's interdict, when he went so far as to break in the doors of the Cathedral of St. Nicholas and then say mass therein, is too glaring a fact to be easily forgotten. When to this there are added his many changes of front with the changing of circumstances, his signing and counter-signing of documents, and his many other acts which tend to show that he was not always honest, we feel that we should prefer some more trustworthy witness who would help to decide for us the question of the birthplace of Maurice de Portu.

Together with the unreliaableness which marked the action of John de Burgo, there seems also to be a want of that special knowledge of the question which would give his opinion weight over that of others.

Maurice de Portu was born in 1463, and John de Burgo died two hundred and three years afterwards in 1666, a period too long evidently for personal recollection. It was probably after his translation from Clonfert, in 1646, to the see of Tuam that Dr. De Burgo made his statement about his predecessor, Fr. Maurice, to John Lynch, Archdeacon of Tuam. The Archdeacon and his Archbishop had not been thrown much, before that time, into one another's society. After the year 1646, that is, one hundred and eighty-four years after the event took place, Dr. De Burgo tells Dr. Lynch about Maurice O'Fihely and his birthplace. To say the least of it, that is a long line of years for one memory

to reach through with accuracy, even under most favourable conditions; and the conditions in De Burgo's case were not favourable to a far-reaching remembrance. He had no special means of knowing the history of his predecessor after such a long period of years: a predecessor too who had scarcely lived in the archdiocese. John de Burgo's brother, Hugh, was a Franciscan, and must have known something about Maurice de Portu, which he may have told to Archbishop De Burgo; but this would scarcely make the difficulty easier; we should still find that we were dealing with only hearsay testimony, and we can fairly ask for stronger evidence to justify us in throwing aside all other opinions on the matter in question. John de Burgo is neither so trustworthy, nor so gifted with special means of knowing precisely the birthplace of Dr. O'Fihely as to enable us to leave the accuracy of Dr. Lynch's statement unquestioned. We, therefore, distinctly call that accuracy into question, and say that, until much stronger reasons are brought forward, we shall hold by our old belief that Maurice de Portu was born in the county of Cork, and not anywhere in the diocese of Clonfert.

Our first reason for this belief lies in the fact that the family of O'Feehily or O'Fihely, had its home not in Galway, but in Cork. Connellan, in his edition of the *Four Masters*, says: "O'Fichiolla or O'Fihellys, a name anglicized into *Field*, are also given by O'Brien as chiefs of West Barryroe."¹ O'Donovan, in his appendix to the *Four Masters*, tells us that the territory of the O'Feehily was in the O'Driscolls' county: "There had been a family of the O'Donovans seated in Tuath-O'Feehily in O'Driscoll's county."² Connellan informs us that "O'Driscoll was chief or prince of Corcaluighe, otherwise called Cairbreacha, comprising ancient Carbery, an extensive territory in the south-west of Cork . . . The O'Driscolls had the island of Cape Clear and the territory about the bay of Baltimore."³ Archdeacon Lynch himself tells us that: "O'Flandra,

¹ Connellan, *Four Masters*, p. 176, note xvi.

² O'Donovan, *Four Masters*, vol. vi., p. 2482.

³ Connellan, *ibid.*

O'Fitceallaigh, O'Dubdaleth, O'Muredhaigh et O'Gillamichel dynastæ O'Cophtheidh : ”¹ which means that the O'Flynn's of Arda, the O'Fihelys, the O'Dowdalls, the O'Murrays, and Kilmichaels were lords of Hy-Cobhtaigh. O'Brien, in his *Irish Dictionary*, says: The O'CoFFEys were: “ Dynasts, or chiefs of the territory now called Barryroe, east and west, in the county of Cork. They were of the Lugadian race, which gave the ancient name of Corcaluighe to all the south-west parts of the County Cork, a name that is now reduced to only two parishes, separated by the river Eilean, which forms the harbour of Baltimore. The O'CoBthaics were originally the most distinguished of the Lugadian families, being mentioned, in the first place, before the O'Flains and O'Driscolls.”²

These authorities prove clearly enough that the O'Fihelys were undoubtedly a Cork family, a branch of the Clan O'CoBhtach, and dwelt in the south-west of the county near the harbour of Baltimore. When we find Dr. Lynch himself making this statement, we are assuredly fully justified in asking from him some authority beyond the mere word of an Archbishop of Tuam, for the assertion that Fr. Maurice de Portu was born so far away as Clonsfert from the cradle of his race, and the home of his family. We are writing of an event which took place in the fifteenth century, before the old Irish families had begun to be driven from their original territories, two hundred years before the date when Dr. Lynch wrote: “ Pleraque autem e memoratis, in isto poemate, gentibus, sub initio nuperi belli, non solum in rerum natura extiterunt, sed etiam aliae in aliquo pristinae ditionis angulo perstiterunt, aliae latissimis latifundiis potiti sunt.”³ The south-west of Cork was a portion of the country in which the original owners seem to have held their place longest, being farther, perhaps, from the Pale; and in 1463 the O'Fihelys were still at peace in their home at Barryroe. We see no reason, then, why we should admit, on the word of one who cannot be called a

¹ *Cambrensis Eversus*, c. iii., p. 275.

² O'Brien, *Irish Dictionary*, under “ Cobhtach.”

³ *Cambrensis Eversus*, vol. i., p. 278. This work was first published in 1662.

reliable authority, that Fr. Maurice O'Fihely was born anywhere except amongst his own kith and kin, near the harbour of Baltimore, in the county of Cork.

There are many learned men who believe as we do. Moreri says: "Maurice de Portu, ou De Fihely nè proche de Baltimore, dans le comté de Corck (*sic*) en Irlande entra dans l'ordre des Freres Mineurs. Son merite porta le Pape Jules II. le faire Archeveque de Toam (*sic*) en Irlande. Il morut dans le ville de Galloway (*sic*) le 25 Mai, 1513."¹ MacGeoghan writes: "Maurice O'Fihely, or De Portu, was born near Baltimore in the county of Cork. He was promoted to the see of Tuam. He died in Galway in May (1513), at the age of fifty years, and was interred in the Convent of his Order."² Connellan makes the following reference to him in his notes to the *Four Masters*: "Maurice O'Fihely, a native of Cork, was born at Baltimore (the ancient seat of the O'Fihelys); hence he was called Maurice de Portu. He became a Franciscan friar, and was a long time a lecturer in the University of Padua."³ Ware says of him: "On the 26th June, 1506, Maurice de Portu, a Franciscan Friar, was advanced to the see of Tuam by the provision of Pope Julius II. He was a man of excellent learning, was born in the county of Cork, near Baltimore, a town celebrated for its fine harbour (the ancient seat of the O'Fihelys lying in that neighbourhood), from whence he got the name, "De Portu," although some say he was born at Down in Ulster, and others at Galway."⁴ Fr. Brennan, O.S.F., speaks thus: "Maurice de Portu, Archbishop of Tuam, eminent for his scriptural illustrations and learned commentaries on Scotus, flourished in the commencement of the sixteenth century. The family name was O'Fihely. He was born in the county of Cork, near Baltimore, a place remarkable for its commodious and beautiful harbour, on which account he was generally known amongst his contemporaries by the

¹ Moreri, *Diction. Historiq.*, Sup., vol. ii., p. 189.

² *History*, p. 381.

³ Connellan, *Four Masters*, p. 181, in note.

⁴ Ware (Harris's), vol. i., p. 614.

distinctive appellation of *De Portu*. . . The Archbishop Maurice, together with Thomas Halsay, Bishop of Leighlin, attended at the fifth Council of Latern."¹ Meehan in his *Franciscan Monasteries*, says: "I speak of Maurice O'Fihely. From what I have been able to learn of this wonderful scholar, it appears that he was a native of Baltimore in the county of Cork, and took the surname, *De Portu*, from the haven on which the town is situated."² In the notes from the Croker and Caulfield MSS., &c., published in the *Journal of the Cork Archæological Society*, we find the following: "Maurice O'Fihely (Maurice de Portu, as he is sometimes called, or Maurice Hibernicus and Maurice of Ireland), was born in 1463-4, near Baltimore in this county (*Cork*), which was celebrated for its fine harbour, from where originated the addition of 'De Portu,' occasionally employed to distinguish him. . . Another work of Maurice's was *Dictionarium Sacre Scripturæ*, printed, after the author's death in Venice, 1603, though it is not extant farther than the letter E., inclusive. But among the MSS. in the Bodleian Library, there is a copy of it complete to letter Z. Iona, at the end of which is: *Explicium distinctiones Frs. Mauricii*." ³ We have still another authority to give, and it is the most remarkable of all.

Dr. Mathew Kelly in his notes to Dr. Lynch's famous work, *Cambrensis Eversus*, has the following one on the passage given above, concerning the territory of the O'Fihelys: "FITHCHEALLACH, now *anglice* Feehily and Feely. The celebrated Maurice de Portu O'Fihely, called *Flos mundi*, Archbishop of Tuam, from 1506 to 1513, was of this family. He was born near Baltimore, 'a town,' as Harris remarks, 'celebrated for its fine harbour,' from which he was known as *De Portu*."⁴ From this quotation it is evident that Dr. Kelly did not know of Dr. Lynch's statement that Fr. Maurice de Portu was a native of the diocese of Clonfert, and no one, it seems, ought

¹ Brennan, *Irish Ecclesiastical History*, vol. ii., p. 151.

² Meehan, *Francis. Monast.* 5 edit. p. 79.

³ *Journal of Cork Archæological Society*, November, 1894, p. 307.

⁴ Kelly's *Cambrensis Eversus*, vol. i., p. 273, in note.

to have known Dr. Lynch and his writings better than Dr. Mathew Kelly.

This article has already reached farther than we should have wished; yet we could not have well left any of it unwritten. The weight of evidence is altogether in favour of the Franciscan belief, that Maurice de Portu was born near Baltimore in the county of Cork. There stands against this, the solitary statement of John de Burgo, made two hundred years after the birth of Fr. Maurice, to Dr. Lynch, Archdeacon of Tuam. Dr. Lynch repeats the statement, yet tells us, several years afterwards, that the family of the O'Fihelys, belonged to the Clan Hy Cobhtach, which dwelt near the harbour of Baltimore in Cork. This slender evidence is by far too weak to lean on with any safety. We are consequently forced to doubt "the accuracy of Dr. Lynch when he tells us on the authority of John de Burgo, Archbishop of Tuam, that O'Fihely was a native of the diocese of Clonfert." If Maurice de Portu is of Clonfert, would Dr. Lynch, John de Burgo, or Dr. Fahey, say: *De quo portu in ea diocesi nomen adeptus sit?* The harbours in the diocese of Clonfert fit to give a name to anyone are not many. We hold, then, that our own old faith was best; we see no reason to yield it up, and until reasons worthy of the name are given, we shall still reasonably believe that Fr. Maurice O'Fihely, Archbishop of Tuam, the *Flos Mundi* of his time, was sprung from the best and the noblest blood of Cork County; and that he drew his first breath, said his first prayers, and learned his first lessons by the shores of that noble and historic harbour, "*Portus Baltimoriensis in Comitatu Corcagiensi.*"

FR. E. B. FITZMAURICE, O.S.F.

THE JEWISH CANON

THE word canon (*κανών*) means originally a straight rod, as the rod of a shield, or a carpenter's rule; and, metaphorically, what serves to keep a thing straight, a standard, a rule. From the end of the fourth century the term was applied to the collection of Sacred Scriptures read in public, and by the later fathers to the list or catalogue of books received by the Church as inspired. The reason for both applications of the term probably lies in the fact that these books contain a rule of faith and morals, an authoritative standard of belief and action.

By the Jewish Canon we mean the list of books received as inspired by the Jewish Church, and it will be the object of the present article to trace the origin and development of that Canon from the time of Moses till the Christian period. The Jewish Canon of the Christian period presents no difficulty, for it has remained unchanged throughout. It corresponds exactly with the present Protestant Canon of the Old Testament, both excluding the seven Deuterocanonical books and the Deuterocanonical fragments of Esther and Daniel. Our inquiry shall, therefore, be confined to the history of the Jewish Canon in the pre-Christian period; a history which, unfortunately, is involved in much obscurity.

All are agreed that from Abraham, the father of the Jewish people, till Moses, the Jews had no Scriptures, and, of course, no Canon. It is commonly agreed too, at least among Catholics, that from the time "Moses wrote the words of this Law in a volume and finished it, and commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book, and put it in (or by) the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee;" and "After seven years, in the year of remission, in the feast of tabernacles, when all Israel come together to appear in the sight of the Lord thy God in the place which the Lord shall choose, thou shalt read the words of this Law before all Israel, in their hearing" (Deut. xxxi. 24-26, 10-11) — from

that time what was thus laid up by the side of the ark and read for the people was received by the Jews as the word of God. We are aware that there are some even among Catholics who deny this, and hold, like the Abbe Loisy,¹ that no portion of Jewish Scripture was fully recognised till its solemn canonization by Esdras, in the fifth century before Christ. Still we regard it as certain that the Jews almost immediately received the writings of Moses as the word of God. The fact that Moses, their great deliverer and leader, whom they had seen speaking face to face with God on Sinai, was the author; that the work stood in the Most Holy Place; that it was publicly read to the people every seven years as the authoritative rule of faith and morals, all this tends to prove that the work was at once recognised by the nation as the word of God. The writings of Moses, then, must have formed the first Canon of the Jews.²

During the thousand years that intervened between Moses and Esdras, many new books of Scripture were written, but it has been questioned whether these were received soon after they were written. Not a few writers, Catholic and Protestant, have held that the Pentateuch alone formed the Jewish Canon till the time of Esdras. Far more probable, however, is the view of those who maintain that during the period from Moses to Esdras there was a gradual growth of the Jewish Canon, new books being generally received by the people soon after they were written. For, it is not denied that many of the Old Testament books were written during that period, some of them, indeed, towards its beginning. Now is it likely that for nearly a thousand years God would abstain from making known the character of those books, thus not only depriving them of the reverence that was due to them, but exposing them to neglect and corruption? And this *a priori* probability of a gradual growth of the Jewish Canon from Moses till Esdras is borne out by many statements in the sacred text itself. Thus,

¹ *Histoire du Canon de l'A. T.*, p. 53.

² We suppose here that those writings were substantially the same as the Pentateuch, but the arguments indicated above for the existence of a Mosaic Canon are quite independent of the question regarding that Canon's extent. They lead us to the conclusion that the work of Moses, whatever it was, was soon received as the word of God.

when we are told that Josue "wrote all these things in *the* volume of the law of the Lord" (Jos. xxiv. 26), it seems to be implied that the Book of Josue was joined to the books of Moses, and side by side with them took its place as a portion of the law of the Lord. So, too, when we read that Samuel told the people the law of the kingdom, and wrote it in a (Heb. *the*) book, and laid it up before the Lord, we can reasonably conclude that this writing of Samuel, whatever its contents, was placed alongside the writings of Moses in the Holy of Holies, and revered by the Jews as a portion of God's word. Again, the Prophet Zachary, writing more than half a century before Esdras returned from Babylon, speaks of the writings of the former prophets as the word of God, and sets them side by side with the law itself: "And they made their heart as the adamant stone, lest they should hear the law, and the words which the Lord of Hosts sent in His Spirit by the hands of the former prophets" (Zach. vii. 12). In the face of these texts, is there any probability in the view that the Pentateuch alone formed the Jewish Canon till the time of Esdras?

And there are other texts, which though not so important as the preceding, yet prove clearly that before the time of Esdras collections of the post-Mosaic writings were made, and held in high esteem. Thus, in Proverbs xxv. 1, at the beginning of what seems to be the third section of the book, we read: "These also are the parables of Solomon, which the men of Ezechias, King of Juda, copied out." Again, in 2 Paral. xxix. 30, we are told, that: "Ezechias, and the princes commanded the Levites to praise the Lord with the words of David, and Asaph the seer;" so that in the reign of Ezechias (726-698 B.C.) there was a collection of parables or proverbs; and not only was there a collection of the Psalms, but they were already used for liturgical purposes "to praise the Lord." And we know that during the Babylonian captivity Daniel must have been acquainted with a collection of the Scriptures containing the Book of Jeremias, for he tells us: "I, Daniel, understood by books (Heb. *the* books) the number of years concerning which the word of the Lord came to Jeremias the prophet, that seventy

years should be accomplished of the desolation of Jerusalem " (Dan. ix. 2). There were, therefore, besides the Pentateuch, other collections of sacred books before the time of Esdras; and some of them, as we have shown, were honoured with a place beside the writings of Moses in the most sacred sanctuary of the nation, while others are put on a par with the law itself by an inspired prophet writing more than half a century before Esdras. If we add to all this, that the Samaritans received, besides the Pentateuch, the Book of Josue, corrupted indeed, but still an evidence that when the ten tribes revolted, in 975 B.C., the Book of Josue was already on the Canon, we are surely justified in concluding that from Moses till Esdras the Jewish Canon was gradually augmented.

And now we come to the time of Esdras himself, who returned from Babylon to Jerusalem about 458 B.C. Let us endeavour to follow the history of the Canon, from the return of Esdras till the Christian period. It is this portion of the history that is involved in greatest obscurity, and in regard to it the widest difference of opinion prevails. Many hold that Esdras completed the Jewish Canon, and that no book not received by him was ever after received by the Jews. This indeed has been the belief of the Jews, at least since the first century of the Christian era; it was also the view held by all the fathers of the Church who refer to the question till the seventh century; and, at least in a modified form, it is still the more common view among Catholics. And, though this opinion is now abandoned by most Protestants, there is no room for doubt, that the early Reformers in general accepted the Jewish account of the completion of the Canon by Esdras. Many Catholics, however, and nearly all Protestants of the present day, deny that the Canon was completed till long after the time of Esdras. As to the actual date of its completion, there is, among these writers, the greatest difference of opinion. Some hold it was completed before the end of the Persian period (332 B.C.); others, that it was completed only during the period of the Maccabees, some time between 167 and 100 B.C.; and others, again, date its completion only from

the first century of the Christian era. Such a difference of opinion shows at once the difficulty of the question, and the scarcity of data to determine its solution.

Nearly all are agreed that Esdras after his return from Babylon took an important part in collecting and revising the Scriptures. So much, at least, seems to follow from the Jewish tradition in regard to his labours. Not only are we told, in the first Book of Esdras, that "he was a ready scribe in the law of Moses," and "had prepared his heart to seek the law of the Lord" (1 Esd. vii. 6-10), but the apocryphal fourth Book of Esdras, which dates from the first or second century of the Christian era, and is the work of a Jew, represents him as re-writing, by inspiration, all the books of the Jewish Canon, after they had perished in the captivity (4 Esd. xiv. 18-47). The Talmud, too, makes frequent reference to his labours in settling the Canon. It seems to us that we cannot lightly throw aside as of no account this early and universal tradition of the Jewish race, because it happens to come down to us weighted with fabulous accretions. There must be some substratum of truth for a tradition accepted by a whole nation, and received by the fathers of the Church for six centuries. Josephus, himself a Jewish priest, writing in the first century of the Christian era, confirms the tradition when he tells us that the Jewish Canon was completed in the time of Artaxerxes, who was a contemporary of Esdras.¹

We regard it as certain, therefore, that Esdras took an important part in the settlement of the Jewish Canon. What precisely was the extent of his work in that respect we cannot say with certainty. We take it that he collected and revised all the books already received as inspired; that he canonized others already written but for some reason not yet received, and that he added his own writings to the collection. But his work did not end here. According to a Jewish tradition, which, indeed, has been questioned, but, in our view, questioned on insufficient grounds,² Esdras

¹ Joseph. against App., i. 8.

² See Vigoroux, *Dictionn. de la Bible*, art. "Canon;" Cornely, vol. i. 22-6; Wescott, *The Bible in the Church*, Appendix A

established a body known as the Great Synagogue. We learn from the Jews of the Middle Ages that this council of one hundred and twenty members continued in existence from 444 B.C. till the time of Simon the Just, its last head († 292 B.C.), and that it numbered among its first members not only Esdras, but also the prophets Aggaeus, Zachary, and Malachy. Now, if this Great Synagogue, which we take to have been the supreme council of the Jews during the latter half of the Persian period, completed the Jewish Canon, it is quite conceivable how a later tradition might readily ascribe its work to Esdras, its founder and first head. In our view this is just what happened. Esdras did not complete the Jewish Canon; but the work left unfinished by the great scribe was completed by the Synagogue which he established. This is the only view that seems to us to meet all the requirements of the case. On the one hand, it offers a satisfactory explanation of the tradition regarding the labours of Esdras; while, on the other, it leaves us free to hold that some of the books of the Jewish Canon may have been written long after his time. This latter point is not without importance, in view of the conclusions of Catholic as well as Protestant critics in regard to some of those books. A. Lapiere felt the difficulty of explaining Nehem. xii. 11-22, and solves it by saying that the verses were not written by Nehemias, but by the Jewish Synagogue, then infallible, or by some inspired author after the death of Esdras and Nehemias. And Calmet, discussing the passage in 1 Paral. iii. 19-24, where the descendants of Zorobabel are named, is forced to admit that the passage could not have been written by Esdras.¹ The Abbé Loisy holds that a number of the books of the Jewish Canon were not written till after the time of Esdras, and hence could not have been placed on the Canon by him; while Protestant critics are almost unanimous at present in dating some of the books of the Jewish Canon long after the death of Esdras. Thus Driver, summing up the evidence

¹ Cornely, indeed, while holding that the Jewish Canon was completed in the time of Esdras and Nehemias, is prepared to admit that these passages may be interpolations by a later hand; but, if so, then, in his view, they should be uncanonical, and in that case we believe the Jews would never have admitted them.

drawn from the language of the Book of Daniel, says: "The verdict of the language of Daniel is thus clear. The *Persian* words presuppose a period after the Persian empire had been well established; the Greek words *demand*, the Hebrew *supports*, and the Aramaic *permits*, a date *after the conquest of Palestine by Alexander the Great* (332 B.C.)."¹

Our view, therefore, that the Canon was not closed by Esdras, or Nehemias, his contemporary, but by the Great Synagogue, while explaining the traditions that have clustered round the name of Esdras, leaves us perfectly free to admit that some of the books may have been written at a time long subsequent to his death. Nor is this view without a foundation in Jewish tradition. In the Babylonian Gemara, or commentary, contained in the Talmud, several books of the Jewish Canon are said to have been written by the men of the Great Synagogue;² and though we cannot accept the particulars of that tradition, the main fact is probably correct. We hold, therefore, that while Esdras took an important part in enlarging and revising the Canon, he did not complete it. Nehemias continued the work, and added his own, and perhaps other books, as may be inferred from 2 Macc. ii. 13, where we read, that "Nehemias made a library, and gathered together out of the countries the Books both of the Prophets, and of David, and the Epistles of the Kings, and concerning holy gifts." Then the men of the Great Synagogue finished the work, and completed the Jewish Canon. If this view is the correct one, the Jewish Canon was completed before 292 B.C., the date of the death of Simon the Just, after which time no book was ever received by the Palestinian Jews. Some rather recent Catholic writers in Germany (*e.g.* Neteler and Danko) have concluded from 2 Macc. ii. 14, that Judas Maccabaeus, or rather Judas the Essene, added some books to the Jewish Canon after the war with Antiochus Epiphanes, in the second century before Christ. But all that is stated in that passage is, that Judas collected the books *lost* during

¹ Driver, *Literature of the Old Testament*, page 176.

² *Baba bathra*, fol. 14b, 15r.

the war; there is not the slightest reason in the text for supposing he added any new books.

Less probable, still, is the view of those who hold that the Jewish Canon was fluctuating and undetermined as to its contents, so late as the time of Christ.¹ When our Lord says to the Jews: "Search (or you search) the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me" (John v. 39), there can be no doubt that He refers to a definite and determined collection, which they were accustomed to read. In like manner, when He told the two disciples on the way to Emmaus: "These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled that are written in the law of Moses, and in the Prophets, and in the Psalms concerning Me" (Luke xxiv. 44), we feel sure that He refers to a definite collection of writings. And this view is strikingly borne out by the testimony of Josephus, writing in the first century after Christ, who tells us that the Jews had not an innumerable number of books contradicting each other, *but only twenty-two books* embracing the history of all past time, and rightly believed to be divine.² And it would seem that the same definite collection referred to by our Lord and Josephus, was already in existence when the Book of Ecclesiasticus was translated into Greek, at the latest about 131 B.C. For the translator, in his preface, refers three different times to "the Law, and the Prophets, and the other books *that were delivered to us from our fathers*," without deeming any explanation necessary as to what books he means. The Jewish Canon, then, must have been definitely settled long before the time of Christ; and as we have endeavoured to show, it was probably completed by the Great Synagogue before 292 B.C.³

¹ See, for instance, *Catholic Dictionary*, article "Canon;" and Davidson, *The Canon of the Bible*, page 31.

² "Apud nos nequaquam innumabilis est librorum multitudo dissentientium et inter se pugnantium, sed viginti duo dumtaxat libri totius præteriti temporis historiam complectentes, qui merito creduntur divini."—Joseph. contra Appion, i. 8.

³ The fact that a few Rabbins after the time of Christ questioned the inspiration of some of the books, need hardly surprise us, when we remember how often the contents of the Christian Bible have been challenged in later times.

Up to this point we have been speaking only of the Canon that was received by the Jews of Palestine. It contained only what are called the Protocanonical Books of the Old Testament. The Deuterocanonical Books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and 1 and 2 Maccabees, together with some fragments of Esther and Daniel were wanting, as they are now, from the Jewish and Protestant Bibles. We proceed now to inquire whether this was the only Canon of Scripture known and recognised before the time of Christ. Jews and Protestants reply in the affirmative, and the former receive no other writings as the word of God, while the latter maintain that no other books of the Old Testament were ever received before the time of Christ, or admitted by Him and His Apostles.

It must be carefully borne in mind here that the canonicity of the Deuterocanonical books is quite independent of the question whether they were received and recognised as inspired before the time of Christ. Protestants cannot, and do not deny the right of Christ and His Apostles to place these books on the Canon; they simply contend that these books were never received before the time of Christ, nor by Christ and His Apostles. That they were received as inspired by Christ and the Apostles, all Catholics are agreed; but we shall not now dwell upon the point, since we are not treating of the Canon of the Christian Church. We shall confine ourselves to the other question, whether these books were ever received as the Word of God before the Christian era.

On this question various views have been held by Catholic writers since the question began to be closely examined more than three centuries ago. Some, like Genebrard, a French Benedictine, who died in 1597, and whose opinion is adopted by Vigoroux,¹ hold that all the Jews, whether Palestinian or Hellenistic, received the Deuterocanonical books for more than a century before Christ. These writers maintain that it was only after the time of Christ the Deutero books were rejected, probably for controversial reasons, by the Jews of Palestine. It is plain from what we have said already that we cannot assent to this view.

¹ *Diet. de la Bible*, art. "Canon."

We believe that the Jews of Palestine never received these books as inspired. We readily admit that they held them in high esteem, and may have regarded them, as Josephus seems to imply,¹ as of greater authority than ordinary profane writings; but we cannot admit that they ever received them as inspired. If they did, for what reason did they afterwards reject them? This question has never been satisfactorily answered, and, in our opinion, cannot be. If these books bore special testimony to the Messianic character of our Lord or to the divinity of the Christian Church, the later Jews would have had reason to reject them; but it is hardly too much to say that many a psalm contains more that is offensive to Judaism than all the Deutero books of the Old Testament together. We cannot admit, therefore, that the Palestinian Jews ever received these books; and hence this opinion of Genebrard, and those who think with him, seems to us improbable.

Another view, ably defended by Ubaldi, is, that the Deutero books were never received as inspired, either by Palestinian or Hellenistic Jews until the time of Christ. According to those who hold this view, these books were read, and even inserted among the other books in the Bible of the Hellenistic Jews, but they were never admitted as of divine authority, till accepted by Christ and His Apostles. This view is much more probable than the preceding; but, for reasons that we shall indicate immediately, we cannot accept it.

The third and most probable view is, that, besides the Canon of the Palestinian Jews, which, as we have seen, contained only the Protocanonical books, there was another and more extensive Canon among the Hellenistic Jews, which contained in addition all the Deuterocanonical books of the Old Testament. The great argument for this view lies in the fact that the Hellenistic Jews used the Septuagint in which all the Deuterocanonical books were found, not merely relegated to an appendix, but inserted among the other books, as if possessing equal authority.

¹ Against App., i. 8.

The significance of such an arrangement of Proto- and Deuterocanonical books is certainly great, especially when we bear in mind how intensely the Jews revered their Scriptures, and how unlikely, therefore, it is that they would mix up with them any writings not recognised as of equal authority. As to the fact that the early Greek Bible contained the Deuterocanonical books thus inserted among the Protocanonical, there can be no doubt. In the earliest manuscripts of the Septuagint, that have been preserved to us, this is the case. The Vatican manuscript, which is commonly held to date from the fourth century, has Judith and Tobias between Esther and Osee, Wisdom and Ecclesiasticus between Job and Esther, and Baruch between Jeremias and Lamentations.¹

In like manner, though according to different arrangements, these books are found interspersed among the protocanonical in the Codex Sinaiticus, also a fourth century manuscript, and in the Codex Alexandrinus, which dates at least from the fifth century. And we have incontestable evidence that at a much earlier period still this arrangement of the books existed in the Greek Bible. For the *Vetus Italica* or old Latin translation, which was made from the Greek, contains the Deuterocanonical books interspersed in the same way among the Protocanonical. Now this old Latin translation is said by some to have been made by a disciple of the Apostles, and at all events it is not later than the end of the first, or the beginning of the second century of the Christian era; so that we have unquestionable evidence that at that early period the Deuterocanonical books stood side by side, apparently on an equal footing with the Protocanonical books in the Greek Bible. But we need not dwell longer on this point, as it is generally admitted, even by Protestants, that the Greek Bible for more than a century before Christ contained the Deuterocanonical books interspersed among the Protocanonical. Hence Davidson, an English Protestant writer of repute, in a work published in 1877, says: "The identity of the

¹ As the end of the manuscript is lost, we do not know what position the Books of Maccabees held in it.

Palestinian and Alexandrian Canons must be abandoned . . . The very way in which apocryphal (so he calls Deuterocanonical) are inserted among canonical books in the Alexandrian Canon shows the equal rank assigned to both."¹

The Deuterocanonical Books, then, were received by the Hellenistic Jews, and the Greek Bible of these Jews was used by Christ and His Apostles. Nor were the first Christians ever warned against the Deuterocanonical Books; on the contrary, the Bible containing these Books was handed on to them with apostolic approval, and the writers of the New Testament make numerous allusions to them.² From all that has been said, we are, surely, justified in concluding that the Alexandrians or Hellenistic Jews had a different Canon from the Palestinian; that their Canon contained our Deuterocanonical Books which are now rejected by Protestants; and that these Books were rightly received by the Alexandrians as divine, else they would never have been approved by Christ and His Apostles.

We have traced the history of the Canon, first among the Jews of Palestine, and then among the Hellenists, and it only remains to say a word regarding the authority on which the various books were received. The work of Moses was, doubtless, received at once as the word of God on his own authority; so, too, the writings of many of the prophets were received as divine writings, probably because their authors, whom the people revered and believed, declared them to be such; in other cases, the reception of the books was very likely the expression of a popular consent, through which, as in regard to the books of the New Testament, God made His will known. We cannot say how it was that the Alexandrian Jews were led to receive the Deuterocanonical Scriptures; but whatever may have been their reasons, the approbation of their Canon by the Apostles proves that the Deuterocanonical Books were rightly received by them as divine. Amid all the obscurity that

¹ *The Canon of the Bible*, pp. 68-70.

² See, *e.g.*, *Corn. i.*, sec. 32, notes 3 and 6.

hangs around the growth and completion of the Canon of the Old Testament, one thing cannot fail to strike the Christian reader as a singular evidence of the providence of God, and a special motive for gratitude, that this sacred legacy of God to man has been handed down to us in its integrity through so many centuries, the inspired record of God's Church in the past, and her encouragement and consolation in the present.

JOSEPH MACRORY, D.D.

Theological Notes

ANSWERS TO CORRESPONDENTS

ABSTINENCE ON BLACK FAST DAYS

REV. DEAR SIR,—I am painfully aware that very many conscientious Catholics are most exact, if not scrupulous, about the observance of what are termed the black fast days of Lent. . . . They think—whether as a consequence of the rigid discipline of the ancient Irish Church, or of the teaching of over-exact priests—that it is a mortal sin to use milk in their tea in the ordinary way . . . Is it, then, a mortal sin to use tea coloured with milk on the black fast days of Lent? . . . My own opinion is unquestionably that it is objectively only a venial sin, even in the case of a person strictly bound to the Lenten fast and abstinence.

A SUBSCRIBER.

We quite agree with our correspondent that the use of a little milk on these black fast days is not a mortal sin. We should be much surprised to find that any priest differs with him. At any rate, the dispute can be settled by an appeal to any theological treatise *de jejuniis*. The obligation on these black fast days is nothing more than the general obligation which formerly extended to all the days of Lent, and in which theologians admitted "*parvitas materiae*" not merely in regard to *lactitina*, but even in regard to flesh meat.

It is equally evident that the faithful should be instructed in this and like matters, whenever there is danger of their

sinning, or sinning more grievously, owing to a false conscience: "Si [confessarius], notet aliquid haberi a poenitente pro peccato quod non est peccatum aut pro mortale, quod veniale, doceat eum veniataem, ne pergat peccare, ex conscientia erronea."¹ The catechist or the preacher should not be more rigid than the Church. The confessor should not, through false economy, attempt to secure a diminution in the number of venial sins, at the cost of even one mortal sin.

MAY REGULARS COMMUNICATE THE SICK AT THEIR HOUSES?

REV. DEAR SIR,—May regulars in the diocese of Dublin, lawfully, carry the Blessed Sacrament privately to the sick in their own houses, and administer Holy Communion to them without the permission of the parish priest? There is no question of administering the Viaticum or the Paschal Communion.

A DUBLIN PRIEST.

The regulars cannot, we think, unless in virtue of a special concession from the Holy See or from the Archbishop of Dublin, administer communion privately to the sick in their houses. It is due to our correspondent that we should, as far as our space permits, give the grounds on which we base our opinion. For our own convenience, we extend somewhat the limits of his question.

It is evident that our correspondent's question may be raised, not merely in regard to the members of religious orders, in the strict sense of the word, but also in regard to the members of congregations that share the privileges and restrictions of regulars in the administration of the Holy Eucharist. For the sake of brevity, we shall, like our correspondent, speak only of regulars, premising, however, that our conclusions apply to the members of such congregations as well.

We must, of course, be understood to speak throughout of those regulars only, who have not the *Cura Animarum*; and of these only in relation to seculars not subject to them.

To obviate any misapprehension, we are also bound to

¹ Reuter, Neo-Confessarius Conf. Lehmkuhl, ii. 444.

state that we have no means of knowing what special and extraordinary faculties or privileges may have been granted to certain orders, or to certain individuals, by the Holy See, or by bishops for their own dioceses. Any limitations, therefore, that we place on the powers of the regulars, must be interpreted subject to the proviso that they have obtained no special concession from the Holy See, or from the bishop in whose diocese they minister.

Now, the right of the regular clergy to carry the Blessed Sacrament, and to communicate the sick in their houses, may be viewed either—A. in regard to those places in which the solemnities of the ritual are observed in carrying the Blessed Sacrament; or B. in regard to countries like this, where the Blessed Sacrament is always carried privately; or finally, C. with reference, moreover, to the diocesan faculties. We first give our views regarding the faculties of regulars in this matter where the solemnities of the ritual are still observed.

A. Where the solemnities of the ritual are still observed by the secular clergy, has a regular, in virtue of his privileges and independently of the parish priest, a right to communicate the sick in their houses, 1^o publicly, or, 2^o privately? Before replying to these two questions, it may be useful to recall a few points about which no doubt can be raised.

(a) To administer communion lawfully—in a church or out of it—the minister requires jurisdiction over the person receiving. Suarez writes:—"Non esse liberum cuilibet sacerdoti hoc sacramentum [i.e., Eucharistiam] ministrare sed solum habenti jurisdictionem respectu ejus cui illud administrat vel facultatem ab eo qui talem jurisdictionem habet."¹ And again:—"Pascere gregem [hoc Sacramento Eucharistiae] non est manus cujuscunque sacerdotis sed proprii pastoris."²

(b) The common law of the Church requires that communion be taken to the sick, *manifeste atque honorifice*, with the solemnity enjoined in the ritual.

(c) Regulars, as such, are not *pastores gregis*; they

¹ *De Euchar.*, Disp. 72, Sect. ii.

² *Ibid.*

cannot, therefore, administer Communion anywhere to persons not subject to them, unless by virtue of delegation or privilege from someone who has himself the right to administer it.

(d) By a general privilege from the Holy See, regulars may administer Communion in their oratories throughout the year, Easter Sunday excepted. On the other hand, they are strictly forbidden to administer the Viaticum or the Paschal Communion anywhere to seculars not subject to them.

A. (1) In answer to the first question put above, we say, that regulars are forbidden to communicate the sick in their houses publicly, because they are forbidden to carry the Blessed Sacrament *manifeste atque honorifice* to the sick “illud ministerium [publice deferendi S. Eucharistiam ad aegrotos] non comprehenditur sub generali concessione [papali] sed requiritur specialis facultas vel Episcopi vel parochi.”¹

A. (2) But can regulars, by virtue of their privileges, carry the Blessed Sacrament privately to the sick? Have *they* a general privilege to carry the Blessed Sacrament privately in those countries in which the solemnities of the ritual are still obligatory on *secular* priests? Elbel² contends that they have, at all events, with the consent of the parish priest. But, to us, it seems clear that they have got no such privilege; and that for two reasons—I. because regulars, like seculars, are bound by the Rubric of the ritual; and II. because their jurisdiction to dispense the Eucharist to seculars does not extend to the administration of Holy Communion, in private houses, to anyone, ill or well. These assertions are not universally admitted, and they require some proof. We take them in order.

I. Now, we think, that, where the ritual is still fully observed, regulars, as such, have no privilege of carrying the Blessed Sacrament privately. We give our reasons.

1. The decree of Innocent XI., 12th February, 1679, leaves no doubt about the law, as affecting regulars, in his

¹ Suarez. *De Virt. et Stat. Relig.*, lib. 9, iii. 12.

² Theol. Mor. Sacram. Conferen. xiii., Cas. I.

time. It is worth remarking, however, that then, as now, the matter was in dispute. The decree runs as follows:—

“Cum ad aures Sanctissimi D. N. fide dignorum testimonium pervenerit etiam in illius [communione] administratione aliquos abusus inolevisse videlicet, quod aliqui, non in ecclesia sed in privatis oratoriis et domi . . . sumant sacrosanctam Eucharistiam quam argentea theca inclusam in crumena aut secreto illis deferunt sacerdotes saeculares aut regulares . . . Porro Episcopi et parochi . . . doceant in ecclesii seu oratoriis privatis, ex dispensatione seu privilegio Pontificis de manu sacerdotum sumendam sacratissimam Eucharistiam . . . et ad eos [infirmos], si ab ecclesia deferatur publice et cum pompa juxta formam Ritualis Romani . . . Si parochi et confessarii etiam regulares, aut quicumque alii sacerdotes secus egerint sciant Deo Optimo Maximo rationem reddituros esse, neque defuturam Episcoporum et Ordinariorum justam ac rigorosam animadversionem in contrahentes, etiam regulares, etiam Societatis Jesu facultate ipsis Episcopis et Ordinariis per hoc Decretum per Sedem Apostolicam specialiter attributa.”¹

This decree not merely forbids regulars to avail themselves of the alleged privilege of carrying the Blessed Sacrament privately, but it actually gives special powers to the bishops enabling them to deal with regulars who may presume to do so.

2. The excommunication of Clement V. against religious who presumed to administer Extreme Unction or the Eucharist, “non habita parochialis presbyteri licentia speciali,” was understood to include any communion of the sick, whether the Blessed Sacrament was taken publicly or privately by the religious. Here are the words of Vasquez: “Adde autem hanc poenam imponi religiosis sive sacramentum dispensent in necessitate . . . sive extra illam, sive publico sive secreto: nam verba legis generalia sunt.”² And Suarez says: “Incurritur haec excommunicatio si Eucharistia detur in necessitate per modum viatici (ut aliqui eam limitant) sed in universum sive in necessitate sive extra illud sive publici sive occulti ministretur.”³ So far, therefore, from recognising any privilege by virtue of

¹ *Pub. of N. R. Theolog. Soc.*, 1873, p. 373.

² *De Euchar.*, c. iii, n. 33.

³ *De Euchar.*, Disp. 72, sect. ii. The fact that this excommunication is now considerably modified, does not, of course, lessen the force of our argument.

which religious might carry the Blessed Sacrament privately to the sick, without the permission of the parish priest or his superiors, Suarez and Vasquez plainly teach that the exercise of such an alleged privilege entailed, in their time, excommunication.

3. If we weigh authorities in this matter, we are led to the same conclusion—that regulars, as such, enjoy no exemption from the prescriptions of the Rubric. We select those theologians who, being themselves members of religious orders, may be supposed to know, and to claim, the privileges of regulars. And yet we find no claim made for this privilege to carry the Blessed Sacrament privately. Laymann,¹ Suarez,² Vasquez,³ Lugo,⁴ Lacroix,⁵ Sporer,⁶ knew nothing of it; Ballerini,⁷ Gury,⁸ Aertnys,⁹ Sabetti,¹⁰ do not seem to have any more acquaintance with this privilege than their predecessors. Lehmkühl,¹¹ indeed, seems to hesitate: it is, however, significant that while he appears unwilling to deny this privilege to the regulars, he cautiously abstains from expressly asserting its existence.

It is, indeed, true that many theologians, in defining the powers of regulars as regards the communion of the sick, assert that it is not lawful for regulars to carry the Blessed Sacrament publicly, *publice per plateas*, to the sick. This may seem strange; they seem to imply that the regulars may do so *privately*. But a sufficient explanation is found in the fact that the theologians naturally had before their minds the public procession enjoined in the Rubric, and that they claimed this as the exclusive right of the parish priest. Whatever may be the explanation of the frequent occurrence of this phrase, it is quite certain that, in the minds of the theologians, it did not imply a privilege of carrying the Blessed Sacrament privately. Take Suarez, for example.¹² Suarez held that regulars had the privilege of communicating seculars, not merely in their oratories, but in any place. And in discussing the question when regulars may use their

¹ Lib. v., tract iv., cap. 7.

² *Loc. cit.*

³ *Loc. cit.*

⁴ Disp. 18, n. 52.

⁵ Lib. 6, part i., 479.

⁶ Part ii., c. 5, sect. i.

⁷ Ballerini—Palmieri, iv., p. 653.

⁸ ii. 290, q. 2.

⁹ ii. 83, q. 4.

¹⁰ No. 624.

¹¹ ii. 134, iii.

¹² *De Statu. Relig.*, lib. ix., cap. iii. 12.

privilege *extra ecclesiam*, he puts to himself the question "licebit religioso ex vi hujus facultatis deferre publice Eucharistiae Sacramentum ad aegrotos [qui] . . . ob devotionem communicant?" He answers in the negative, and then, instead, suggesting—as we might, perhaps, expect from the form of the question—that regulars may carry the Blessed Sacrament privately, he merely gives the case in which a religious says Mass in a private oratory, or by permission of the bishop, in the private house. When he asserts, therefore, that religious may not convey the Blessed Sacrament *publice per plateas* to the sick, whatever else he means, he does not intend to convey that they may do so privately. We shall give one other example. Aertnys¹ writes, "non licet deferre Eucharistiam per vias et plateas;" yet he manifestly does not imply a right to carry the Blessed Sacrament privately. He denies to the regulars any such privilege.

To our mind it is clear, for all these reasons, that under the common law of the Church, regulars are not privileged to carry the Blessed Sacrament privately to the sick. This is the first assertion we undertook above to prove. We denied, moreover, that a religious, as such, has the necessary jurisdiction to administer Communion to a sick person in his house. In other words, granted that a religious is already in the house of a sick person, and that he has the Blessed Sacrament with him, we think that he may not lawfully administer Communion without the permission of the parish priest or the bishop. It is not enough that the Blessed Sacrament has been lawfully procured; the regular still needs, we think, jurisdiction to administer it.

II. In support of this assertion, we say:—

1. Theologians have commonly recognised that the general privilege of regulars for the administration of Communion extends only to their own oratories. It should be sufficient to mention, that this is the interpretation put upon the privilege by St. Alphonsus,² Laymann,³ Lugo,⁴ Benedict XIV.,⁵ Spöner,⁶ Bouix.⁷ We may cite the words

¹ ii. 83.

² *De privil.*, 123

³ *Lib. vi.*, tract iv. 7.

⁴ *De Euchar.*, disp. 17, 31.

⁵ *De Syn.*, lib. 9, cap. 16.

⁶ *De Euchar.*, cap. 5, 311.

⁷ *De Jure Reg.*, tom. 2, part 5, Sec. 3, cap. 2, quest. 9.

of De Lugo, by way of example; he is arguing against the opinion of certain theologians who denied the necessity of jurisdiction for the administration of the Eucharist. He says: "[Haec opinio est] contra omnes prorsus theologos et contra mentem Pontificum qui religiosis concedunt privilegia ministrandi Eucharistiam non subditis et hoc cum limitatione scil. *in propriis solum domibus*."¹ According, therefore, to the teaching of De Lugo, and these other theologians, a religious, who says Mass in the house, or even in the private oratory of a secular, or who in any other way happens to have the Blessed Sacrament in a private house, cannot, by virtue of his general privilege, administer Communion in that house; he has got no privileges, and no jurisdiction in a private house.

2. But the Bull, *Magno*, of Benedict XIV. seems to us to establish clearly that regulars, even though they have in some lawful manner procured the Blessed Sacrament in a private house, have no right to administer Holy Communion. Suarez, as we have already said, and with him very many theologians had held, that once a regular had permission to celebrate Mass in a private oratory, or in a private house, he could, by virtue of his privileges, administer Communion to anyone assisting there at Mass. "Obtenta facultate ad faciendum sacrum . . . non erit necessaria specialis licentia ad dandam Eucharistiam et ex vi privilegii licebit."² Now Benedict XIV., while he was still Archbishop of Bologna, forbade any priest secular or regular, celebrating in a private oratory, to administer Communion, unless with special permission from the Ordinary or the Vicar-General. Afterwards, when he had been raised to the papal throne, he referred, in the Bull above cited, to his previous legislation, and extended it to the whole Church: "Ordinavimus ne in privato oratorio recipi Communio posset ab iis qui in eodem Missae inter sunt quam saecularis vel sacerdos regularis celebraret nisi vel nostram vel Generalis Vicarii nostri licentiam obtenuisset.

¹ *De Euchar.* xvii. 31.

² *De Virt. et Stat. Relig.*, x., lib. ix., cap. iii. 12.

. . . Neque etiam in praesens voluntas Nobis, aut ratio est, cur ab hoc systemate recedamus." The point which we wish to make is, that Benedict XIV., against Suarez, clearly implies that a regular has no general privilege by virtue of which he can everywhere lawfully administer Communion. If he enjoyed such a general privilege, he would not need special permission to give Communion in a private house or oratory in which he lawfully celebrates; nor could he have been restricted in the use of his papal privilege by the Archbishop of Bologna. But it surely is manifest, that, if a regular cannot give Communion in these circumstances, if he has no jurisdiction to do so, he cannot administer Communion to a sick person in his house when he brings the Blessed Sacrament privately. The fact that he brings the Blessed Sacrament with him does not give him jurisdiction.

Lehmkuhl¹ and Haine² clearly seem to be of our opinion on this point, as far as the private oratory is concerned. Lehmkuhl says, without distinction of seculars and regulars, that, unless permission is given in the papal indult erecting the oratory, special permission of the bishop is necessary in order to give Communion there lawfully. In the very same context, he might seem to suggest that a regular may, relying merely on his privileges, *privately* carry the Blessed Sacrament to the sick, and administer it, without the leave of anybody. That a regular, lawfully celebrating in the private house or oratory of a sick person, has not faculties to administer Communion to that sick person; but, that the same regular, bringing the Blessed Sacrament privately with him, has faculties to administer Communion to the same person, is more than we can comprehend. To us, it is plain that the regular wants jurisdiction equally in both cases.

We think we have now shown that, for two reasons—either of which would be sufficient—regulars have not by virtue of their privileges, and without reference to the parish priest or the bishop, the right to communicate the sick

¹ ii. 134.

² Tom. iii., p. 44, q. 40.

privately, in those countries in which solemnities enjoined by the Rubric are still observed.

B. The question remains : Does the fact that the Blessed Sacrament is always carried privately in this country give the regulars, independently of their diocesan faculties, and of the parish priest's permission, the privilege in question? Haine¹ answers affirmatively. He writes : "Ad aegrotum [ob devotionem] communicaturum [regulares ex privilegio] Eucharistiam deferre potest, si agatur de iis regionibus in quibus occulte deferre debet." Lehmkuhl, as we have already said, appears to insinuate, without openly adopting, the same view. He writes :² "[Regulares] non possunt sine venia Episcopi aut commissione parochi ad aegrotos S. Eucharistiam (publice) deferre." It is evident that this teaching of Haine (and of Lehmkuhl) is based on two assumptions : first, on the contention of Suarez, that regulars have a general privilege to administer Communion "in omni loco decenti," and therefore have, even in private houses, the necessary jurisdiction; and, secondly, that regulars, as such, without any special faculties, have a right to carry the Blessed Sacrament privately. *Neither* point can, we think, be established. The truth of *both* is necessary, if Haine's opinion holds for this country. We have tried to prove above that the opinion of Suarez is untenable ; it is against the opinion of De Lugo, and the common teaching of theologians ; it is decisively disproved, on the admission of Lehmkuhl himself, by the Bull *Magno* of Benedict XIV. A regular, celebrating in a private oratory in this country, cannot, without permission, administer Communion. His jurisdiction to administer Communion, as we have said, cannot be supplied, in this country or elsewhere, by merely bringing the Blessed Sacrament with him.

Nor, can it be contended that regulars in this country enjoy any privileges proper to them, in virtue of which they can, without faculties from the Ordinary, carry the Blessed Sacrament privately. The secular clergy require a dispen-

¹ Tom. iii., p. 43.

² Vol. ii., n. 134.

sation from their bishop. Regulars, it seems to us, equally require a dispensation. Haine appears to imply the contrary. But he gives no reason for his opinion, and we have failed to find any.

C. Lastly, we inquire whether the regulars of Dublin enjoy the privilege in question in virtue of their diocesan faculties. We have seen a copy of the ordinary faculties recently granted to the members of religious orders and congregations in the diocese of Dublin. Among the faculties granted we find:—"Deferendi Sanctissimum Sacramentum privatim et sine lumine ad infirmos, ubi hoc tibi de consensu eorum quorum interest, licebit." This diocesan faculty gives regulars permission to carry the Blessed Sacrament privately to the sick, but *only* on condition that they obtain, moreover, the permission of the parochial, or other clergy concerned. If, therefore, the conclusions we have arrived at above be well founded, the regulars of Dublin have no right—whether from their general privileges, or from the local circumstances of this country, or from their diocesan faculties—to communicate the sick in their houses without the permission *eorum quorum interest*.

We may remark, in conclusion, that the granting of this diocesan faculty, and especially the granting of it with the restrictive clause *de consensu eorum quorum interest*, points to the truth of the conclusion which we have above endeavoured to prove, that regulars in this country have no general privilege, in virtue of which they may carry the Blessed Sacrament privately to the sick, and administer Communion. If all regulars enjoy such a privilege, then, unless in the case of the Viaticum, the restrictive clause is inoperative, and the grant itself unnecessary.

D. MANNIX.

Liturgical Notes¹

THE MASS TO BE SAID BY EXTERN PRIESTS IN CHURCHES AND PUBLIC ORATORIES

A DECREE *Urbis et Orbis* on the above subject has recently been issued by the Congregation of Rites, and the changes which it introduces in the rules hitherto laid down are so momentous and far-reaching, that we hasten to point them out to our readers. In the past the general rule was that, on days of double or equivalent rite, a priest's Mass should correspond with his office, no matter where he might celebrate. To this general rule some exceptions were admitted in case a priest had to celebrate in a church or public oratory in which the office differed from his own. We will enumerate a few of these exceptions, in order to bring out more clearly, by way of contrast, the full bearing of this new decree.

(a) When a priest, whether secular or regular, supplied the place of a parish priest, or other priest attached to a church, he was obliged, in all public Masses to celebrate according to the calendar of the Church.

(b) Chaplains, and confessors of nuns bound to the choral recitation of the Divine Office, when celebrating in the community chapel, were always *permitted*, and in some cases *obliged*, to say the Mass corresponding with the office recited by the nuns.

(c) When in the church, in which a priest wished to celebrate, was being solemnized a local feast, on account of which a considerable number of people flocked to the church to hear Mass, he was bound to say the Mass of the church.

(d) When, on a day of double or equivalent rite, the colour required by the office of the church was different from that required by the celebrant's office, he was obliged to conform to the office of the church, in order to preserve uniformity of colour.

(e) A priest, whether secular or regular, celebrating in a

¹ In our contribution of last month an obvious misprint occurs on page 253, line 2 from the top. "Five years and as many quarantines," should be "One hundred years and as many quarantines."

church in which the feast was of a beatified, might not, without a special privilege, celebrate the Mass of the feast. From this, and the preceding rule, the curious consequence followed, that a priest might sometimes be prohibited, by the rubrical laws alone, from celebrating in a particular church. For *ex hypothesi* he could not say the Mass of the beatified, and if the feast of the beatified were of double rite, and required vestments of a different colour from those required by the office of the priest, he could not say his own Mass, while the rite of the feast celebrated in the church would prevent him from saying a votive Mass requiring the same colour as the feast of the church. Hence in the circumstances he should go elsewhere.

(f) In no case might any secular priest use the proper missal of a religious order, or any regular, a missal proper to a religious order other than his own.

Although, in enumerating these exceptions to the general rule regarding the conformity of a priest's Mass with his office, we have abstained from details, we have said enough to show that it was sometimes difficult for a priest to know what Mass to say, and even sometimes impossible for him to say any Mass at all in a particular church. The numerous special offices of both saints and beatified which have been granted in recent years to religious orders, to particular dioceses, and even to single churches, have served to increase the difficulties and inconveniences attending the observance of the established rules. Hence the Congregation of Rites fearing "that the observance of these rules might become almost impossible," issued this new decree which lays down one clear, concise, and easily-remembered rule, admitting of no exception. The old rule, which, however, as we have seen admitted several exceptions, was, that a priest celebrating Mass in a church or public oratory in which the office differed from his own, should say the Mass corresponding to his own office, and take no notice whatsoever of the office of the church or oratory. The new rule, which admits no exception, states the very contrary of this, viz. :—*that a priest, whether secular or regular, saying Mass in a church or public oratory, the office of which differs from his*

own, is to say the Mass corresponding to the office of the church or oratory, and take no notice whatsoever of his own office. Here are the words of the decree which establish this new rule:—

“Omnes et singuli sacerdotes tam saeculares quam Regulares ad ecclesiam confluentes vel ad oratorium publicum, missas quum sanctorum. tum Beatorum. etsi Regularium proprias, omnino celebrant officio ejusdem ecclesiae vel oratorii conformes sive illae in Romano sive in Regularium missali contineantur, exclusis tamen peculiaribus ritibus Ordinum propriis.

“Si vero in dicta ecclesia vel oratorio Officium ritus duplici inferioris agatur unicuique ex sacerdotibus liberum sit missam de requie peragere, vel votivam, vel etiam de occurrenti feria; iis tamen exceptis diebus in quibus Rubricae Missalis Romani vel S. R. C. decreta prohibent.”

The briefest way to state the effects of this new legislation is to say that the calendar of a church or public oratory becomes the only calendar—the *Ordo unice servandus*—for every priest, whether secular or regular, celebrating Mass in such church or public oratory.

The decree, as may be seen from the extract here given, distinguishes between the case in which the office of the church is of double or equivalent rite, and that in which it is of a rite lower than this. We, too, will observe this distinction in pointing out some of the practical consequences of this new rule.

First, then, when the office of the church or public oratory is of double or equivalent rite—(a) all priests, whether secular or regular, celebrating therein are to be guided entirely by the calendar of that church or oratory. The obligation of following their own calendar is suspended for the time, or rather, the obligation is transferred to the calendar of the church.

(b) The calendar of the church is to be followed not merely in the selection of the Mass to be celebrated—which must, of course, be the one prescribed for that day—but also in the manner of celebrating it. Those commemorations, and only those, prescribed by this calendar are to be made. The celebrant is not at liberty to make a commemoration of his own office, nor of an octave he may be celebrating, nor of

a vigil, nor of a feria, unless such commemoration be among those prescribed by the calendar of the church in which he celebrates. Hence not only the Mass itself, but the number and quality of the prayers, the introduction or exclusion of the *Gloria* or *Credo*, the Preface—in a word, every part of the Mass is to be said as indicated, either explicitly or implicitly in the calendar of the church.

(c) The above rules hold whatever be the rite or dignity enjoyed by the office of the celebrant. Though his office be a double of the first or second class, and that of the church but a simple double, he must conform to the office of the church, and not even make a commemoration of his own office.

(d) These rules also hold, as is expressly stated in the decree, even when the office of the church is of a beatified. *In every respect*, then, both as to the quality and rite of the feasts, the calendar of the church is to be followed.

(e) Finally—most revolutionary change of all—all priests, whether secular or regular, *may*, when celebrating in a church or oratory belonging to a religious order, use the proper Missal of this Order, and *must* use it when it contains a proper Mass of the feast, not contained in the Roman Missal. In no case, however, are the rites peculiar to some of the orders to be observed unless by the respective members of these orders.

Secondly, when the office of the church or public oratory is of a rite lower than double, and at the same time does not belong to that class of offices, which though of lower than double rite exclude votive Masses, &c., the celebrant is free to say either the Mass of the church, a votive Mass, a requiem Mass, the Mass of the occurring *feria*, or the Mass corresponding to his own office. According to the old rules, if the celebrant's office were of double rite, even though that of the church were semidouble, he could not say a votive or requiem Mass. This is now changed consistently with what we have already so often repeated, that the calendar of the church becomes the calendar of the celebrant. Hence no matter of what rite the celebrant's own office may be, he is as free in the circumstances we are now

contemplating, to say a requiem or votive Mass, as he would be on an ordinary semidouble in his own church. But if the celebrant in these circumstances chooses to say the Mass corresponding to his own office, can he say it as his own calendar indicates, that is, with *Gloria*, only one prayer (if of double rite), *Credo*, if the quality of the office requires it, &c., or must he say it as a votive Mass, without either *Gloria* or *Credo*, and with at least three prayers? This is an interesting question, and one which awaits decision. For our own part, we believe that he should say it as a votive Mass; for it is not the Mass prescribed for that day by the calendar of the church in which he celebrates; that calendar is *his* calendar as far as Mass is concerned; and when a priest says a Mass not in conformity with his calendar he must say it as a votive Mass.

By this decree public oratories and churches are placed on precisely the same footing, and priests celebrating in one or the other are bound to conform to the calendar of the place wherein they celebrate. Everyone knows what is meant by a church, but not everyone what is meant by a public oratory. Instead of giving a definition of a public oratory, we will give examples of oratories that are regarded as public so far as this and similar decrees are concerned. Such are the chapels of convents, boarding-schools, orphanages, hospitals, &c., which, though not open to the public at large, are not, on the other hand, intended for the exclusive use of the members of a single family, as private oratories are. In all such chapels or oratories, then, the proper calendar, in so far as one exists, must be followed by all priests celebrating Mass therein. But is there a proper calendar for such chapels or oratories? In answering this question we shall confine our attention to the chapels of religious communities, both because most of the chapels which we here treat as public oratories belong to religious communities, and because what is said of the chapels of religious communities will apply to all similar chapels.

We begin with a distinction. Either the religious community is obliged to recite the Divine Office, or it is not. If it is obliged to recite the Divine Office, then all priests

celebrating Mass in any chapel or oratory pertaining to this community must celebrate according to the special calendar followed by the community. To this class belong the Sisters of the Assumption, and some convents of the Sisters of St. Dominic. In the past as will be seen by referring to the old rules regulating the celebration of Mass *in aliena ecclesia*, the chaplain and confessor to such a community, when celebrating in the community chapel, were permitted to follow the community calendar; now, not only the chaplain and confessor, but every priest celebrating in the chapel of such a community, is *bound* to follow this calendar.

When the community, like most modern communities, is not bound to the recitation of the Divine Office, another distinction is necessary. For in some congregations and communities the calendar may be precisely the same as the calendar of the diocese in which the house is situated, or additions may be made to the diocesan calendar either by introducing additional feasts, or by raising the rite of existing feasts, or by granting octaves to feasts which have no octaves in the diocesan calendar. In the first case, that is, when the calendar of the community is precisely the same as the diocesan calendar, there is no difficulty; for all priests, from whatever diocese they come, celebrating in a chapel of such a community follow on all days in the year the calendar of the diocese in which the chapel is situated. But religious congregations, and even single communities have sometimes the privilege of celebrating special feasts, not contained in the diocesan calendar, or rather, the privilege of having celebrated in their chapels the masses of certain feasts not contained in the diocesan calendar. For example, congregations and single communities of nuns sometimes ask for and obtain the privilege of having celebrated in their chapels the Masses of the saints of a particular religious Order, on the days on which the feasts of these saints are celebrated by the priests of that order.¹ In the past this

¹ Thus, for example, some communities of Dominican nuns, not bound to the recitation of the Divine Office, have obtained the privilege of having the masses of the Saints of the Dominican Order celebrated in their chapels on the same days, and under the same rite, as they are celebrated in the churches of the Dominican Fathers.

privilege granted to the nuns imposed no obligation either on the chaplain, or any priest celebrating in convent chapel. This is now changed. All priests whether secular or regular celebrating in the chapel of a convent such as we are now considering, on one of these feast days special to the convent, must celebrate the Mass of that feast, according to the calendar in which the feast is contained. Hence before celebrating Mass in a convent of this kind one should consult the calendar in which the special feasts are mentioned, to see whether one of them occurs on that day. If one does occur, he says Mass according to the calendar; if one does not occur, he says Mass according to the calendar of the diocese in which the convent is situated. Should any of these special feasts be celebrated with an octave, the Mass in the convent chapel is to be regulated according to the rules, which will be explained immediately.

Feasts are rarely raised for particular congregations or communities to a higher rite than that which they enjoy in the general calendar, without at the same time being granted the privilege of an octave. Hence we may treat together the two remaining cases of additions being made to the diocesan or general calendar in favour of religious, merely remarking that if the rite be raised without the concession of an octave, the priest, while bound to celebrate the Mass of the feast, must infer from the rite to which it has been raised the details to be observed in celebrating. When one of these feasts is celebrated with an octave, the first glance will detect an apparent difficulty. For it would appear that in this case the special calendar should mark *de infra Oct*, as the Mass to be celebrated on each day between the feast day and the eighth day. But when it is remembered, that the diocesan calendar is also the calendar of this chapel, the difficulty disappears. For within the octave the diocesan calendar is to be combined with the special calendar; the former is to be followed on doubles and semidoubles, and the latter commemorated, unless on doubles of the first and second class. On the octave day itself, the special calendar is to be followed, unless in the diocesan calendar, a feast or

office occurs which exclude the office of an octave day, such are feasts of first and second class rite, the office of greater Sundays, &c.¹

D. O'LOAN.

Correspondence

THE SIBYL IN THE *DIES IRÆ*

REV. DEAR SIR,—The learned Rev. Fr. E. B. Fitzmaurice, O. S. F., in the February number of the I. E. RECORD took the trouble of noticing a statement of mine in the January number, under the above heading. In hurrying on to deal with the Sibyl in the *Dies Iræ*, I observed in passing that this sequence was probably written at the end of the thirteenth century. My precise words were:—"Its [*Dies Iræ*] reputed author was Cardinal Ursinus or Frangipani, a Dominican, who died in the year 1291."

In reference to this statement my friendly critic thus writes:—

"There is evidently here a slip of the pen. Cardinal Latino Orsini must be meant, as the Orsini and Frangipani are quite distinct families in Italy; and the authorship of the *Dies Iræ* does not ever seem to have been ascribed to any member of the illustrious house of Frangipani."

Now, I beg to submit evidence of there having been no slip on my part. There is, indeed, an error, however happening, in the date 1291, which Fr. Fitzmaurice twice copies; the date should be 1294. But if he read Benedict XIV., with his own eyes, at least carefully, to whom he refers, Fr. Fitzmaurice would have avoided the errors in date, and have spared his remarks on the Frangipani. The illustrious Pontiff in his *de Sacrificio Missæ*, lib. 2, ch. 5, No. 18, devotes only a single paragraph to the *Dies Iræ* from which I take the following extract:—

"Denique est *Dies Iræ*, *Dies illa* in Missa Defunctorum quam scripsisse existimatur Latinus Cardinalis Ursinus seu Frangipanis Ordinis Prædicatorum, qui mortuus est anno 1294."

Now this quotation, while literally bearing out my statement, directly contradicts its criticism by Father Fitzmaurice. The

¹ The Ursuline nuns in every part of the world have the privilege of having the feasts of St. Angela, St. Augustine, and St. Ursula celebrated as doubles of the first class, with an octave. This privilege was granted in 1884 by the S. C. of Rites. A similar privilege was granted by the same Congregation in 1877 to the Presentation nuns in Ireland with regard to their patronal feast.

author from whom this quotation is taken could not have been influenced by family or religious bias, as, unlike most of the witnesses of any weight on the other side, he was a secular; he was a Bolognese who lived and died in Italy, and was one of the most learned pontiffs that ever filled the Papal Chair. He ought to know more than most others about the Frangipani families in general, and about his brother Cardinal Ursinus in particular, and I therefore conclude, if an evident slip has been made over the Frangipani, it is by him who stated that the authorship of the *Dies Iræ* does not seem ever to have been ascribed to any member of the illustrious house of Frangipani.

SYLVESTER MALONE.

Documents

COMMISSION OF CARDINALS APPOINTED BY HIS HOLINESS FOR THE REUNION OF THE CHURCHES

MOTUPROPRIO SSMI D. N. LEONIS XIII.: DE COMMISSIONE PONTIFICIA
AD RECONCILIATIONEM DISSIDENTIUM CUM ECCLESIA FOVENDAM

Optatissimæ in una fide reconciliationis earum gentium, quæ a romana Ecclesia matre non uno tempore, nec una de causa secesserunt, nova quodammodo Nos ponere initia et plena caritatis admoveere invitamenta, iam inde ab apostolica epistola *Praeclara*, studiose contendimus. Ad rem quidem eam sumus aggressi, quæ, ut alias monuimus, diuturni sit laboriosique operis eademque utilitatis non ita proxime eventuræ. At vero, præter summam divinæ opis fiduciam, qua maxime sustentamur, optima quæque sunt Nobis adiumenta in id quaesita; in primisque visum est pro gravitate et amplitudine causæ opportunum, aliquot ex Dilectis Filiis Nostris S. R. E. Cardinalibus in communionem consiliorum adsciscere. Tales reapse institutas apud Nos congressiones, principio ad rationes ecclesiarum orientalium spectare volumus; placuitque propterea advocare et audire præsentibus Venerabiles quoque Fratres, earundem nationum vario ritu Patriarchas. Ita factum feliciter, ut quaedam rerum capita sint a Nobis, edita haud multo ante constitutione *Orientalium dignitas ecclesiarum*, definita et decreta: quæ, tametsi per se ad veterem catholicorum legitimam per Orientem disciplinam conservandam tuendamque propius pertinent, aequæ

tamen unitati aliis in gentibus redintegrandae posse conducere manifestum est. Iamvero hunc Nos primum reputantes initarum congressionum fructum, eisque continuandis probe intelligentes quantum praesidii ad ceteras etiam propositorum partes iure liceat expectari, idcirco induximus animum illud providere, ut huiusmodi institutum certiore quodam pacto certaue constantia, quamdiu ipsa postulaverit res, permaneat vigeatque secundum vota perutile.

Itaque sententiam Nostram litteris hisce tradentes, peculiare esse ac stabile Consilium, sive, uti loquuntur, *Commissionem* decernimus atque edicimus, proprio munere et cura deditam reconciliationi dissidentium fovendae. Ea constabit ex nonnullis S. R. E. Cardinalibus, quos Pontifex nominatim designet, quibus ipse praesit, quique coram eo statos habeant conventus. Primosque ex instituto nominamus :

MIECISLAUM LEDOCHOWSKI.
BENEDICTUM MARIAM LANGENIEUX.
MARIANUM RAMPOLLA DEL TINDARO.
VINCENTIUM VANNUTELLI.
ALOISIUM GALIMBERTI.
HERIBERTUM VAUGHAN.
IOSEPHUM MARIAM GRANNIELLO.

Erunt praeterea, ut sacris in Consiliis urbanis assolet, convenienti numero Consultores, item a Pontifice designandi : in quibus pari loco ii habebuntur quos Patriarchae catholici orientales, tanquam legatos suos in Urbe consistentes, singuli singulos, destinaverint. Consultorum sit, doctrinam suam, prudentiam, rerum usum naviter conferre cognoscendis instruendisque causis quae in deliberationem Pontificis et Cardinalium, quos supra diximus, deferantur : deferet autem ille ex Consultoribus, cui Pontifex mandaverit eiusdem Commissionis esse ab actis ; cui propterea licebit eis ipsis pontificiis congressionibus ex officio interesse.

Haec vero consilia et decreta, quorum exitum auspiciis providentissimi Dei praecipue commendamus, rata firmaque consistere auctoritate Nostra volumus et iubemus.

Datum Romae apud Sanctum Petrum die xix Martii anno MDCCCXCV, Pontificatus Nostri decimo octavo.

LEO PP. XIII.

ALLOCUTION OF POPE LEO XIII., DELIVERED ON THE
29TH NOVEMBER, 1895

ALLOCUTIO SSIMI D. N. LEONIS XIII. HABITA DIE 29 NOVEMBRIS 1895

Europa omnis suspensis expectatione ac sollicitudine, animis. ad propiorum Orientis plagam contuetur, intestinis offensionibus et luctuosis fessam casibus. Acerbum revera dolendumque spectaculum, infecta sanguine oppida, civitates: ferro flammisque ingentes pervastati tractus.—Dum viri principes, quae eorum summa laus est, collatis invicem consiliis, modum cladibus et securam incolumitatem innoxii laborant exposcere, Nos quidem nequaquam omittimus, quantum est in Nobis, pro eadem causa nobilissima iustissimaque contendere. Videlicet ante hos ipsos novissimos casus, niti pro gente Armenia animo libentissimo studuimus, implorataque excelsi Principis auctoritate, concordiam, mansuetudinem, aequitatem suasimus. Quae quidem consilia Nostra haud sane visa displicere. Coepta persequi propositum est: nihil enim tam cupimus, quam ut in maximi imperii finibus sua cuique incolumitas, suaque iura omnia salva, ut oportet, et sancta sint. Interea Armenorum afflictis fortunis tempestivum solatium a Nobis ne deesset, opem ferre egenis maturavimus, quos maxime calamitas perculisset.

Nostra autem erga Armenos studia, testimonium et fructus amplissimae caritatis sunt, qua prosequitur gentes ex Oriente universas: quibuscum, ut probe nostis, adiumenta salutis sempiternae, quaecumque in potestate sunt Ecclesiae catholicae, communicare quidem et volumus et conamur. Ideirco, qui Nobiscum de fide discrepant, revocare ad concordiam, qui conveniunt, devincire Nobiscum coniunctius, itemque iuvare omni ope atque ornare ingressi sumus.

Hac voluntate consilioque litteras Apostolicas nuperrime dedimus, ex quibus facile perspiciatur, quae mens Nobis erga Coptos, qui animus. Nimirum cum eorum pietatem et rei catholicae per Aegyptum explorata incrementa haberemus, instaurandum Hierarchiam coptico ritu, dignitatemque pro Coptis patriarchalem Sedi Alexandrinae, quam Marcus evangelista nobilitavit auctor idemque pontifex, restituendum curavimus.

Amplissimum ordinem vestrum, venerabiles fratres, supplementis, adlegere visum est ex Italia atque Imperio Austriaco, ex Gallia Hispaniaque viros egregios, quos Cardinalatus honore

hodierna die augeremus. In dignitate episcopali sunt omnes: iidemque gravitate et integritate morum, doctrinae laude, rerum usu, muneribus sapienter gestis, de re christiana, de Sede Apostolica optime meriti. Ili autem sunt ADOLFUS LUDOVICUS ALBERTUS PERRAUD, Episcopus Augustodunensis, quem S. R. E. Cardinalem creavimus et in pectore reservavimus anno millesimo octingentesimo nonagesimotertio, die decimosexto Ianuarii, in Consistorio :

SILVESTER SEMBRATOWICZ, Archiepiscopus Leopoliensis Ruthenorum :

FRANCISCUS SATOLLI, Archiepiscopus Tit. Naupactensis, Legatus Apostolicus ad foederatus Americae Septentrionalis civitates :

IOANNES HALLER, Archiepiscopus Salisburgensis :

ANTONIUS MARIA CASCAJARES Y AZARA, Archiepiscopus Vallisolanus :

HIERONYMUS MARIA GOTTI, Archiepiscopus Tit. Petrensis Internuntii Apostolici munere in Brasilia functus :

IOANNES PETRUS BOYER, Archiepiscopus Bituricensis :

ACHILLES MANARA, Episcopus Anconitanus et Humanus :

SALVATOR CASANAS Y PAGES, Episcopus Urgellensis :

Quid Vobis videtur?

Itaque auctoritate omnipotentis Dei, Sanctorum Apostolorum Petri et Pauli et Nostra publicamus S. R. E. Presbyterum Cardinalem

ALBERTUM LUDOVICUM ALBERTUM PERRAUD

Insuper creamus et publicamus S. R. E. Presbyteros Cardinales

SILVESTRUM SEMBRATOWICZ

FRANCISCUM SATOLLI

IOANNEM HALLER

ANTONIUM MARIAM CASCAJARES Y AZARA

HIERONYMUM MARIAM GOTTI

IOANNEM PETRUM BOYER

ACHILLEM MANARA

SALVATOREM CASANAS Y PAGES

Cum dispensationibus, derogationibus et clausulis necessariis et opportunis. In Nomine ✠ Patris ✠ et Filii ✠ et Spiritus ✠ Sancti. Amen.

THE SCAPULARS OF THE HOLY TRINITY

INDULTUM QUO CONCEDITUR DISPENSATIO A NOVA BENEDICTIONE PRO
SCAPULARIBUS SSMAE TRINITATIS, QUANDO A FIDELIBUS ALIUD
ASSUMITUR POST PRIMUM ATTRITUM VEL CONSUMPTUM

BEATISSIME PATER,

Fr. Stephanus a S. Corde Mariae Ordinis SSmae Trinitatis Congregationis Hispanicae Commissarius Apostolicus, ad pedes S. V. humiliter provolutus exponit adscriptos sodalitati SSmae Trinitatis parvum habitum seu Scapulare ex lana alba confectum cruce rubra et caerulea decoratum ab aliquo Ordinis superiore benedictum sumere et super se gestare: verum quum scapulare huiusmodi attritum vel consumptum fuerit et aliud assumatur de nova benedici debet, prouti expresse edicitur in Summario Indulgentiarum concessarum sodalibus SSmae Trinitatis sub poena amissionis Indulgentiarum.

Id tamen causa est, ut plures Christi fideles praedictae sodalitati adscripti saepe saepius priventur Indulgentiis eidem concessis. Nam non semper praesto sunt cuique fidei indigenti novo Scapulari superiores Ordinis SSmae Trinitatis aut alii Sacerdotes etiam saeculares de earumdem superiorum licentia, qui illud benedicere queant. Quare, ut bono spirituali adscriptorum provideatur Orator supplex adit S. V. quatenus huic legi iterum benedicendi novum Scapulare post primum a Sodalibus assumptum, benigne derogare dignetur, ita ut in posterum quicumque eorum primum Scapulare susceperit benedictum, si hoc ita attritum vel consumptum fuerit, ut primam formam amiserit, aliud ipsis assumere detur, etiam non benedictum absque amissione Indulgentiarum; et ita etiam uniformitas habebitur quoad hoc Scapulare, cum omnia aliarum diversarum Confraternitatum Scapularia non benedicantur nisi prima vice tantum, idest quando primitus imponuntur, facta cuilibet adscriptorum potestate aliud postea assumendi absque nova benedictione.

Et Deus etc.

S. C. Indulgentiis sacrisque Reliquiis praeposita, utendo facultatibus, a SS. D. N. Leone PP. XIII sibi specialiter tributis, attentis expositis, et praesertim, ut etiam quoad Scapulare Sanctissimae Trinitatis inducatur uniformitas pro aliis, et in primis pro Carmelitico, existens, quae nonnisi prima vice benedicuntur, idest quando primitus Christifidelibus imponuntur benigne annuit pro gratia iuxta preces. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 24 Augusti 1895.

DECISION OF THE SACRED CONGREGATION OF BISHOPS AND
REGULARS REGARDING THE USE OF THE TELEPHONE IN
CALLING THE CONFESSOR WHO LIVES AT A DISTANCE FROM
A CONVENT

INDULGETUR FACULTAS APPELLANDI PER "TELEFONA," CONFESSA-
RIUM QUI LONGE DISTAT A MONASTERIO RELIGIOSARUM

BEATISSIME PATER,

Episcopus Canariensis ad Sanctitatis Vestrae pedes provolutus, reverenter exponit: quod quum confessarius monialium Cisterciensium strictioris observantiae longe a monasterio dictarum monialium commoretur, contingere potest, ut haud diu accedit, quamdam monialium sine religionis adiutorio e vita cedere. Quam ob rem, ne ob distantiam similia renoventur, Orator rogatus est indulgendi ut a monasterio ad domum confessarii uti possit novo invento, quod vulgo *Telefeno* appellatur. Nihilominus pro rei novitate, ex qua certe, licet maxima adhibeatur diligentia, pericula oriri possent, censuit Sacrae Congregationis sententiam expetere, antequam hoc concedat. Quare etc.

Vigore specialium facultatum a Sanctissimo Domino nostro concessarum, Sacra Congregatio Eminentissimorum et Reverendissimorum S. R. C. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, Episcopo oratori facultatem benigne tribuit super praemissis, attenta necessitate ad effectum Vicarium duratam advertendi, iuxta preces providendi, praescriptis debitis cautelis ne aliquod inconveniens oriatur: ac praecipue ut in actu advocandi per enunciatum medium Vicarium duae adsint ex probis et senioribus Monialibus, quae verba audiant: super quibus Episcopi conscientia onerata remaneat: contrariis quibuscumque non obstantibus.

Romae, 20 Martii 1895.

I. CARD. VERGA, *Praef.*

LETTER OF HIS HOLINESS LEO XIII. TO THE EDITOR OF THE
DUTCH NEWSPAPER *DE TIJD*

Egregium sane id est atque bonorum comprobatione dignum, quod anno iam exeunte quinquagesimo ex quo istius Ephemeridis initia sunt posita, hanc vos memoriam habere et celebrare faustam velitis. Nuncius rei accedit Nobis iucundus. Novimus enim quae proposita, inde a primordiis, scriptores eius tenuerint

et quas ediderint multis modis utilitates. In observantia nimirum ac disciplina Ecclesiae matris omni fide constantes, sic rationes dignitatemque rei catholicae assidue spectaverunt, ut ea simul studiose curarint quaecumque ad rei civilis vel honestatem vel prosperitatem conducere. Ipsorumque praeclara est laus, tum de Hierarchia instauranda, gravissimo quidem negotio, prudenter feliciterque contendisse, tum pro veritate institutisque catholicis adversus multiplicem errorem saeculi magno opere propugnasse. Haec autem quae dicimus, superiora praesertim tempora respicientes, volumus eadem ad vos pari iure conversa, dilecti filii, qui priorum vestigiis religiose ingressi, eadem atque illi studia animo erecto profitemini aemulaque actione iamdiu probatis. Et quoniam vobis est optatissimum, expectationi Nostrae cumulatione in dies fructu respondere, hoc ipsum minime profecto defuerit, si vos causa religionis. quae boni communis eadem est causa, defensores habere pergat non modo ardore animi strenuos, sed etiam iis praesidiis maxime confidentes quae divina Evangelii praescripta atque huiusce Apostolicae Sedis documenta peropportune suppeditant. In quo facile quidem videtis, res ut sunt apud vos, muneris vestri officium non ultimum esse, omni occasione diligenter uti qua liceat firmamentum admoveere lumenque afferre animis de religione sollicitis. Hinc spem bonam Nosmetipsi alimus, vestram iudicii operaeque sollertiam haud minimum habere virtutis posse ad Nostra quoque provehenda consilia; qua videlicet parte nunc impensius nitimur reconciliationem fovere in christianis gentibus quae unitatis catholicae sunt expertes. Hoc autem doctrinae caput, de unitate fidei et communionis quam in Ecclesia inesse sua Christus omnino constituit, satis crebram et convenientem tractationem, sive ad tuendum sive ad illustrandum, exposcit. Quippe hoc est quod variis artibus antiquus humani generis hostis impugnare acrius consuevit, nefarie fidens se, sectatorum Christi discissis animis, Christum ipsum eiusque redemptionis opus usquequaque eversurum: nullo enim pacto neque in se neque in mystico suo corpore *divisus est Christus*. Ita vos similesque homines catholicos, qui scriptis vel quotidie vel ex intervallo emittendis dant operam, coeptis velle Nostris maiorem in modum obsecundare pro certo habemus. Quo rectius id vero utiliusque eveniat, studete naviter vos aequae et illi, vehementer hortamur, cum doctrinae sincerae solidaeque instructu copiam coniungere prudentiae, aequitatis, concordiae; quarum munere laudum, et

omnia devitentur quae offensiones in nostris contentionesque serere possint, et multo augeantur eorumdem vires ac decus, cum alienis agentium. Hoc amplius, talium scriptorum prorsus esse debet, sacrorum Antistitum vereri maxime auctoritatem, persequi ductum, desideris ipsis concedere; id quod adhuc vos praestitisse, dilecti filii, inre gratulamur, perindeque agnoscimus quasi argumentum uberioris gratiae quae laboribus vestris sit apud Deum itemque apud homines in posterum obventura. Nos interea, ut fateamur quod in animo est, erga nationem vestram, generosum ingenio gestisque rebus nobilem, voluntate admodum propensa invenimur, nec unquam de ipsa nisi magno cum desiderio recordamur. Memoria nempe subit quum eam Willibrordus, apostolicæ exempli vir, a Sergio I decessore Nostri Archiepiscopus Frisiorum consecratus sacroque pallio insignitus, velut felicem agrum subegit Christo ac diu multumque excoluit; quam eandem non pauca saecula et integritate fidei et digna praestantia operum florentem, Ecclesia catholica habuit carissimam. Qui deinceps successere eius! Quae autem misericordis Dei in Neerlandiam benignitas! Est enim progatum videre in ea ut, acres post hiemes ac procellas, lux veritatis et gratiae pristina sensim recepta sit, quotidieque, in iuris potestatisque publicae acquitate, increseat. At vero quantum in communibus votis supersit, probe intelligitis, dilecti filii, ac sentitis ipsi, pro ea quae vos tenet urgetque patria et christiana caritas. Agite igitur, cursum auspiciis novis repetentes, instate propositis, alacritate intendite: ut optimos vestrae operae fructus cives omnes largius percipiant, ii in primis qui de fide dissentiant. Quorum in causa hoc habetote tanquam documentorum summam, studia vestra non tam esse oportere de adversariis coarguendis et revincendis, quam de fratribus, eisque non una spectatis laude, ad veritatem invitandis, ad sinumque reducendis eiusdem matris. Iam vobis, prout valde precamur, aspiret Deus et adsit continua ope; cuius accipite pignus in Apostolica benedictione quam singulis effusa caritate impertimus.

Datum Romae apud Sanctum Petrum die xv decembris anno mcccxcv, Pontificatus Nostri decimo octavo.

LEO PP. XIII.

Progress of the Church

GERMANY, ITALY, BULGARIA

GERMANY

ABOUT a year ago a distinguished officer of a Saxon cavalry regiment, Prince Frederick of Schönburg-Waldenburg, abjured the Protestant heresy, and joined the Catholic Church. When he made known his decision, his father strongly remonstrated with him, and asked him, at least, to defer his secession until he should have made a more mature and systematic study of the claims of Catholicism on his conscience. To this the young man consented, and, for a considerable time, he was placed in charge of a Protestant minister, who was to press upon his mind all the Protestant objections against Catholic doctrine, and plead as eloquently as possible whatever historical, social, or political reasons could deter him from following the resolution he had taken. At the end of the period of probation Prince Frederick remained as steadfast as ever, and seemed only more than ever confirmed in his purpose of becoming a Catholic. He felt convinced that the truth was to be found in the Catholic Church alone, and, come what might, he would go whither his mind and conscience led him.

As a result of this final resolution, he was turned out of his father's house, and subjected to the most cruel and odious persecution. He took refuge for a while with friends of his at Vienna, Prince Clary and his family. But the Protestant pastors of Saxony pursued him there, and opened negotiations with the medical authorities of the city to have him declared a madman, and confined in a lunatic asylum. He left Vienna, however, and spent some time at the house of another friend, Baron Von Gagern, in Carynthia. Meanwhile the enlightened chiefs of the Saxon army dismissed him from his commission, on the grounds that his action in becoming a Catholic was dishonourable and unpatriotic. He was thus deprived of every means of existence, and completely boycotted by his relatives. He was not, however, left without friends; and the barbarous persecution he had suffered soon became known in Catholic circles. The Catholics were naturally indignant at his treatment; and the good Prince-Regent of Bavaria, faithful to the Catholic instincts of his family, invited him to join a Bavarian

regiment, and gave him a higher commission than the one he held in the army from which he was excluded. No act of the Prince-Regent has been more popular in Bavaria, and he has received enthusiastic congratulations from all parts of Germany, Austria, and Hungary.

The lectures on toleration and liberty to which Catholics are treated, with such an air of superiority, by Protestant writers, should find, in the future, a most happy illustration in this case of refined bigotry. What a shout of horror and indignation would go up from the breasts of pious and enlightened Protestants, if an officer, say, in the Spanish army, or in France, or Italy, had become a Protestant, and was treated by his relatives, and by his superiors with such unqualified rigour. We should surely hear something about the Inquisition, and about St. Bartholomew's Day. Liberty of conscience, and liberty of thought, the right of private judgment, the great conquest of modern civilization, the birthright of all free men, all that the sons of the Reformation, and the sons of the revolution hold dear, would be considered to be in jeopardy. The unqualified obligations arising from liberty, the strict duties of toleration are binding, of course, only on Catholics. They are to bind Protestants only when it suits them.

Another example of toleration occurred during the past year in the case of the prosecution of the religious Alexian Brothers, who had charge of an asylum at Mellage in the Rhine Province. These brothers were accused of the most wanton cruelty in the treatment of their patients, of beating them, and subjecting them to constant *douches* of cold water, and of sometimes plunging them into a reservoir, and forcing them to remain under the surface until they were nearly suffocated. As calumny travels quickly, these stories were rapidly conveyed; and we found them in the *London Times* and the *Barrow of Reviews*, accompanied by appropriate expressions of horror. When the case was tried, however, it was found that there was not a particle of foundation for the stories, and the wretched witness on whose testimony they were based, was convicted of open perjury instead.

A trial of a different kind was that of a priest named Burtz, who was recently prosecuted for robbery, and condemned to fifteen months imprisonment and a heavy fine. He had been called to attend a wealthy man at his death-bed. This man had made his will, and had disposed amongst other things of a certain

specified number of shares, the bonds of which were in a safe in his room. After the death of the testator, the safe was examined, and it was found that several of the shares were missing. The matter was investigated, and a servant stated she had seen the parish priest open the safe on the occasion of one of his visits. The parish priest was then asked for an explanation, and he replied that he knew nothing about the matter. On further investigation, however, it was found that these very shares had been sold by the parish priest, and that the money value of them had been handed over to him. On the strength of this discovery, the priest was prosecuted. He denied that he stole the shares, and so convinced were the local authorities of his honesty that they at once acquitted him. The government prosecutor, however, took the matter to a higher court, where he secured the condemnation mentioned above. Then a letter was published which prevented the Protestants from rejoicing too much. It came from a Protestant gentleman, who said that he felt bound in justice to the condemned priest to make it known that he had received the value of these shares as *restitution* or *conscience money*. It had been sent to him by the dying man through the priest, to whom alone he would entrust it. The only means by which this adjustment of some old transactions could be made was by selling some of the shares. The amount of the *conscience money* corresponded exactly with the value of the shares stolen. Under these circumstances, it was no wonder the Court of Appeal at Berlin quashed the sentence, and sent home the faithful pastor to receive an enthusiastic ovation from his people.

The old political enemies of the German Catholics are faring badly as time goes on. At the time of the "Kulturkampf," the most powerful newspaper in the new empire was the *Kreitzzeitung*. Indeed it remained up to a short time ago the official organ of the out-and-out Conservative and Protestant party. A few months ago, however, its editor, Baron Von Hammerstein, thought it well to put the frontier between himself and the Prussian police. He decamped with a large sum of money, after having cajoled and robbed quite a number of people. The confidential correspondence which he carried on for years with the leaders of the Conservative party fell into the hands of the Liberals, whether by accident or by design, we are not informed. These gentlemen had little respect for the confidential nature of such important documents, and they are gradually giving them

to the public, to the great consternation and alarm of all the former correspondents of the confidential editor. Thus an important letter of the famous Pastor Stoecker, once the most influential of court chaplains, was betrayed to the public, and some of the most unexpected and acutely interesting criticisms of the young Emperor that have appeared since his accession, were revealed to the world and to the Emperor himself. On account of these revelations, the Conservatives have excluded Pastor Stoecker from their supreme committee of eleven, and the Pastor, on his part, has thrown in his lot with the Christian Socialists, who have welcomed him with open arms. There is thus a great split in the ranks of the Conservatives.

But lest the Liberals should have any unfair advantage, a number of most lamentable mishaps have occurred to their party also. In the first place, their principal agent at Berlin, Fritz Friedmann, lawyer and politician, absconded recently, leaving debts of over a million marks to his account. This counterbalances to a certain extent the action of Baron Von Hammerstein. Again, Baron Buol-Berenberg, a stalwart Catholic, member of the centre party, was re-elected president of the Reichstag by a large majority. This was a great change from the old times, and is duly appreciated by politicians as well as by churchmen. Time brings about many changes, and the preponderance of the centre party in Germany, and the great influence they now wield, is a lesson to all statesmen who may, in the future, take it into their wise heads to enter into a struggle with the Catholics of the German fatherland.

ITALY

The Italian pretensions which led to the war with Abyssinia are very much like the claims which England asserts over the Transvaal. For certain mercantile advantages granted to Italy, King Menelik received from the Italian Government a large supply of arms and ammunition, a considerable portion of this consignment having originally belonged to the Papal arsenal. According to the terms of the treaty arranged by Count Antonelli with the Abyssinian Government, an undertaking was given to King Menelik that the services of Italian diplomatic agents should be at his disposal in all his relations with foreign nations; but, as the Italians say, *traduttore traditore*. The

secretary employed to translate this document from Abyssinian into Italian so construed the Italian version, that it conveyed an obligation on the part of Menelik to employ only Italian diplomatic agents, and as a result to hold no communication with foreign powers without Italian approval. Insisting upon this false rendering of the terms of the treaty, the Italians declared war. The result, so far, is now well known ; and whilst everyone must pity the unfortunate soldiers and officers who lost their lives, and sympathize with their sorrowing relatives at home, no Catholic can entertain the slightest sympathy either for the House of Savoy or for the Italian Government. Born in injustice and wrong, it is only to be expected that the new Italian kingdom should remain faithful to its principles. It has not been found so easy, however, to rob King Menelik as King Ferdinand of Naples or Pope Pius IX. One of the most important results of the disaster is the fall of Signor Crispi, who did not long survive the speech he delivered on the 20th of September last. Crispi has not crushed the Church, nor succeeded in persuading his countrymen that the Catholic clergy are foreigners in their own land, and conspirators by nature. He was the conspirator against the liberty and happiness of the people, and as such he has been cast aside, let us hope never to return. He was one of those who went about, in former times, denouncing the tyranny of the rulers of Naples and Rome. Now there was no charge levelled against the Neapolitan Government that was not repeated with interest against Crispi himself. Let us hear the language of an English sympathizer with Italian Radicals, writing in the *Contemporary Review* of last August:—

“The Government of Francesco Crispi has sent the country back sixty years. By him, and through him, all the old instruments of torture are in use. Spies fill the cities ; detectives scour the fields ; informers listen to all speech, public and private ; literary clubs and co-operative societies are arbitrarily dissolved ; packed juries convict, venal judges sentence ; military courts imprison civilians, civil courts judge homicidal officers ; time-serving prefects deny the franchise to all independent thinkers, and manipulate the electoral lists to suit their governments ; lads, as they come singing through the country lanes, are arrested if the song is of liberty : little children writing in chalk on the town wall are sent to prison for forty-five days. There is a reign of terror from Alps to Etna, and the police, armed to the teeth, swarm everywhere, and the prisons are crowded with innocent

citizens. The country has gone back to the worst days of Austrian tyranny, and the name of the tyrant is ostensibly Humbert of Savoy, in reality Francesco Crispi. Meanwhile there is no check whatever on the caprices and coercion of his rule. It is already stated that to procure funds, nominally for Africa, actually for the elections, confiscated church property, now state property, is to be largely, and without the consent of Parliament, illegally sold. . . . In the establishment of the 'domicilio coatto' he has created a system of punishments for offences of opinion which has no equal except in the Siberian deportations of the Russian police."

Such is the description given us of this great apostle of liberty by an English writer who has but little sympathy with the Catholic church. Nevertheless those English newspapers that made the welkin ring when Poerio was imprisoned, and little Mortara was held under the guardianship of the Pope, were ominously silent as to the proceedings of Crispi. Here too, as in Germany, there is a double standard. Protestants and Freemasons may do with propriety whatever suits them.

BULGARIA.

The unfortunate prince who has sold the birthright of his little son for a mess of pottage, has for the moment received his reward. The recognition of the Czar and of the Sultan has crowned the transaction by which the soul of an innocent child was bartered for a tottering throne. Little Prince Beris is now formally received into the Orthodox Greek Church, and his perjured and dishonoured father has dared to invoke the blessing of the King of kings on an act of treachery and cowardice that has disgusted the world. Princess Maria Lousa has left Bulgaria, and taken with her her younger child, Cirillus. A writer in the *Osservatore Romano* describes the heart-rending scene during which the little prince was dragged from his mother's arms. The brave mother resisted to the last, yielding only to violence, and when the attendants of the prince succeeded in snatching away her child she fell into a fainting fit and remained unconscious for upwards of two hours. She then made immediate preparations to leave Bulgaria. Her husband accompanied her to the frontier, begging with tears in his eyes to be forgiven. She, however, declined to listen to his entreaties, and repeatedly declared that she would never again set foot on Bulgarian soil. Her father, the Duke of Parma, declared that neither he nor his family would have anything more to say to the Prince of Bulgaria.

J. F. HOGAN.

Notices of Books

POPULAR INSTRUCTIONS ON MARRIAGE. By Very Rev. Fr. Girardey, C.S.S.R., Provincial of the St. Louis Province. New York : Benziger Brothers, 1896.

"THE best goods are made up in small parcels." We will not discuss the general application of this adage; but we may say of Fr. Girardey's work, that the best things on the married state are found in his little book. The subject is certainly interesting; it is delicate; in our days it is pre-eminently practical. *Interesting*—who could doubt it? It interests husbands and wives, young men and young women, children, society, the whole Church. Interesting in itself, the treatment by Father Girardey adds to its interest. He is indeed to be congratulated on the delicacy with which he treats this very delicate subject. He has known how to make the Holy Ghost speak where he would have feared to have formed the sentences himself. Hence, his work may safely be put into the hands of anyone, and deserves to see realized the title *Popular*. The subject is practical, and so treated that the book is brimful of practical matter. It is the fruit, not simply of the study of theology; it is the study of men, the study of the requirements and the dangers of our own times. No doubt, the force of these instructions will be felt more keenly in countries where a systematic attempt is being made to degrade marriage than in those in which faith rules the masses. Nevertheless, even in the latter the time has come to use preventative measures, and the propagation of this little book is certainly one.

The author begins by paying a worthy tribute to virginity, and then turns to that state to which "nearly everyone is called." He bases his assertion on the words of St. Augustine: "Matrimony is to the whole human race what food is to the body." He puts before his readers, in a clear and simple style, the dignity and holiness of marriage: *holy in its Founder . . . in its meaning . . . in its means . . . in its effects . . . in its end and object*. The chapter on *Indissolubility* is admirable, and up to date. Besides proving this essential quality of matrimony, he gives six excellent reasons to show why it should be so. He deals with the ordinary impediments briefly, yet very clearly. He gives, as we should have expected, a special chapter to *mixed marriages*, recognising,

as he should, the evils of which they are the pregnant source. He shows that the mixed marriages were *reprobated in the Old Testament*, and *are reprobated in the New*: they were reprobated by the fathers and ancient councils: they are reprobated by the Church to-day. He asks, and answers fully, the question, Why are mixed marriages reprobated by the Church?

Chapter V. has a very catching title—"How to Get Married." He sets off with an admirable passage from St. John Chrysostom, which concludes: "Whenever, therefore, you think of marrying, look well to the laws of the Church, as well as to the laws of the land: because it is by the laws of the Church that God will judge you. When you offend the civil law, your punishment is but temporal, perhaps only a fine in money: but if you trample on the laws of the Church, it is your soul that will be punished, and there is the fire that is everlasting" (p. 59). This chapter is full of excellent counsels. He approves of the old fashion of "match-making," and faces boldly the modern substitute, company keeping. For this he gives the most wise rules: would that they were observed.

The chapters—"Duties of the Married," and "Duties of Parents" are worthy of all praise. The good husband, will read with satisfaction: "In a word, so conduct yourself, that your wife may ever with reason look up to you with respect and veneration, and sincerely and deservedly believe you to be the best, the most upright, the most virtuous, and the most religious husband in the world" (p. 82). He concludes his description of the duties of a wife in somewhat similar terms. In Chapter VII. he enters into the details of duties of parents, toward their children, reserving for the last chapter the important question of Christian education. He does not mince his words in telling parents the full extent of their obligation, to send their children to Catholic schools; nor does he forget to impress on all, whether parents or not, the necessity of supporting Catholic education.

It is not possible in a short notice, to show the ease with which the author communicates knowledge, and the happy way in which he illustrates what he teaches. For ourselves, having taken up the book to see what it was like, we were sweetly drawn to read it all. There are some very useful tracts added: such as, "Rule of life for the young," "Examination of conscience," &c. *Popular Instructions on Marriage*, if reduced to practice, would save and sanctify the world.

J. M.

A BRIEF TEXT-BOOK OF MORAL PHILOSOPHY. By Rev. Charles Coppens, S.J. New York: Catholic School Company, 28 Barclay St.

To set forth the reason for the publication of this Brief Outline of Moral Philosophy, we cannot do better than quote from the author's Preface :—

“Questions of ethics, which in former times were left to the close scientific treatment of specialists, are at the present day freely discussed among all classes of society, in newspapers and popular magazines, in the workshop, and in the parlour. Extravagant notions of individual and social rights are circulated, while the rash speculations of so-called scientists are sapping in many minds the very foundations of morality. Never before has there been a more urgent call on the part of the people, for the lucid supposition and the correct application of sound moral principles.”

This little book is a very praiseworthy and, we think, a very successful attempt to meet that urgent call. The author does not claim too much when he says that the little volume contains a clear, simple, and systematic explanation of the ethical doctrines taught by the greatest minds of the past ages, and lately most highly recommended by our Supreme Pontiff, the illustrious Leo XIII.” A treatise, like the present, so well calculated to spread the knowledge of ethical truths is to be warmly welcomed. It may, perhaps, be too much to expect that it will find its way into the workshop, the parlour, and the editor's sanctum, and wean from the error of their ways those who are advocating dangerous or immoral theories. To the old it can do no harm, at all events, and it may do some good; but what is much more important, it is likely to be of immense advantage to the young. It is so easily read and so easily understood, that it is extremely well suited for boys and girls in colleges and academies. If true ethical principles are instilled into the minds of the young, when their minds are so easily formed, there need be no concern for the future, either of Church or state. The youth of to-day will be the journalists, politicians, legislators, and—most important of all—the voters of the future.

It may seem hypercritical to notice omissions in a little book of 167 pages, including alphabetical index. Still we should like to see a more clear and emphatic assertion of the entire absence of right in the state to interfere with the marriage-bond,

Such an emphatic assertion is specially called for as the vast majority of Fr. Coppens' readers are or will be citizens of the great Western Republic, in many states of which the hideous laxity of the divorce laws is not merely an evil but a disgrace.

The treatment of communism and socialism is very satisfactory. Mr. Henry George is very well answered. From his own example it is shown that appropriation by occupation is a valid title to the raw material. Fr. Coppens' attitude, too, on the education question is that of uncompromizing orthodoxy.

M. B.

ON THE ROAD TO ROME, AND HOW TWO BROTHERS GOT THERE. By William Richards. New York: Benziger Brothers.

AN interesting lecture, in which the author tells the story of his conversion to the Catholic faith. The story cannot fail to excite, in the heart of the Catholic reader, feelings of deep sympathy for his separated brethren in the difficulties they have to contend with in their search after truth, owing to the prejudices against the Catholic Church that early training and lifelong associations have almost indelibly impressed on their minds.

P. M.

ASCETICAL WORKS OF ST. ALPHONSUS LIGUORI. Letters, Part II. Special Correspondence. Translated from the Italian, by the Rev. Arthur Coghlan, C.S.S.R. New York, Cincinnati, Chicago: Benziger Bros. Dublin: M. H. Gill and Son.

ON the occasion of the Centenary of the death of St. Alphonsus Liguori, an American Redemptorist conceived the pious and appropriate plan of shudding new lustre on the memory of the saint by translating all his ascetical works into English, and publishing them. This laborious task he has now very nearly accomplished; for we have before us the twenty-first volume; and the series will be complete in twenty-four. This volume contains what is designated as the "special correspondence" of the saint; and it is particularly important; because it embraces the letters written by St. Alphonsus in support of his system of moral theology, and those he wrote for the direction of the printing of his works. These letters give us

a very graphic picture of the difficulties with which St. Liguori had to contend when defending his opinions. By some he was considered too rigorous, by others too lax. But, in spite of all attacks, he maintained his good humour, and stuck to the golden mean which he had adopted from the first. In a letter to a friend, written in July, 1765, he says :—

“I wish to give you a laugh. I have heard that at Naples our good Father Caldarera wept over my fate. He looks upon me as damned, because, forsooth, I do not follow the rigorist doctrine which he espoused in a conversation with the Oratorian Fathers of Rome, who make it their boast that they defend this beautiful teaching. ‘Poor old man,’ said Father Caldarera, with tears in his eyes, ‘he will damn himself on account of this opinion of his.’

“That I have good reasons to fear on account of my real sins, I acknowledge; but I cannot damn myself by reason of this opinion; because I hold it for certain. In my diocese I refuse the faculty of hearing confessions to anyone who follows the rigorist opinion: for I regard it as false and pernicious to the welfare of souls. These anti-probabilists imagine they are seeking the honour of God, and they do not wish to see that in contemning the Probabilists they are maintaining their own opinion, and flattering their own self-love. As though one could not become holy without following their rigorism, which is driving souls either to despair or to laxity. And, indeed, it is an easy thing for a person to become lax when he perceives himself too much hemmed in by the obligations of conscience.”

In writing to his publishers in the same year, he says :—

“I hear that in France the work of Lacroix, annotated by Father Zaccaria, and likewise all copies of Busenbaum, have been burnt, on account of a certain proposition found in Busenbaum, namely, “*licet occidere principem si vult injuste auferre vitam.*” However, with the limitation which Busenbaum attaches to it—*nisi timeantur majora incommoda*, the proposition is not at all condemnable. For this very thing I hear they have burnt the work of Lacroix; and, for the same reason, they will also burn my book. Take care then not to send any copies of it into France.”

These volumes are very well turned out, in good type, and on excellent paper. The translation frequently offers us foreign constructions and locutions, which may be accounted for by the fact that the work has been rapidly executed. But, on the whole, it is most readable, clear, and correct.

J. F. H.

THE BRAY CATHOLIC MONITOR. A Parish Magazine, published Monthly. Price One Penny. Published at the Presbytery, Herbert-road, Bray.

THIS is, in many respects, a very interesting publication. It aims at keeping a faithful record of everything that interests the parish and locality in which it is published, and at supplying, at the same time, a varied programme of literature of a lighter kind, calculated to interest a wider circle, and to give an opening to native talent which may lead to important developments in the course of time. If such a journal had been kept some hundreds of years ago, with what avidity it would be read and scrutinized at the present day? It would, undoubtedly, be considered, from an historical and archæological point of view, a real treasure. No doubt the daily newspapers supply a great deal of local news in later times; but it is only those who have been compelled by duty to consult the back files of newspapers, and search in them for an account of some local transactions of historic value who know how wearisome and, often too, how profitless is the task. In a magazine such as this, besides being sure of finding what one is looking for, his search will be immensely facilitated by the convenient size of the publication and the table of contents with which it is sure to be enriched. It is, no doubt, a rather bold venture for Bray to start a magazine of this kind, and the enterprise of its promoters deserves success. We are aware that in other countries several towns have joined in maintaining a journal of this kind. The literary part would be common to all—and each of the localities interested would get space for local records in proportion to the number of its subscribers. Those who are interested in the local history of Wicklow and Wexford—and what counties in Ireland have more glorious memories attaching to them?—might lend a helping hand to Bray to maintain this journal, and make it a real treasury of local history and native literary value.

J. F. H.

THE COMEDY OF ENGLISH PROTESTANTISM. Edited by A. F. Marshall, B.A., Oxon. Benziger Brothers.

THE fact that there is a new revised edition of a work which appeared in 1893 ought to be a sufficient indication of its merits. The author wishes to point out the inconsistencies of

our Anglican neighbours. This he does in a truly ingenious manner. He represents a grand council assembled in Exeter Hall, London, with a view to restoring all the sects in Great Britain to the embrace of their mother, the Church of England. Seven delegates are chosen to expound sectarian theology. These carry on a disputation, in form not so very unlike the mode of argument common in the schools. The Low Church delegate appeals to all dissenters to come *inside* the really expansive National Church. The Broad Church delegate, with equal earnestness, exhorts all dissenters to remain outside that institution. The Low Churchman had argued, that, as the Church was most comprehensive, therefore in its charity it included all the shades of non-conformism; while the Broad Churchman had argued, that, if it were so comprehensive, it could not exclude the very people whom it already included. Ritualists, Wesleyans, Salvationists, and all the other sects, whether home-made or imported, have their opinions put forward by their respective delegates, who very ably refute one another. Thus the author conveys the idea, that the Church of England is little better than a chaos of opinion; and, that its clergy sit loosely to any dogmatic belief whatever, drawing themselves up only when there is danger of offending the susceptibilities of the wealthy members of their flock. Unity and Catholicity go hand in hand; so, too, do Catholicity and continuity, and unity is only possible under a guiding authority. There is no such authority in the Church of England; and the result is, that each man is his own supreme Pontiff; in other words, a complete Church in himself.

W. D

THE IRISH ECCLESIASTICAL RECORD

MAY, 1896

RELIGIOUS BIGOTRY IN THE UNITED STATES

WE are told that Pope Pius IX. was accustomed to say that only in America was he truly Pope. In no other country, it can be safely said, did he enjoy fuller liberty in the exercise of his exalted office. In the constitution of the United States we find this brief but comprehensive declaration: "Congress shall make no law restricting the establishment of religion, or prohibiting the free exercise thereof." By this fundamental law the State disclaims all authority in spirituals, while at the same time it fully recognises the independence and freedom of the spiritual order, and its obligation to protect and defend the Church in the peaceable exercise of her spiritual freedom. Nor can it be said that the founders of the Republic intended to pronounce all religions, whether true or false, equal before God. They merely declared them equal before the law; and laid down the equitable principle that the civil government, adhering strictly to its own sphere of political duty, pledged itself not to interfere with religious matters, which it rightly viewed as entirely without the bounds of its competency.

In the enjoyment of this liberty, guaranteed to her by the civil government, the Catholic Church in the United States during the century that is drawing to a close, has progressed in membership, in wealth, and in influence, as in no other country in the world. In 1785, Bishop Carroll estimated the number of Catholics in the United States at

26,000.¹ He himself was the only bishop. There were no Catholic schools, no colleges, no religious houses, and only a few priests scattered here and there through the colonies. According to Hoffman's *Catholic Directory* for this year, we have in the United States—14 archbishops, 69 bishops, 10,348 priests, 9,501 churches, 108 seminaries, 3,361 parish schools, 243 orphan asylums, 836 charitable institutions, and a Catholic population of 9,410,790. That the Church has sustained some losses in the United States, cannot be wondered at, if we take into account the conditions of the country. These losses have been by many writers and speakers grossly exaggerated. Dr. Gilmary Shea, who was unquestionably the best Catholic authority on Church history we ever had in this country, working from the official statistics of immigration since 1820, calculating the percentage of Catholic immigrants, and allowing for each decade a natural increase of one-third over the total figures with which the decade starts, estimates that the Catholic population in 1890 ought to be 10,627,000. According to this system of calculation the Catholic population in 1895 ought to be 12,500,000. We need scarcely say that there are some good authorities who believe that we have 12,000,000 Catholics in the country to-day.² Again these losses have been in great measure compensated for by most valuable acquisitions. Here, as in England during this century, those who, led by conviction, bravely avowed their faith in the unpopular creed of the Catholic Church, were, as a rule, men and women of blameless lives, of untarnished reputation, of great learning and study; whereas those who left the Church were often persons of questionable morality and inconstant character, whose lives were never a credit to the Church to which they professed to belong.

The progress of the Catholic Church in the United States has not been over a path bestrewn with roses. Many and serious were the difficulties to be surmounted, and not least

¹ This estimate did not include the French and other Catholics in the West, who numbered probably 10,000.

² Dr. Thomas O'Gorman in his recently published *History of the Catholic Church in the United States* (page 498), says:—"I venture to say that we have to-day 12,000,000 of Catholics."

amongst them was the religious bigotry and ignorant prejudice against the Catholic Church, which the colonists brought with them from England, and which base and designing men have fomented and kept alive down to the present time.

As long as England ruled the American colonies there was little toleration for Catholics. When we read in all the Protestant histories of the United States that New England was the cradle-land of our liberties, civil and religious, we are forcibly reminded of the saying of Talleyrand, that history is "a conspiracy against truth." The Puritans who settled in New England, and who had fled from religious tyranny—and who, we might naturally expect, would spurn that which had exiled them—were yet so imbued with the intolerant spirit of the so-called Reformation that they re-enacted, on American soil, the odious intolerance of their mother country. They relentlessly persecuted the Catholics, who, like themselves, had been the victims of religious fanaticism in England and Ireland, and had hoped to find in the new country to which they had come a safe asylum and a happy home. Nor were the members of the Church of England, who settled in Virginia, less violent in their hatred and persecution of Catholics than their dissenting friends in New England. The only denominations in the thirteen original colonies who, when they had it in their power to persecute those differing from them in religious belief, abstained from so doing, were the Quakers and the Catholics. In 1681 William Penn, an English Quaker, founded the colony of Pennsylvania, as an asylum for his persecuted English brethren, and granted full religious toleration to every denomination. Although some of Penn's colonists bitterly opposed him in his toleration of Catholics, and although complaints were frequently made against him to the home government on this ground, still he never wavered in his adherence to that religious toleration which was the first enactment of his colony.

We find also that while Thomas Dongan,¹ a County

¹ His father was Sir John Dongan of Castle Down, and one of his maternal uncles was the famous Richard Talbot, Earl of Tyrconnell.

Kildare man, was Governor of New York (1682 to 1688), he granted the fullest religious liberty to all denominations. In the first legislative Assembly in New York (October 17, 1683) under Dongan's administration, it was enacted "that no person or persons which profess faith in God by Jesus Christ shall at any time be anyways molested, punished, disquieted, or called in question for any difference of opinion, or matter of religious concernment, who do not actually disturb the civil peace of the province."

The only other instance of religious toleration that we find in the history of the colonies is that afforded by the Catholic colony of Maryland. This colony was founded in 1634 by the Catholic Lord Baltimore, who appointed his brother, Leonard Calvert, governor. One of the first acts of that governor was to proclaim to the world that in the little colony of Maryland no man should ever be persecuted for his religious belief. Let Bancroft, the American Protestant historian, describe the effects of this policy:—

"Emigrants arrived from every clime, and the colonial Legislature extended its sympathies to many nations, as well as to many sects. From France came Huguenots; from Germany, from Holland, from Sweden, from Finland—I believe from Piedmont—the children of misfortune sought protection under the tolerant sceptre of the Roman Catholic. . . . Within six months it (the colony) had advanced more than Virginia had done in as many years. . . . Under the munificence and superintending mildness of Lord Baltimore a dreary wilderness was soon quickened with the swarming life and activity of prosperous settlements; the Roman Catholics, who were oppressed by the laws of England, were sure to find a peaceful asylum in the quiet harbours of the Chesapeake; and there too Protestants were sheltered against Protestant intolerance. Such were the beautiful auspices under which Maryland started into being. . . . Its history is the history of benevolence, gratitude, and toleration."¹

To the undying dishonour of the Protestants to whom the Catholics of Maryland granted full civil and religious liberty, be it said, that no sooner had they outnumbered the Catholics, and gained the ascendancy in the colony, than they disfranchised and proscribed the Catholic settlers. An

¹ Bancroft's *History of the United States*, vol. i., ch. vii.

Act passed by the Legislature, in October, 1704, "to prevent the growth of popery within the province," was as inhuman and as infamous as any enactment in the penal laws of old England. These persecutions grew in severity until the Catholic colonists of Maryland were compelled in self-defence to appeal to the English throne for protection from the people whom they invited into their colony to share in their liberty.

The services rendered by Catholics in the war of the Revolution did much to remove the distrust with which they were regarded by their Protestant fellow-citizens, and to obliterate the ignorant prejudice and bitter fanaticism which disgraced our colonial history. Although in most of the colonies the Catholic religion was proscribed, and the Catholics deprived of their civil rights; and although the Continental Congress of 1774, in its address to the people of Great Britain, protested against the "Quebec Act," which granted liberty of conscience to the Catholics of Canada; still when the trumpet of freedom was sounded, when from the steeple of the old State House in Philadelphia rang out the silver tones of that famous bell, which "proclaimed liberty throughout the land unto all the inhabitants thereof," the Catholics buried the remembrance of their wrongs, and espoused the cause of freedom.

"Their blood flowed as freely" wrote the great Archbishop Carroll, after the struggle was over, in proportion to their numbers, to cement the fabric of independence, as that of any of their fellow-citizens. They concurred with, perhaps, greater unanimity than any other body of men in recommending and promoting that Government, from whose influence America anticipates all the blessings of justice, peace, plenty, good order, and civil and religious liberty."

Catholics could not well be denied a share in the civil and religious liberty which had been won by their co-operation. Accordingly we find that the convention which met in Philadelphia, in 1787, laid in the Constitution of the United States the broad and deep foundations of religious equality by the sixth article, abolishing religious tests as a qualification for any office or public trust; and the first

Congress affirmed the incompetency of the Federal Government in religion by the passing of the first amendment: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." But bigotry does not die quickly. It was extremely difficult to break down the barriers of exclusiveness which fanaticism had raised against the just claims of Catholics; and although the laws of the different States ought to be in harmony with the principles of religious toleration and equality embodied in the Constitution, still many of the States—as New York, North Carolina, New Jersey, and New Hampshire—long refused the Catholics civil and political rights. Gradually a more tolerant spirit manifested itself, kindlier feelings prevailed, these restrictions were removed, and religious equality became universal and complete throughout the Union.

During the early part of the present century the great number of immigrants, many of them Irish Catholics, who flocked to this country, excited the jealousy of the descendants of the former colonists, and called into existence the politico-religious movement known as "Native Americanism," which degenerated by a natural process into "know-nothingism." The pastoral letter issued by the first Provincial Council of Baltimore (1829) alluded to the anti-Catholic feeling then prevalent, in these words:—

"We notice with regret a spirit exhibited by some of the conductors of the Press engaged in the interests of those brethren separated from our communion, which has within a few years become more unkind and unjust in our regard. Not only do they assail us and our institutions in a style of vituperation and offence, misrepresent our tenets, vilify our practices, repeat the hundred-times-refuted calumnies of the days of angry and bitter contention in other lands, but they have even denounced you and us as enemies of the liberties of the republic, and have openly proclaimed the fancied necessity of obstructing our progress, and of using their best efforts to extirpate our religion."

The anti-Catholic sentiment, fomented by harangues from Protestant preachers, culminated in fierce riots at Philadelphia, in 1844. Two Catholic churches in that city, as well as the convent of the Sisters of Charity, were

burned by the fanatics. In New York the firmness of the illustrious Bishop Hughes saved the city from similar outrages. The Native American party called a public meeting, whose object was arson and murder. Bishop Hughes advised the people to defend their property. An Irish society, in New York, resolved that in case a single church was attacked, buildings should be fired in all quarters and the city involved in a general conflagration. The Native American meeting was never held, and the city was saved.

Similar outbursts of bigotry occurred in Charleston, Massachusetts, when the Ursuline convent was burned in 1834; in Newark, New Jersey, when Catholic churches were destroyed; in Louisville, Kentucky, where several Catholics were killed, in 1855; and in several other towns throughout the country. It must be said, in justice to the American people, that the great majority of them never sympathized with the wretched fanatics who were guilty of those disgraceful crimes. The know-nothing movement was as much political as anti-Catholic. In fact, its primary object was to secure to native-born Protestants a monopoly of the offices and the exclusive right to enjoy the public service-money. Greed and selfishness, therefore, were the motives that influenced its adherents; lust of power was their ruling passion; for any form of religion they cared little; they thought the principal end they had in view would be more easily attained by slandering and assailing the Catholics, and they did not hesitate to do so. Disappointed and obscure politicians were mainly accountable for the disgraceful misrepresentations of the Church spread broadcast through the country by this proscriptive society, and for the outrages committed by its fanatical adherents.

When the civil war broke out, in 1861, no one objected to the religion professed by Sheridan, Shields, Corcoran, Meagher, Rosencrans, Meade, and the tens of thousands of Catholics who fought for the Union. No one objected to the offices held by our Catholic soldiers who followed the flag of the Union from the firing on Fort Sumter to the

surrender at Appomattox. No one objected to the ministrations of the Catholic sisters, who during those terrible years of strife and bloodshed risked their lives to soothe and solace our wounded soldiers, in the camp, in the hospitals, and in the prisons.

The self-sacrifice and patriotism displayed by the members of the Catholic Church during that war did much to remove the ignorant prejudice of many non-Catholics; and for a number of years after the war we hear of no antagonism to Catholics because of their religion. In recent years, however, the enemies of the Church seem to be reverting to their old tricks, fomenting religious bigotry, and disturbing the peace of the community, by representing the Catholic Church as a religious system hostile to free institutions, and the enemy of enlightenment and progress. From pulpit and press, and from the lodges of secret societies, are poured forth the same old charges, refuted a hundred times over; the same misrepresentations, revilings, and indecencies that have been the stock-in-trade of the Church's enemies for centuries. The most aggressive, the vilest, and most virulent of the anti-Catholic societies which have been organized in recent years is the so-called "American Protective Association," commonly known as the "A.P.A." This is a secret, oath-bound, politico-sectarian society, organised for the purpose of excluding Catholics from holding offices in national, state, or municipal government, and from enjoying the other rights incident to American citizenship. Its members bind themselves under oath not only to exclude Catholics from office, but not even to employ them in the meanest capacity. Their oath, therefore, binds them to nullify the constitutional guarantee of the freedom of conscience. No wonder that the celebrated Englishman, Mr. W. T. Stead, should be astonished at finding such a society in the free soil of America:—

"We rid ourselves of it [*i.e.*, the demon of bigotry] so long ago in the old country [he says], that it was startling to find that it had simply migrated to the New World. No-Popery fanaticism died fifty years ago in England. We imagined it dead and buried. But here is the vampire thing making night hideous

by re-visiting the pale glimpses of the moon in Western America. It is the same old demon, with its familiar hoofs, and horns, and tail, scaring the old women of both sexes with the bogey of impending massacre, and of the domination of sixty millions by six."

The existence of such a society is cause not only for astonishment, but also for shame. It is humiliating for Americans to reflect that, at the close of the nineteenth century, nowhere else save in the United States can the spectacle be seen of an attempt to proscribe and disfranchise men because of their religious belief; nowhere else do we find men so dead to sensibility, to any sense of honour and humanity, as to enter a conspiracy against the rights, the liberties, and the lives of a portion of their fellow-citizens. If the American people are not more vigorous in their denunciation, and more energetic in their efforts for the extirpation of this unconstitutional and unchristian organization, the record of its deeds will be the darkest page in our country's history.

The members of this contemptible society are not all Americans. In some districts the majority are Orangemen; and Orangeism is synonymous with religious bigotry the world over. The Orangeman has introduced into Canada and the United States the bitter feuds of the old country. He is the foe of freedom in America, as well as in Ireland. While boasting of his patriotism, he betrays every cause and every country. He is a "conditional loyalist" here as in Ireland—patriotic only just as long as Protestant supremacy lasts, and he can persecute Catholics. Allied with the Orangeman in this nefarious work is the petty politician. Not one politician of national reputation in the United States is a member of the order. It is only the narrow, base, and ignorant politician, whose only hope of preferment lies in the secret workings of this dark-lantern society, that disgraces the name of American by allying himself with such an unpatriotic and un-American organization.

Another friend of the A. P. A. is the hypocritical preacher. In justice to the really intelligent and most influential Protestant clergymen of America, it must be said that they

have repudiated this vile organization, and denounced it publicly and privately; but the backwood preachers, with little education, and less religion, who have ceased long ago to instruct their people in religious matters, and have taken to "entertaining" their congregations by discussing the personal scandals of the day and the latest prize fights, find it a good drawing card to indulge now and then in inflammatory harangues against "Romanism." Since the great mass of the people depend principally for their knowledge of right and wrong, falsehood and truth, upon the character of the instruction they receive from their religious teachers, we cannot wonder, that among the people who take their ideas of the Catholic Church from these "reverend" gentlemen, there exists much prejudice against the Church, and many sympathizers with the A.P.A.

Americans are, as a rule, fair-minded, but we must not forget that for generations the English-speaking world has been taught, by literature and tradition, that the teachings of the Catholic Church are contrary to the political and social ideas generally accepted among civilized people: and although not more than fourteen millions out of our sixty-five millions of people are communicants of any Protestant denomination, still the sympathies of the masses of the American people are Protestant, their teaching has been in great measure Protestant, and they still entertain, to some extent, the traditional Protestant view of the Catholic Church. Moreover, the marvellous growth of the Church in this country has excited the jealousy, if not the apprehensions, of the sects, who believe that her advancement means their destruction. These facts may account, in some measure, for the action of some Americans, who, though not approving of the principles of the A.P.A., are still slow to condemn it.

The A.P.A., of course, must give some reasons for its existence.

"The lion rends its prey, and gives no reason for doing so [says Cardinal Newman]; but man cannot persecute without assigning to himself a reason for his act; he must settle it with his conscience; he must have sufficient reasons; and, if good

reasons are not forthcoming, there is no help for it, he must put up with bad. How to conflict with the moral influence of the Church, being taken as the problem to be solved, nothing is left for him but to misstate and defame: there is no alternative. Tame facts, elaborate inductions, subtle presumption, will not avail with many. Something which will cut a dash, something gaudy and staring, something inflammatory, is the rhetoric in request."

This is precisely the position of the enemies of the Church in America, as it was their position in England when the great Cardinal wrote these words. The most vile and abominable slanders are circulated about Catholics. Their Church is represented as an enemy of education, of social order, and of the free institutions of the country. Catholics are said to owe an allegiance to the Pope, which conflicts with their allegiance to the Government of the United States. They are accused of plotting to unite Church and State in the country, although no class in the community is more heartily in favour of the separation of Church and State in this country. These, and numberless other charges, which have been refuted again and again, not only by the statements of those who are competent to speak for the Church, but also by the actions of Catholics in this Republic, are repeated day after day, and year after year, and are believed by the ignorant and unthinking.

We have no doubt whatever but this outburst of bigotry will soon disappear: these calumnies will melt away under the sunlight of truth; and as the Church's influence extends, and her teachings become better known, kindlier and more tolerant feelings will prevail. Catholics, at any rate, have reason to be proud of their record in this country. They have always been the friends of civil and religious liberty. They were the first in the country to make freedom of conscience an organic part of the constitution of the State. They have never persecuted or proscribed those who differed from them in religious belief. Forgetful alike of the wrongs they have suffered, and the absurd prejudices against them, they were never found wanting in fidelity to their country; and should

* Lecture on Prejudice, addressed to the Brothers of the Oratory

our freedom be again imperilled, they are ready to pledge anew their lives and fortunes. They have been loyal to their Church, and have made many sacrifices—social, political, and pecuniary—in proof of that loyalty. They manfully professed their belief in the days of trial. The hundreds of Catholic institutions that dot this broad land from New York to San Francisco, from St. Paul to New Orleans, tell the same tale of constant effort, constant sacrifice in the cause of God and humanity; and if called on to make further sacrifices for religion, the Catholics of this Republic will make them as cheerfully and bravely as they have done in the past.

P. GRIFFY.

THE PHILOSOPHY OF HABIT

WE very often hear and speak much about habits; about our own habits, and the habits of others. We hold them up for criticism, approve or disapprove of them. Yet, with all this we seldom apply our minds to consider what habits are. They are so familiar to us, that we seem to take it for granted that we sufficiently know what they are. But do we know *what* they are? Do we know what is necessary to form habits, either good or evil; and when formed, what is necessary to preserve them, or root them out? Is it not often a difficulty to know by what means we can get rid of an evil habit or acquire a good one? It is on account of the importance of these simple questions: What are habits? how are they formed? and how can they be got rid of? that the following remarks on the philosophy of habits may be of interest to readers of the I. E. RECORD.

Habit, from the Latin *habere*, is a quality by which a subject is disposed, or *has* itself in some special way, either in regard to itself or to some other. Before any composite being is constituted in existence, previous dispositions are required in its component parts, so that they may fitly unite

to form the new being; and these dispositions continue to remain in the united parts as long as the being continues to exist. The moment they cease, the being for whose continued existence they are necessary also ceases. These dispositions are called habits, because they are *had* by the subject, and they dispose the subject in itself. Nor can they be removed except with difficulty, for each being clings to its existence: and hence those dispositions necessary for existence last as long as the being itself.

But these modifications of the subject in itself are habits only in a wide sense. The strict sense of the term *habit* is confined to the disposition or modification of the subject in reference to something else. When any being, and more especially any rational being, begins to exist, it does not exist as a mere unit, claiming exclusion from all others, but it forms one of the many that together constitute the harmony and perfection of the universe. It has its own essence by which it is specifically distinct from others of a different essence: it has its own individual properties by which it is individually separate from others, and it has subsistence of its own, by which it exists independently of others. Its nature or essence seeks to act, but of itself it cannot. It requires some means or channels through which to put forth its active power, and these means are the faculties with which the nature or essence of each one is endowed. If the nature varies the faculties also vary. In some natures the faculties are determined to one individual object, and beyond that object they are unable to go; while in other natures the faculties are not determined to one; they can tend to one or to many, or they can withdraw themselves from them all. An example of the former are the sensitive faculties of brutes. They of necessity tend to one object, the sensible good now present; and an example of the latter are the rational faculties of man, the intellect and will. They have truth and good for their object, but they are not necessarily determined to any particular truth or good. The intellect need not necessarily consider this or that truth, nor need the will necessarily seek this or that good.

It is this want of determination in the rational faculties

of man to their proper objects that necessitates the existence of some new quality or disposition, by which they are facilitated, and rendered prompt in tending to their proper objects. The will, for instance, is not always ready to seek the good required; it often with difficulty does so; sometimes it is scarcely able to do so at all; and, therefore, it requires some new quality to enable it to seek its proper good with ease and promptitude. In like manner, the intellect has often difficulty in considering the required truths: and, therefore, it also requires to be disposed so as to be able to dwell with facility on the truths that require consideration. These qualities, by which the faculties are disposed to tend to given objects, are habits. By them the faculties *have* some new qualities superadded to themselves, the qualities of promptitude and facility in tending to their proper objects. Hence the habits are qualities added to the faculties of the soul—the intellect and will—and to all those faculties that are subject to the intellect and will, enabling them to tend with promptitude, ease, and facility to their proper objects. The faculties have in themselves the power to act, the habits dispose them to act, and are necessary if the faculties are undetermined to act.

Habits may, then, be considered as disposing the subject in itself, or as disposing the faculties to tend to some special objects. These objects are manifold, and the faculties tend to them by different acts, which acts, in turn, cause different habits. Hence, according as the objects of the faculties are different, the habits that dispose the faculties are also different. Again, there are some objects, so proportioned to man's nature, that his perfection is increased by their possession; and thus man's seeking to acquire them is lawful and good: while there are other objects, the possession of which is injurious to man; and his seeking them is, therefore, unlawful and evil. Those habits that dispose man to seek the former objects are good habits: those that dispose him to seek the latter are evil habits. All habits are, therefore, not the same, nor is the cause of all habits the same. Some are had from nature, and are found in every individual; as for instance, all possessing the use of reason at once

assent to certain first principles; some are also naturally had, but only by certain individuals, owing to their natural dispositions of mind or body; but the usual and more common way of acquiring habits is by the repetition of the same act. Each act produces a certain aptitude or propension in the faculty from which it proceeds, and by the repetition of the same act the faculty finally becomes so disposed, that it can with ease perform those acts it could before only with difficulty attempt. And this holds good for evil as well as for good habits. There are some faculties that are so susceptible to impressions of particular acts, that often one single act without any repetition is sufficient to produce a habit, while other faculties require numberless repetitions of the same act before any new habit is acquired. The intellect can at first sight assent to a self-evident truth, and ever afterwards assent to the same truth with the greatest facility: whereas those of a weak memory can only with difficulty, and with much labour, acquire the habit of remembering certain things

Habits can be increased in two ways: first, in their greater or less proportion to the objects of the faculties in which they are subjected; and as that proportion often varies, habits can be greater or less. They increase according as the due proportion increases, and diminish according to its decrease. As, for instance, the habit of any science is perfect where all the objects of that science are known and retained with facility, and it is imperfect when only some objects are known, and the mind has difficulty in considering them; so also the habit of any virtue—humility, for instance—is perfect when it enables the faculty in which it is subjected to exercise itself in regard to all those things, and in all those occasions where humility ought to be practised; it is less perfect if it enables one to exercise it only in some inopportune times and places; and imperfect, or perhaps not had at all, if it be exercised only in matters that require no humility. Secondly, habits are more or less perfect, according to their greater or less intensity. Habits are not determined and indivisible forms that never vary. They can

be greater or less, according to their greater or less participation by the faculties, just as colour can be greater or less in different bodies. Hence the intensity of habits is caused by the different degrees in which they are participated by their subjects. A habit may be very strong in one, so strong that it almost becomes master of him, and the same specific habit may be very weak in another. The same habit is in both, but one participates more fully in it than the other; it is more intense in one than in the other.

Habits, once perfectly acquired, become so fixed and impressed on their subjects that it is difficult to root them out, and owing to the infirmity of our fallen nature this is specially the case with evil habits. They often cling with such a firm grasp to man's powers of soul and body that they weaken his energy of intellect and will, and tend to bring every faculty in man to subserve their end. It often becomes a puzzle to man how to get rid of them. He wishes to do so, often at any cost; yet he cannot. They have so mastered him that he is unable to do anything but obey them. When in such a position he may not be accountable for the acts he performs in virtue of them, for often they derange his reason, and take from him the power of judging rightly; but he may have been accountable for the acts by which he acquired them, and if his reason remains he then becomes accountable for the acts done in virtue of them. These habits were not acquired all at once. They began by acts: they grew and became strong by the repetition of the same acts; and the means to get rid of them is by ceasing to perform acts proper to them, or by performing contrary acts. This each one can do, no matter how far his evil habits may have led him, unless in the case where they have taken away the use of reason. He can cease to perform acts proper to his evil habits, or he can perform acts contrary to them; with difficulty, no doubt, in the beginning, but by repetition such acts will become easy and cause pleasure, and what greater pleasure can one have than to know he is doing that which God requires from him; namely, to root out and destroy evil, and to plant good.

But it does not follow that an evil habit always includes sin. The sin arising from it may be forgiven and the evil habit remain. The sinner may have the greatest possible hatred for the sin that his evil habit induced him to commit. He may detest it either because it is degrading to himself, or because it is offensive to God, and thus have true contrition for it, and at the same time have within him the burning fire of his evil habit. This truth is of great importance when there is question of a habitual sinner. Sin is one thing; the habit of sin is another. Sin is the denial of the creature's subjection to God's law, the habit of sin is the propension caused by repeated acts of sin in our sensitive or rational appetites to seek and possess those things that God's law forbids.

But this propension or facility to act is not act, and the sin which is the effect of past acts may be blotted out and the facility of sin remain. With this facility man is more liable to sin in future, but no one can assert that he will infallibly do so, and the habitual sinner may be perfectly sincere in saying that he will never commit sin again though that same day he may again fall. He may be now determined to use the necessary means to resist and get rid of his evil habit, and if he is, he deserves to be treated as such. Let him not be denied the means most efficacious to strengthen him to do so. If he be now truly anxious to get rid of his evil habits and acquire good ones, why refuse him the means on the supposition that perhaps he will soon after give way to his evil habit again? May not his future fall be owing to the want of the help that was refused him?

Good habits can be lost; first, by contrary evil acts, and secondly, by not continuing to perform proportionate good acts. It is not enough to acquire a good habit. It will not last long unless one performs the acts proper to it. If one neglects to do so the many obstacles that are ever in the way of good daily increase and multiply, till finally they banish the good habit it took so much time and labour to acquire. If, for instance, one has acquired the habit of constant prayer, he must continue to perform acts of that good habit, otherwise the many things that hinder prayer and take the

mind away from union with God will daily become stronger, and obtain more influence over the mind till, in the end, they destroy the good habit altogether. These good acts must be proportionate to the habit from which they proceed. If they are equally intense, or by some additional effort are rendered more intense, they then preserve and increase the habit; they fix and impress it more deeply in the faculty. But if they are less intense they tend to weaken the habit, and by degrees destroy it. It is in this way that the saying of spiritual writers, "not to advance is to go backwards," is to be understood. All our actions that proceed from our good habits are greater or less in intensity than the habits from which they proceed, or they are equal in intensity to them. If they are equal or greater, we, whether we know it or not, make progress, for our good habits then become more perfect, and our aptitude to good increases; but if our actions are less intense, our good habits gradually become weaker, and we go backwards.

Such is the teaching of philosophy on habits. They are qualities, difficult to remove, that dispose a subject either in reference to itself or to something else. Their proper subjects are the faculties of the soul, but they can also be in the sensible faculties, inasmuch as these are subject to reason. When habits dispose the faculties to seek good objects, or to act conformably to reason, they are good; but when they dispose the faculties to bad objects, or to act in opposition to reason, they are bad. Bad habits are not always sinful, even when they are caused by sin. The sin may be forgiven, and the habit may remain. Some habits are had from nature, and are common to all; but the general cause of habit is the repetition of acts. The means to get rid of them is by ceasing to perform acts proportionate to them, or by performing acts contrary to them. God, too, by a single act of His all-powerful will can produce good habits in us and destroy evil ones, and that He may do so should be the constant prayer of each Christian soul.

P. T. BURKE, O.D.C.

ST. CATHALDUS OF TARANTO.

"Me tulit Hiberne: Solymae traxere. Tarentum
Nunc tenet. Huic ritus, dogmata, jura dedi."

ABOUT seven hundred years before the birth of Christ a band of Spartan adventurers founded the city of Tarentum. In retaliation for the insults and wrongs that were inflicted on them at home, on account of their Parthenian origin, they conspired against their native government; but, failing to accomplish their designs, they were driven out of Greece, and condemned, with their leader, Phalanthus, to perpetual exile. They betook themselves, in their misfortune, to the northern part of Magna Græcia, and settled by the shores of the great gulf of the Ionian Sea. After searching for a site that might prove favourable to commerce, they fixed on the isthmus that separated the large bay from the little harbour now known as the "Mare Piccolo." There were some scattered houses already there, and as these were steadily growing into a town, the place was called after Taras the Giant, a fabulous son of Neptune, who, according to superstitious traditions, had banished fever and pestilence from the marshes around. The Parthenians took possession of the settlement, and, by their enterprise and intelligence, laid the foundations of a city which grew, in after years, to splendid proportions.

We know not how long Tarentum—Lacedæmonian Tarentum, as it was called by Horace—preserved the simplicity of its Spartan manners; but we know that, like Sybaris, Metapontum, and the other cities of the great Grecian colony, it became famous in history for its luxury and corruption. The country around it was uncommonly fertile. The fleeces¹ of the sheep that grazed on the banks of the Galaesus, which flows into its harbour, were of a finer texture than those of Apulia; and the "murex," which gave to its wool the famous red-purple dye, abounded in the seas

¹ "Unde si parcas prohibent, unquam
Dulce pellitis ovibus Galaeci
Flumen et regna petam, Læconi
Rura Phalantho."

[Hor.]

around. Its honey rivalled that of the mountain of Hymettus; and it was in the midst of the vineyards of Aulon,¹ which rose in fertile slopes behind it, that was to be found that spot of earth that was so dear to Horace:—

“Ille terrarum mihi præter omnes
Angulus ridet.”

These, and many other resources on sea and land, became, in the hands of the sturdy Greeks, the materials of an extensive trade, which brought with it, in the course of a century or two, a tide of wealth and prosperity that was scarcely surpassed by any other city in Southern Italy. It reached the summit of its splendour under Archytas, its famous philosopher and lawgiver, and under his wise rule assumed the proportions of a vast and magnificent city. It had its temples, its schools, its theatres, its baths, its palaces. When Plato came from Athens to visit it, its buildings displayed the classic symmetry so pleasing to the eye of the great philosopher, the ideal line of Grecian architecture, the line that evokes life, and gives a form which Plato and his disciples regarded as eternal.

The lives of the people accorded well with these outward evidences of prosperity. But from prosperity to vice the road is wide and the distance short. That road the people of Tarentum travelled, till they vied with their neighbours of Sybaris in luxury and crime.² Then trouble came upon them, and they had good reason to regret the departed virtues of the race from which they sprung. In their extremity they sought the aid of the King of Epirus; but, in spite of his daring and bravery, Pyrrhus was driven back to Greece. And now one of those strange developments of fortune which sometimes mark with a touch of irony the vicissitudes of history occurred to the Greeks of Tarentum.

¹ Horace was not the only one to praise the wines of Aulon; Martial also writes:—

“Nobilis et lanis et felix vitibus Aulon
Det pretiosa tibi vellera, vina mihi.”

² Sulmonius the poet, following the example of Juvenal, calls it the “drunken Tarentum:”

“Et Sybaris sequitur luxu, madidique Tarento.”

It was also called “molle Tarentum” by Horace, and “imbelle Tarentum” by him and others.

Its foremost citizens were banished by the inexorable Consul Pacuvius, and compelled to take refuge in the very land from which their forefathers had been expelled. As unwilling as were the original Spartans to leave their native Lacedæmonia, just as unwilling were their descendants to return to it. Indeed they felt this exile more keenly than if they had been driven to any other country. The poet Leonidas gave expression to the general sentiment of the exiles when he said¹:—"I languish far from the land of Italy, and from Tarentum my country—and this banishment is more bitter to me than death."

After the defeat of Pyrrhus, the Tarentines next put their trust in Hannibal; but Hannibal, who at one time seemed to have secured the whole of Southern Italy against Rome, was obliged to return to Carthage, and old Fabius "Cunctator"² was entrusted with the task of chastising the Tarentines.

The city was now subjected to one of those systematic forms of pillage peculiar to the old Roman Republic. Thirty thousand of its citizens were sold as slaves. Its treasures of gold and silver were transferred to Rome, where they exercised an immediate effect on the currency and money-market of the empire. Its temples and theatres were despoiled of their statues and of their paintings. The superstitious old general respected only the figures of those divinities that were represented in an attitude of anger—Jupiter, launching his thunderbolts against some rebel of earth or of Olympus; Apollo, piercing with his darts the children of Niobe; Perseus, despatching the Gorgon with his dagger; Hercules, trampling on the Amazon; Minerva, threatening Medusa with her spear, or changing Arachne into a spider. He gave expression in a few pregnant but tragic words to the dispositions of Pagan Rome towards her vanquished rebels, when he said: "Let us leave to the Tarentines their irritated gods."³

¹ Πολλοὶ ἀπ' ἰταλίας καὶ αὐτὰ χερσὶν, ἔκτε Ταράντας
Πάτρηι, τᾶτε δάμα παρόπτερον ἐναντίω.

² It was Ennius, also a Cæcilian, who wrote of Fabius:

"Unus homo nobis cunctator et stultus sum."

³ "Deus iratus Tarentinis est inimicus." See Plutarch's *Lives*, vol. i.

From its capture by Fabius down to the early days of Christianity, Tarentum dwindled into comparative insignificance. As a part of its punishment, Brundisium was substituted for it as a port of embarkation for the East. Its trade was ruined by this unfortunate change, and it has never since recovered from the blow which shattered the very foundation of its mercantile prosperity.

Who was the first to preach Christianity to the citizens of Tarentum? At what period were they converted? Did they remain steadfast after their first conversion, or did they fall back again into paganism, and require to be rescued a second time? These are questions which are involved in great obscurity, and have given rise to a great amount of research and speculation amongst the native historians of Calabria. We can only give what appears to be the general conclusion at which they have arrived.

A tradition of immemorial standing seems to ascribe the first conversion of Tarentum to St. Peter and his disciple and companion, St. Mark. Seeing that it is held by many writers¹ that St. Peter paid two visits to Rome, during the second of which he suffered martyrdom, it is natural enough to suppose that, on his way to or from the East, he may have passed through Tarentum, and have preached the good tidings of Christianity to its people. However this may be, it is certain that the seeds of Christian life did not take deep root there on its first sowing, and that in the political turmoil which followed the transfer of the seat of Empire to Constantinople, its young shoots were almost completely smothered. In these disturbances Tarentum passed from Romans to Greeks, and from Greeks to Romans. It was handed about to all kinds of freebooters. For a time it was held by Belisarius for Justinian; then it was occupied by Totila and his Goths. These in their turn were expelled by the Imperial arms, and the citadel was held for the empire until the arrival of the *Longobardi*, whose commander, Romoald (Duke of Beneventum) got possession of the town and province.

¹ Cf. *St. Pierre et les Premières Années du Christianisme*, par L'Abbé C. Fonard, p. 546.

It must be acknowledged that such stormy conditions of life were not very favourable to the spread of Christianity. No wonder, therefore, that little trace should have been found of the Christian settlement that had once been established at Tarentum when St. Cathaldus first appeared within its walls.

That St. Cathaldus was a native of Ireland, is a fact which cannot be seriously questioned. Indeed it is not denied by anybody worthy of a moment's notice. It has been the constant tradition of the Church of Tarentum; and in every history of the city or of its apostle that is of Italian origin, there is but one voice as to the country from which St. Cathaldus came.¹ The most valuable biography of the saint which we possess was written in the seventeenth century by an Italian Franciscan named Bartolomeo Moroni. As this work professes to be based on very ancient codices and manuscripts of the Church of Taranto, we must conclude that it contains a good deal that is accurate and trustworthy, whilst a very cursory examination is sufficient to convince us that fable and fiction have entered not a little into its composition. It tells us, at all events, that Cathaldus was a native of Ireland; that he was born at a place called Rachau according to some, at Cathandum according to others; that as a happy augury of his future mission to the half Greek, half Italian city of Taranto, his father's name was *Euchus*, and his mother's Achlena or Athena.²

¹ Johannis Juvensis, "De Antiquitate et Varia Fortuna Tarentinorum" in Burman's, *Plerumque Antiquitates Italice*, vol. ix., page 139. Petrus de Natalibus, "Catalogus Sanctorum Italice," *Tarentina Metropoli*. Ughelli, "Italia Sacra," *Episcopio Tarentum*. See also Ussher, *Bist. Eccl. Antiquitates*, pp. 196, and Linnæus, *Lecl. Hist.*, vol. iii., page 124.

² "Fuit Cathaldus ex Hibernia, quæ in occidentali mari trans Britanniam sita; insula epidem Britannia plus parte minor, sed per omnino ei vel ubertate agri, vel pecoris fecunditate; atque etiam tempore soli, caeli clementia et aeris serenitate salior. Patriumque nomen illi Rachau fuisse, affirmant, in Memoniae partibus quondam non obscuri nominis urbem: moti fortasse quod in multis, libris Cathaldus Rachau scriptum reperitur alii dicunt esse Cathandum quod mihi profecto magis verisimile videtur. Unius enim mutatione literæ ex Cathando Cataldum deducitur. Neque enim ut civis sed ut Rachauensis Ecclesiæ Praesul ab urbe Rachau cognomen accepit. . . . Parentes autem Cataldi sine controversia Euchum et Achlenam faciunt, sive Athenam, utrumque nomen Graeci litteris auspiciunt; quod et pietatis et sapientiae symbolum praeseferat. εὐχῆ, enim Græce ovatio, Anghy sapientia nuncupatur." Moroni's *Vita S. Cathaldi*, in Colgan's *AA. SS.*, page 546.

A good deal of discussion has been indulged in as to the identity of his birthplace. The general opinion seems to be that Rachau was the place from which he took his title as bishop, and that Cathandum was the place of his birth. This Cathandum is supposed to be identified either with "Ballycabill," in the Ormond district of North Tipperary, and in the diocese of Killaloe, or with a place of the same name not far from Thurles, in the diocese of Cashel.¹ As for *Rachau*, it is believed to be intended either for Rahan in the King's Co., where St. Carthage had his famous monastery, and where he ruled as a bishop before his expulsion by the Hy Niall of Meath, or for one of the numerous places called Rath in the immediate neighbourhood of Lismore;² or, finally, as Lanigan thinks probable, the place now called Shanraghan in Southern Tipperary and on the confines of Waterford. It is distinctly stated that the place was, at all events, in the province of Munster, and not far from Lismore.³ Nothing more precise can be laid down with certainty.

What does not, however, admit of the slightest doubt, is the fact that St. Cathaldus was surrounded by spiritual and religious influences of a very special kind from his infancy upwards. These influences found in his soul a most sympathetic response, and when they had lifted the thoughts and aspirations of this fair youth above earthly things, he was sent by his parents to the neighbouring school of Lismore. This school, although it had been established only for a very short time, had already acquired widespread fame, and had attracted students from all parts of England and Scotland, and from several continental countries besides.

What a busy place this famous southern university must have been in the days of its prosperity! When we read the

¹ Moroni says, speaking of Lismore and Cathandum, "Brevissimum est enim inter utranque urbem spatium interjectum."

² "It is," writes Dr. Healy, "still very difficult to ascertain the exact locality of this city of Rachau. There was, as we know from the *Four Masters*, a mountain in this district, about six miles north of Dungarvan, which was called Slieve Cua, now Slieve Gua. There must have been an old church in the district also; for there is a parish called Slievegue, and if there was a rath named from the territory it would be Rathcua, or Rachua, as any Irish scholar will readily admit. . . . I am inclined to think that Rachau of the saint's life is simply another form of Rathcua."—*Ireland's Ancient Schools and Scholars*, page 462.

³ See Lanigan's *Ecclesiastical History*, vol. iii., page 125, and *Ireland's Ancient Schools and Scholars*, by the Most Rev. Dr. Healy, Coadjutor Bishop of Clonfert, pages 468, 459.

account of it that has come down to us, glorified though it may be, and exaggerated, as no doubt it is, by the imaginations of its admirers, writing, some of them, centuries after its decay, and seeing it chiefly through the scholars and apostles that it produced, we cannot help being struck by the features of resemblance, and yet the strong contrast, it presents with those Grecian cities that, in far-off times, gathered to their academies and their market-places the *élite* of the world—orators, poets, artists, grammarians, philosophers, all who valued culture or knew the price of intellectual superiority. Lismore had no spacious halls, no classic colonnades, no statues, or fountains, or stately temples. Its houses of residence were of the simplest and most primitive description, and its halls were in keeping with these, mere wooden structures, intended only to shut off the elements, but without any claim or pretence to artistic design. And yet Lismore had something more valuable than the attractions of either architecture or luxury. It possessed that which has ever proved the magnet of the philosopher and the theologian—truth, namely, and truth illumined by the halo of religion. It sheltered also in its humble halls whatever knowledge remained in a barbarous age of those rules of art that had already shed such lustre on Greece and Rome, or had been fostered in Ireland itself according to principles and a system of native conception. Hence it drew around it a crowd of foreigners.—Saxons and Britons, Franks and Teutons, Sicambrians and Helvetians, Arvernians and Bohemians:—

“Undique conveniunt proceres quos dulces traherat
Discendi studium, major num cognita virtus
An laudata foret. Celeres vastissima Rheni
Jam vada Teutonici, jam des rucere Sicambri.
Mittit ab extremo gelidos Aquilone Boemos
Albis, et Arverni coeunt, Batavique frequentes,
Et quicumque colunt alta sub rupe Gebennas.
Non omnes prospectat Arar, Rhodanique fluentia
Helvetios; multos desiderat ultima Thule.
Certatim hi properant, diverso tramite ad urbem
Lesmoriā, juvenis primos ubi transigit annos.”¹

¹ These lines are taken from a metrical Life of St. Cathaldus, entitled *Cathaldus*, which was composed by Bonaventure Marini, brother of

At Lismore Cathaldus edified his brethren by his extraordinary piety as well as by his great love of study. In due time he passed from the student's bench to the master's chair, and whilst he taught in the schools, he was not unmindful of the world's needs. He raised a church at Lismore to the glory of God and the perpetual memory of His Virgin Mother. Frequent miracles bore testimony at this period to the interior sanctity of the young professor. So great was the admiration of the people for him that one of the princes in the neighbourhood grew jealous of his influence, and denounced him to the King of Munster as a magician, who aimed at subverting established authority and setting up his own in its place. The King accordingly sent his fleet to Lismore, where Cathaldus was taken prisoner and confined in a dungeon until some favourable opportunity should offer to have him conveyed into perpetual exile. The King, however, soon found what a mistake he had committed, and, instead of banishing Cathaldus, he offered him the territory of Rachau, which belonged to Meltridis,¹ the Prince who had denounced him, and who was now overtaken by death in the midst of his intrigues. Cathaldus refused the temporal honours which the King was anxious to confer upon him, and proclaimed that he vowed his life to religion, and sought no other honours. He was, therefore, raised to the episcopate, and constituted the chief spiritual ruler of the extensive territory of the deceased Meltridis, whose tanist rights were made over on the church.

After Cathaldus had ruled the see of Rachau for some years, he resolved to set out on a pilgrimage to Jerusalem. He committed the care of his diocese to his neighbouring bishops, and set sail, without any retinue, for the Holy

Bartolomeo, the author of the prose Life. See Ussher's *Antiquitates*, page 395. Compare Dion Chrysostom's description of the Museum of Alexandria in the days of its prosperity. "I see amongst you not Greeks only, or Italians, or merely Syrians, Lybians, Cilicians, Ethiopians and Arabians, but Bactrians and Scythians, Persians and Indians, who flow together into this city, and are always with you."—*Orat. Hypòs 'Alègav*, page 252.

¹ This Meltridis is usually identified with Maeletride, who was Prince of Desi, and died about 670. This would seem to justify the supposition that Rachau was in the immediate neighbourhood of Lismore. It is said, indeed, that it was this very Maeletride who granted to St. Carthage the site of the famous monastery.

Land. It is probable that he was accompanied by his brother, Donatus, who afterwards became Bishop of Lupiae, now Lecce, in Calabria. In due course he reached his destination, and had the supreme happiness of kneeling at the great sepulchre, or as Tasso expresses it :—

“D'adorar la Gran Tomba e sciorre il voto.”

With all the love and reverence of a pilgrim he sought out the holy places that had been sanctified by the presence of his Heavenly Master ; and so great was his joy to live in these solitudes, and dwell on the mysteries of man's salvation, amidst the very scenes in which it had been accomplished, that he earnestly desired and prayed to be relieved of his episcopal burden, and allowed to live and die in the desert in which our Lord had fasted, or in some one of the retreats that had been made sacred for ever by His earthly presence. Whilst engaged in earnest prayer on these thoughts, his soul was invaded by a supernatural light, which made clear to him that Providence had other designs about him. He accordingly started on the journey that Heaven had marked out for him ; and, having been shipwrecked in the Gulf of Taranto, he was cast ashore not far from the city of which he was to become the apostle and the bishop. The cave in which he first took refuge is still to be seen in the neighbourhood of Otranto, not far from the point of the Japygian promontory.

The shipwrecked pilgrim, henceforward an apostle, soon made his way to the eastern gate of Tarentum. At the entrance of the city a blind man was to be seen, asking for assistance from those who passed by. His condition was symbolical of the darkness that prevailed within. Cathaldus addressed him, spoke to him of Christ and of the Blessed Trinity, and, as he found him amenable to Christian teaching, he instructed him in the mysteries of salvation ; and whilst he imparted to him the light of grace through the Sacrament of Baptism, he restored to him the light of natural vision through that supernatural power that had been vouchsafed to him. This whole circumstance was regarded as a happy omen, and as a symbol of the change to be wrought by the apostle within the city.

A parallel has sometimes been drawn between the condition of Taranto, when St. Cathaldus first entered its gates, with that of Athens when it was first visited by St. Paul. The parallel holds good in some respects, but not in all. Taranto was, to all intents and purposes, as deeply plunged in paganism as Athens was. There was scarcely a vestige left of the early religious settlement that had been made there by St. Peter and St. Mark, or by whoever had preached the Gospel to its people in early times. Paganism reigned supreme; but, in so far as it constituted a religion at all, it was paganism in its most corrupt and repellent form. The days of Archytas and of Pythagoras were now left far behind. The artistic splendour which had never entirely disappeared from Athens, had long since vanished from Taranto. There was no culture now, but ignorance and barbarism, the result of centuries of war and strife. With minds thus steeped in ignorance, with hearts corrupted by licence and perverted by superstition, the people of this neglected city did not offer a very encouraging prospect to the new missionary who appeared amongst them. His success, nevertheless, was greater than that of St. Paul at the capital of Greece. He won his way to the hearts of the people by his eloquence, his zeal, his power of working miracles; and when the prejudice entertained against his person and speech was once removed, the divine origin of the Gospel that he preached was acknowledged readily enough. We have, unfortunately, but very meagre details as to the methods of his apostolate: but we are assured, at all events, that they were so effective as to win over the whole city in a few years. Certain it is that Cathaldus was acknowledged without dispute, during his own lifetime, as Bishop of Tarentum, and that he has ever since been revered as the founder of the Tarentine Church, and the patron saint of the converted city.

It is said that when the saint felt that his death was at hand, he called around him his priests and deacons and the chief men of the city, and earnestly exhorted them to remain faithful to his teaching.

"I know [he said], that when I am gone dreadful and relentless enemies shall rise up against you, and endeavour, by

heretical sophistry, to tear asunder the members of the Catholic Church, and lead astray the flock which I brought together with such pains. Against these enemies of your faith and of the Christian religion, I entreat you to strengthen the minds of the people by your own firmness, ever mindful of my labours and vigils."

The remains of the holy Bishop were committed, at his own request, to their native earth in his Cathedral Church. They were enclosed in a marble tomb, portion of which is still preserved. For some time the exact position of this tomb was unknown, but when Archbishop Drogonus of Tarentum was restoring the cathedral, in the eleventh century, the tomb was discovered. It was opened by the Archbishop, and the body of the saint was found well preserved. A golden cross had been attached to the body of the saint at the time of his burial. This also was discovered, and found to bear upon it the name of Cathaldus. The relics of the saint were then encased and preserved in the high altar of the cathedral. During the pontificate of Eugenius III. they were transferred to a beautiful silver shrine adorned with gems and precious stones. A silver statue of Cathaldus was also cast, and erected in the church. These and many other memorials of the saint are still to be seen, and are held in great veneration by the people of Taranto.

The miracles attributed to the saints of the Church are often spoken of with derision by those who regard themselves as the children of light. These, whilst they minister to their own vanity, and fancy that nature has taken them specially into her confidence, revealing her inmost secrets to their ardent gaze, sometimes succeed in deceiving others: but they deceive themselves more than all. Indeed it is almost impossible to conceive how these early saints could have succeeded in winning over to Christianity, in the space of a few years, whole cities and districts that had hitherto been steeped in vice and superstition, without the power of working miracles. When that power is once granted, the

*“Læsa semel nunc, futurum certe secum post obitum meum immanes in vos atque infestissimi hostes insurgunt, qui hæreticis convelliuntibus Ecclesie Catholice membra discerpere conantes,” &c. (See Moroni's *Life*.)*

explanation of wholesale conversion becomes easy and plain. Something is necessary to strike and astonish the multitude, and when wonder and alarm have become general, half the battle is already gained.

That St. Cathaldus possessed this power in a high degree, is testified not only in the records of his life,¹ but still more authentically in the wholesale nature of the conversions that he wrought, and the unfading memory he left impressed on the city to which he ministered. The veneration for Cathaldus was not confined to Tarentum alone. It spread far and wide through Italy, Greece, and the Ionian islands. The village of Castello San Cataldo on the Ionian coast, midway between Brindisi and Otranto, perpetuates his name. Chapels dedicated to the saint, or statues erected in his honour, may be seen in many of the neighbouring towns of Calabria. The Cathedral of Taranto itself is, however, his greatest monument. M. Paul Bourget, the famous French Academician, who recently visited these southern shores, speaks of it as "la belle cathédrale Normande vouée à San Cataldo, l'apôtre irlandais du pays."² It is a Norman cathedral, but many of the distinctive features of Norman architecture have given way to new designs, which make of it a curious mixture of many styles. The interior of the church, however, is very rich, many of the chapels being profusely inlaid with "pietra dura." The shrine and statue of the saint are particularly fine. Notwithstanding the series of successive influences, and of rival civilizations that have passed over these southern lands, Greek, Roman, Byzantine, Saracen, Norman, Teuton, and later Italian, M. Bourget is impressed, and not without reason, at the indelible impress that was made upon them by his Norman countrymen.

¹ Johannes Juvenis says of him :—" Neque prætermittendum est, sæpius quamplurima miracula Deum per sanctum suum fuisse operatum : nam et cæcis visum, surdis, auditum, mutis loquelam, paralyticis, leprosis et alio morbo laborantibus multis sanitatem restituit."

" De Antiquitate et Varia fortuna Tarentinorum, " in vol. ix. of Burmann's *Thesaurus Antiquitatum Italiae*, p. 145.

² *Sensations d'Italie*, p. 299.

The Cathedral of Otranto, built by Roger Duke of Calabria, son of Robert Guiscard, still maintaining its noble severity in the midst of ruin and decay, is a proof of this time-defying impress. There is scarcely a trace to be found in any of these towns of the old Grecian or Roman monuments. They have been utterly swept away; but the Norman tower still lifts its head, defying the centuries and resting on the faultless arch that time seems powerless to disturb. To the onlooker it conveys something of the austere but truthful lesson that is inscribed within on the tomb of one of its bishops :—

DECIPIMUR VOTIS. TRADUNT NOS TEMPORA. SED MORS
DELENIT CURAS. ANXIA VITA NIHIL.

This same endurance of the Norman buildings is noticed all over the province from Brindisi to Reggio. M. Bourget was particularly struck with it at Lecce, the modern capital of the "Terra di Otranto." There, a little outside the city, Tancred had built a church, which was dedicated to St. Nicholas and St. Cathaldus. It is now surrounded by a large cemetery, for which it serves as a mortuary chapel. In speaking of this interesting building M. Bourget says :—

"If ever I regretted not having received that special education which enables one to discern at first sight the technical value of a piece of architecture, it was long ago in England, in face of one of those great cathedrals, like Canterbury, and it was here, in view of this Norman meade. I felt that it was really fine. But such sensations, when not supported by some exact idea of their cause, remain incomplete, as when one listens to music without a knowledge of harmony, or reads verses without possessing the secret of metre. And yet I was fascinated by these two doors—one in front, the other at the side; by the noble simplicity of the arch, and the elegance, still intact, of the arabesques. It is possible that I may not have been so vividly impressed, were it not that the church arose, solitary and silent, in the midst of this 'Campo Santo,' and that the memory of its founder, Tancred, had been inscribed on its architrave in leonine verse."¹

As for Taranto itself, M. Bourget tells us that, notwithstanding some remnants of its Norman pride, it has

¹ *Sensations d'Italie*, page 233.

fallen, at the present day, into utter and almost absolute decay :—

“ Fallen, indeed, it is¹ [he writes] ; for this modern Taranto, to which I have just paid a lengthened visit, has not even the charm of unconsolated decay, which makes of Otranto's lonely pile something greater and more splendid than a ruin. Those who have gone to that point of Sicily which looks across towards Carthage, may remember that little hill of Selinonte, and how much more majestic its temples, shattered by an earthquake, appear now, in their total wreck, than they did when their colonnades looked out in defiance over that African sea in which the Punic galleys were arrayed. The worst decline is that which survives itself in mediocrity. Confined almost exclusively to the island that served merely as an acropolis to the ancient city, modern Taranto is built of sordid houses, which are divided by streets that seem narrower than even the narrowest *calle* in Venice. The people who dwell in these houses, and circulate through these oppressive passages, look pale and sickly. Living almost exclusively on fish, they are subject to many diseases, and one would look in vain amongst them for a single type of that grace which they know so well how to impart to the little statues in *terra-cotta* in which they deal so largely.”²

The misery of the city itself contrasts rather strangely with the scenery of the country that stretches away towards the east. As one approaches Otranto the plain becomes a vast field of olives and of orange-trees. It reminds M. Bourget of the valley between Malaga and Bobadilla, in Spain, one of the most picturesque sights in Europe. But, through good or ill, the faith of the people of Taranto has never varied since their final conversion. They have seen many changes, from the days of Robert Guiscard to those of Napoleon; but they still adhere to the creed of the Roman Church, and of the Church of St. Patrick and St. Cathaldus.

J. F. HOGAN.

¹ *Sensations d'Italie*, page 286.

² *Sensations d'Italie*.

An Office of St. Cataldo was granted to the diocese of Taranto by Pope Gregory XIII., through Cardinal Sirleti, in the year 1580. In this office we read: “ Gaude, felix Hibernia, de qua proles alma progreditur, quae Tarento ferens praesidia, bona cuncta sibi consequitur.”

THE ORIGIN, PURPOSE, AND NECESSITY OF MISSIONS

IT is now about forty years since missions were first introduced into Ireland, and since that time great and beneficial have been their results amongst our people. Sinners have been converted, "absentees" have been brought back, dissensions have been allayed, the ignorant instructed, the lukewarm and the careless aroused, the good made better still, and all led up to a more faithful fulfilment of all their duties. Hence it is that, considering their effects, spiritual writers tell us that a mission or a retreat is, in the ordinary range of God's providence, the greatest grace He can send to any parish, or confer upon any people; that nothing, as St. Liguori tells us, tends more than missions or retreats to enlighten the minds of men, to purify corrupt hearts, and to lead all to the practices of a truly Christian life. Missions are times of extraordinary and superabundant graces, and St. Bernard tells us, that God reserves even his choicest and most special graces for the days of missions and retreats. And this is why our holy mother the Church encourages, blesses, and grants them indulgences—viz., their merit in the sight of God, and all that they do for the sanctification and salvation of souls.

Pope Paul III. commended the spiritual exercises of St. Ignatius as "being full of piety and sanctity, and very useful and salutary for the edification and spiritual advancement of the faithful." And what are missions but the spiritual exercises accommodated to the wants and capacities of the people at large? Leo XII. granted a plenary indulgence to the missions given by the Jesuit Fathers. Gregory XVI. extended this indulgence to the infirm, who could not go to the church, but fulfilled the conditions at their homes; and in 1834 the same Pontiff extended the plenary indulgence to missions given by others than the Jesuits. Moreover, the Church has approved of many orders, whose object is to give missions, and has granted them many privileges. Benedict XIV. wrote strongly in favour of missions. The

following is one of the many beautiful expressions of this great Pope relative to them:—"Et profecto Viri Missionarii merito comparantur Joanni Apostolo, ejusque sociis, qui acciti fuerunt ex alia navi, ut operam suam praeberent Petro atque Andreae in mari laborantibus, ita ut non possent ob copiam incredibilem piscium retia deducere." Pius IX., of blessed memory, says that missions are very useful for promoting piety, and for exciting to salutary penance sinners, and wicked men who have lived a long time in the habit of vice; and, writing to the bishops of Austria, the same pontiff said that, as missions do much to revive the spirit of faith and of religion amongst the people, and to bring them back to sentiments of virtue and salvation, it was his most ardent desire that they should be multiplied as much as possible.

Then the bishops in all Catholic countries have always shown great solicitude for the work of missions. In the *Acta et Decreta* of the Second Plenary Council of Baltimore there is a whole chapter on missions—showing their great utility, and exhorting pastors to have them at stated times. In the Synod of Maynooth the Irish bishops speak of missions as means of promoting faith and piety amongst the people; and not only that, but in order that missions may the more effectually produce the effects for which they are intended, certain regulations are laid down concerning them. Even laymen have written in praise of missions. The Minister Portalis, in a report to the Emperor Napoleon I., tells him that missions have been for a long time known in the Church; that they do much good, and that they have produced effects as salutary for the State as for religion; so that from this approbation given them by popes, and bishops, and ministers of State, we may come to the conclusion that missions are, at least, useful, if not sometimes necessary.

As to the *utility* of missions, it may be seen from various points of view; and here we may remind ourselves again of what a mission is: that it is a course of religious exercises given for the benefit of the faithful of a certain parish or district; that to these exercises great graces are attached,

so that a mission becomes, if I may use the expression, a complete collection of graces for the people. And first amongst these would come the course of sermons on the great truths, which is a great grace in itself, and which must do much to enlighten the people's minds, to confirm and quicken their faith, and turn their wills away from evil and to the practice of piety and of good. The Word of God, as preached by His ministers, is one of the greatest of His gifts to men; and here that divine Word turns on the most important subjects that can ever occupy the attention of man—the end of life, sin, eternal punishment or reward. And that the sermons may bring about their effect more securely, they are so arranged, that all the important subjects follow each other in natural sequence; so that each succeeding one confirms and sends fully home to the soul the one that has gone before. Then they are preached by strange voices, and by persons generally free from all local interests; and the sermons follow each other in such rapid succession, night after night, that before one can be forgotten, there is another making its way with the same strong eternal accents into the soul. In this way a mission becomes for the people what a retreat is to the clergy or religious communities—a time of serious thought, with all the lights and graces that flow therefrom. And the Holy Ghost assures us that the want of serious thought is the cause of much disorder, and of many sins. "With desolation," says the prophet Jeremias, "is the whole land made desolate, because there is none that considereth in the heart." Besides the sermons on the great truths, there are also sermons on sins and virtues in particular, on the duties of the various states of life, on devotions, and the means of perseverance; so that people of every age and class must be benefited by this course of preaching—old and young, rich and poor, but particularly the young.

Not less important, perhaps, are the instructions that are given during the mission to prepare the people for the worthy reception of the sacraments, and to enlighten them upon the duties of their everyday lives. From these everyone can take away something that is tangible,

and something that will be likely always to bear fruit. These instructions are listened to with great interest; for after all, the people's stock of religious knowledge is not very great, and is often over-estimated. Many have forgotten the simple truths of the Catechism, and some have never learned them well. Then the sermons and instructions at a mission have this additional advantage, the extraordinary attendance of the people who come to hear them. As a rule, they come in great numbers, and go on increasing, day by day, to the end. In this way many hear the Word of God who stand much in need of it, and who cannot be reached, or got in well at any other time; and thus, in this matter, is truly verified the principle—that "what is good, becomes a better thing when it takes in a greater number." And what can be more salutary for the people than to hear the Word of God? Religion and all its blessings come to us through that same Divine Word, as St. Paul tells us, when he says: "Faith cometh by hearing, and hearing by the Word of God."

After the sermons and instructions the next great benefit of a mission is, the opportunity it gives of making an extraordinary, or a general confession, and above all of repairing invalid or sacrilegious confessions. And taking into account the weakness of human nature, the strength of temptation, the surroundings in the world, the innate difficulty of confession itself, there will always be more or less something of this evil of bad confessions—and especially where confessors are few, the evil may be found in the best regulated parishes—even where the pastor is most zealous and active, and thinks it, perhaps, impossible, because of the confidence his people have in him. This it was that led St. Vincent de Paul to establish the Congregation of the Missions, the experience he had of the number of sacrileges that are committed in the reception of the Sacraments, even by people who had the reputation of leading good lives. And St. Leonard, of Port-Maurice, the famous Franciscan missionary, used to say that he believed that one-third of the confessions made in his time were bad. St. Alphonsus Liguori had the same experience, and to meet the evil

properly and to cure it successfully, laid down particular rules of action for the priests of his congregation. He says those who give missions ought to show great kindness, pity, compassion, even tenderness to their penitents, particularly to the poor and uneducated, and warns them against being harsh or snappish in the sacred tribunal. Again, priests of age and experience say that the years following first Communion are, for young people, a critical time in life, and when it would be well for them, sometimes, to have an opportunity of meeting with a strange confessor.

And even though there were no bad confessions to be repaired, no negligences or defects in former confessions to be looked into, there is given, at least, an opportunity of making a general confession, which is often useful, which many may wish to make, and which often means for them a completely new start in the Christian life. For at no time, as a rule, are confessions made so complete, so sincere, and so contrite, as at the time of a mission. People then, generally, settle everything they have any doubts or misgivings about. Confessions made at the missions are like land-marks in the course of life. As a rule, people, in looking back, do not want to go beyond them; and this in itself ought to make things more easy for the ordinary confessor in cases of absence from the sacraments, and when attending the dying. Besides, there is less difficulty in bringing oneself to go to confession in a mission than at another time. The grace of God abounds, the Divine Word makes itself felt in souls, the example of so many approaching the sacraments, the talk about the mission, the air of piety that is about—all these things give courage to poor sinners and “absentees” to come back to God, break off their evil habits, and remove the occasions of sin; and thus is brought about the great end of the mission, the conversion of sinners, which, as St. Liguori tells us, is the greatest benefit that God can bestow upon man.

“It is certain [he says] that the conversion of sinners is the greatest benefit God can bestow upon man; but the conversion of sinners is precisely the end of the missions: for by the instructions and sermons of the missions, they are convinced of the

malice of sin, of the importance of salvation, and of the goodness of God; and thus their hearts are changed, the bonds of vicious habits are broken, and they begin to live like Christians."

And not only are sinners converted, but the lukewarm are stirred up, and the pious and the good made more pious and virtuous still. In this manner is brought about, for each soul in the parish, the end and object of the mission, viz., reparation for the past; the beginning of a new and better life, in every respect, for the time to come; and hence St. Liguori gives it as his conviction, that those who die within the year after making the mission shall be almost infallibly saved.

Other advantages of the mission are: the number of sins presented by it; the cessation of sin while it continues; all the fervent prayers that are said during it; the example of so many going to confession; and, above all, the number of Holy Communions received—all these things must have an influence for good, not only on the parish as a whole, but on each individual soul in it as well. Thus do missions, and especially here in Ireland, quicken the faith of the people, and, above all, elevate and keep up the tone of morality amongst them.

Four things, we are told, are required—that the family, the parish, the city, the country, may be blessed and happy; and these four are—the practice of religious duties, chaste morals, the observance of justice, and peace and concord. And the mission has no other object in view than to bring about these blessed ends. Its object is to improve and sanctify each individual, by bringing him up to a faithful observance of his various duties; in sanctifying the individual to sanctify the family; and to sanctify the family is to save society and the world; and thus the mission enters into and strives to carry out the teaching of our Holy Father, Pope Leo XIII., whose object is to elevate and sanctify society by sanctifying the family; and thus to bring about that much-needed social regeneration about which there is so much thought and discussion in our time. Hence it is that the enemies of religion and order have always been opposed to missions. On the occasion of the great Jubilee

in 1775, many missions were given in Paris: and D'Alembert seeing their good effects, writing to the impious Voltaire, said: "This Jubilee has put us back more than half a century; another such Jubilee, and our cause is lost."

As to the *necessity* of missions, their necessity will appear from their utility, particularly if there has not been one for a long time. I do not mean, of course, to say that missions are an absolute necessity, as though people *could not* be saved without them. We all know that people have been, are now, and will to the end of time, be saved without ever having had a mission. But what is meant is, that for some, perhaps for many, a mission is necessary; that is, they will not be saved without it. Such, at least, is the experience of those engaged in the work of missions, and who have left us their written testimony concerning them. And just as a retreat is necessary from time to time for priests and religious, that the proper spirit may be kept up, and fidelity to duty maintained (and we all know how necessary these few days of retreat are), so, in the same way, a mission, or something like it, is necessary occasionally for people living in the world surrounded by its dangers and temptations, immersed in its anxieties and cares, and, perhaps, in an utter forgetfulness of salvation. Often there are people neglecting their Easter duty; a long time away from the sacraments; persons addicted to the habits of sin; frequenting the occasions of sin; persons making bad confessions; neglectful of their various duties; and to bring back all these to a better manner of life very often some extraordinary grace is required, such as that of a mission. And hence the Cardinal Archbishop of Mechlin (1843) did not hesitate to say that the people of every parish are entitled, at least, *ex caritate*, to have the benefit of a mission.

Besides, there is necessary also, from time to time, even for the good, that *renewal* in the spirit of the Christian life, of which the Apostle speaks in his Epistle to the Ephesians: "And be *renewed* in the spirit of your mind, and put on the *new man*, who is created according to justice and holiness of truth." This renewal of spirit is necessary at intervals, for all, because of the downward tendency

of human nature, and very often the most strenuous efforts of the local clergy are not sufficient to bring this about. Hence the necessity of sometimes having recourse to a mission, which may be called the extraordinary ministry of the Church, to help the pastor in saving souls, and especially those whom, perhaps, the ordinary ministry cannot reach.

As to *how often* a mission ought to be given in a parish, there is, perhaps, some variety of opinion; wherever there is diocesan legislation on the subject, of course, the matter is settled for such dioceses; but all seem to agree that, from five to seven or eight years, would not be too often to have a mission. St. Liguori would seem to wish them oftener. He says: "An interval of three years is quite sufficient; for, ordinarily speaking, in that space of time many forget the sermons of the missions, many relapse into sin, and very many fall into tepidity. A new mission will renew the fervour of the tepid, and will restore God's grace to those who have relapsed."

With regard to the *objections* that are brought, or rather used to be brought, against missions. Some say: "They do no good; many soon fall away, and things are much the same after the mission as before." Well, we sometimes fail ourselves after retreat, and do we, therefore, say the retreat was useless, confession has done us no good? Not until the judgment day will be seen the amount of good done by missions; and, granting that many fall away after them, still a great deal has been done in getting many into the state of grace, and friendship with God, which in itself is a priceless boon, even though it should last but for one hour. The mission has done more good by repairing bad confessions, by making reparation to God and men, by preventing sin, by engraving more deeply on the hearts of all the knowledge of God, and the thought of salvation, and by bringing many to lead better lives than they led before.

"The missionaries absolve relapsing sinners, who would require a long probation before they could be safely absolved." To this we may say that, length of time is not the only means

of ascertaining the dispositions of a penitent ; that with the graces of the mission, and its surroundings he may come to have the very best dispositions in a short time. St. Cyprian tells us that charity is perfected, not so much by length of time, as by the efficacy of grace : and St. Thomas says : “ God sometimes infuses so much compunction into the hearts of sinners, that they instantly acquire perfect sanctity.” Hence in a Synod of the Bishops of Flanders, held at Brussels, the following decree was made : “ The confessor, in the case of great sinners, even when they are backsliders, should not ask that they should perform works of penance for a notable time : but he should, with the Christian fathers, be mindful that God, in the conversion of sinners, considers not the measure of time, but of sorrow.”

“ My parish does not want a mission ; I know all the people, and everything is in good order ; I work hard myself.” Well, as stated before, even in the best worked and best regulated parishes, extraordinary means are sometimes good, and may be even necessary to help the pastor in his ordinary work. After all, it is only Christ could say : “ I know My sheep.” The pastor may know his people well, and yet may not see beyond the surface of their hearts, without knowing, or suspecting even, what may be concealed beneath.

“ The missionaries gain the confidence of the people, and lessen the authority of the pastor.” Well, that is not true : on the contrary, the people, as a rule, are most grateful to the pastor for providing for them the benefit of a mission, and when it is over, he is more esteemed and loved by his people.

Finally, it is said that, “ missions are troublesome, and too expensive.” With regard to the trouble, there is no true good to be attained in this world without it. If we only go stop for a night with a friend, it gives trouble. Besides, there is no need to go to very great trouble about the mission : and, we may suppose, it is the wish of those who give missions not to give or cause unnecessary inconvenience. As to the expense, it need not be very great. There is no necessity for grand dinners, costly wines, delicate sweets : and there is no parish so poor, or people so ungenerous, as

that they will not willingly contribute all that is required to cover the necessary expenses of the mission itself. There was scarcely ever a mission given yet that, rightly managed, did not pay its own expenses; and a priest of the Redemptorist Order, writing lately on this subject, tells us that he took part in five hundred and forty-seven missions, and out of that number he does not remember a *single one* that did not more than defray the ordinary expenses, and that without any particular effort being made to raise money for that object.

Such are some of the reasons for, and some of the objections against, missions; and, taking all in all, I think there are few that will deny that missions are, in all cases, useful, and not unfrequently necessary; and that this is more than ever true in our own country at the present time, when we stand so much in need of Christian concord, and when the faith and religion of the people are exposed to dangers more serious, it may be, than any with which they were assailed in former times. At the present time, more than ever in this country, are verified the words of the bishops in the Synod of Maynooth, that missions are means of promoting faith and piety among the people; and the teaching of Pius IX., that they preserve the spirit of faith and religion, and that, therefore, it was his most ardent desire that they should be multiplied as much as possible.

J. LENNON.

NOTES ON LOCAL HISTORY

A FEW years ago when the rents of Irish land holdings were being adjusted according to law, the land-valuers here and there came upon spots of extra luxuriant soil, where there was neither rath, nor liss, nor sign of circular mound; and the question was naturally asked how did it come to pass, that such favoured and fertile soil was sometimes to be found, in patches of even less than a quarter of an acre in area, in the now cut-away bog or mountain side. The land-valuers, sometimes skilled and scientific men, at once came to the conclusion, that these were once—and, of course, are so still—the resting-places of men and women who once trod this earth. There was no stone turned eastward, to mark their graves: cattle and sheep, and horses browsed upon the sacred earth, unsheltered by *mur*, or mound, or fence. How many such forgotten and forlorn specks, on hill and vale, in holy Ireland, no one can tell. Does the green grass now bud forth in spring and summer from soil enriched by the smouldering ashes of our Pagan ancestors? or is it rather a holy growth, springing forth in full verdure, from the bones of our holy men, and pious women long since reduced to their primeval dust? Was the vesper bell once here tolled? Was the holy Mass here said, and the psalter sung? None can tell. No record remains to tell us of the prayers here poured forth, of the fastings and mortifications here practised, of the poverty relieved, and sorrow assuaged. If all the places the names of which now begin with the prefix “kill” (cill) had once their little church, where pious worshippers once gathered to hear the Sunday Mass, the number of such holy spots is almost legion. The churches of Patrician times, and for long after, were often little better than the present mud cabin, if at all as good. The places in which our ancestors worshipped in centuries long after, and down even to the end of the last century, were not often better.

Ireland's early apostles built their little churches, for the most part of wattles sunk into the earth, and plastered over

with mud, or covered with sods dug out of the green turf, and, perhaps, then thatched with straw. And who can deny that those were comfortable edifices wherein to give glory to God? Even the early cathedrals were built and roofed of such perishable materials. Hence do we so often find in our early chronicles, that the church and monastery of such and such a place was burned, and that sometimes as often as three times in the same week. It cannot be wondered at that ecclesiastical buildings constructed of such fragile materials have often left behind them no visible trace of their once great renown, and that when their sites did not become the receptacles of the ashes of the dead, or did not so continue down to modern times, they should have vanished entirely from the memory of our forefathers. Hence, had not the record been written, and fortunately preserved, of places as renowned, even as Lismore, they would have long ere now escaped memory. But when those blessed sites were made the burial-places of the dead; when, besides, the stone-built, but yet unpretentious church, took the place of its mud and wattle predecessor, when too if it had the ill luck of falling a victim to the devastating inroads of the Danes, or local marauding chieftain, it was again patched up, and as time marked its decay, it was again rebuilt in a style more in harmony with advancing civilization, it has generally lived to tell its own tale. Of this class are the once well-known spots of which I shall here endeavour to give a brief outline.

Magh Femin, or the plain of F'emin, is, according to Dr. Lanigan, the learned and critical ecclesiastical historian of ancient Ireland, that portion of the diocese of Lismore, but in the County Tipperary, which lies south-west of the river Suir. It is very frequently to be met with in ancient Irish Annals. It is bounded on the north by the Galtee mountains, on the south by those of Knockmaeldown, on the west by the County Cork, on the east by the river Suir. It is a beautiful fertile valley, whose rich lands for centuries past have like most parts of Old Ireland become the possession of the foreigner. It bears the marks of Cromwell's bloody track, and the house in which he slept for a night is

still pointed out in the neat town of Clogheen. The fine castle of the Everards at Burntcourt foresaw the approach of his devastating hand, and before the spoiler had time to batter it, its owner set it on fire to spare him the satisfaction, though it had been erected but a few years before, A.D. 1641. Going westwards he rested a few nights in the castle of the White Knight at Kilberny,¹ from thence to Mitchelstown, where was another castle of MacGibbon, the White Knight, which afterwards became the property of the Kingstons. Here are the ruins of an ancient monastery within a short distance of the railway station, at the south-west end of the town. It was founded by St. Abban, in the early part of the seventh century, though, strange to say, there is little or no tradition of him now in the locality. St. Fionchu, or Fanaghan, as he is now called, in all probability succeeded him. His festival is celebrated on the 25th of November, which is observed as a holiday in the parish of Mitchelstown, when great numbers of people from the surrounding districts come to give rounds at his well, about a quarter of a mile east of the Catholic Church. There is a life of him in the *Book of Lismore*, in which some very wonderful things are related. The *Martyrology of Donegal* says, that he used to sleep the first night with every corpse buried in his church, and for seven years, he lived in a little cell with a stone above his head, and another under his feet, and his arms resting on crooks fastened in the wall at either side, without ever touching the ground. An old poet commemorates the fact in the following quatrain:—

| | |
|-------------------------------|-------------------------------------|
| Caris Fionchu Bri gobhan | Fionchu of Brigown loves |
| Buannct Iosa úr a annain : | The blessing of Jesus on his soul ; |
| Seacht m-bliadhna úr a corra- | Seven years was he on his hooks |
| nnibh | |
| Gan a tuisiúib re taluain. | Without his touching the ground |

His memory will be long venerated in Mitchelstown. St. Abban, however, was the founder of Brigown. The learned Colgan has a long life of him in his great work *Acta Sanctorum*, March 16th, from which a few facts will be of

¹ The White Knight died here April 15th, 1651.

interest. He was born in Leinster, of royal parentage, his father, Cormac being king of that province. His mother's name was Mella, sister of Bishop Ibar. She was in so great travail at his birth, that her life was almost despaired of. She sent for her brother Ibar, whom when he had come into her presence she thus addressed in her own vernacular :—

| | |
|---------------------------|----------------------------------|
| Easpoc Iobair dom cabhair | Bishop Ibar help me, |
| 'Se ro fhidir mo runa, | Thou knowest my condition, |
| Cuingheadh diolghadh mo | Obtain the remission of my sins, |
| cionadh | |
| Romgabsad iodhain gura. | Sharp pains have siezed me. |
| Ro fhreagair an t-caspoc. | The Bishop replied :— |
| Easpoc Iobhair atfharadh | Bishop Ibar will help thee |
| Rod gabsad iodhain gura | Sharp pains have seized thee |
| Beara mac uasal, amhra | Thou shalt bring forth a noble |
| | wonderful son |
| Rod cabhra ri na n-dula. | The King of the Elements will |
| | help thee. |

Then she brought forth her holy child without pain, who was immediately baptized, and called Abban. He was nursed carefully, and when twelve years of age was sent to school to his uncle, Bishop Ibar, at his famous monastery of Beg-Crin, on the coast of Wexford. There is no means of determining the exact date. He soon made great progress in the study of Sacred Scripture ; was humble, pious, and grave beyond his years ; so much so that when Ibar was now about to go to Rome, he appointed him to take his place at the head of his school and monastery. Abban, however, was not content to remain behind : he too longed to visit Rome, the seat and centre of Catholicity. Accordingly when Ibar had got ready with the disciples whom he had chosen to accompany him, Abban followed them to the shore, and as they went on board he fell asleep. They had not gone far, however, when Abban was awakened by an angel, and in his eagerness to accompany them, in imitation of his Divine Master, and full of confidence in the Divine assistance, walked quickly upon the surface of the sea until he reached the ship. His brethren, seeing the great miracle wrought in his favour, were filled with amazement, and

welcomed him on board. After many miraculous incidents in going and returning from Rome, he landed safely in Ireland, most likely on the Wexford coast. He now travelled through a great part of Leinster and Munster, preaching the Gospel with great success. One of the first churches he founded was that of Brigown, near Mitchelstown, called *Kilnamarblan*, the church of the dead. The ruins of a church and round tower are still to be seen there, but its subsequent history shares that obscurity in which so many more of Ireland's monastic institutions are now wrapt up.

The next church founded by him was at the foot (the *radices*, the ancient life says) of Sliav Grott, the name by which the Galtee mountains are called in all old Irish annals. This church when completed he placed in charge of a holy disciple named Becan. Three miles east of Mitchelstown, at the foot of Sliav Grott, there is a village called Kilbenny, where are the ruins of an old church with a cemetery attached. Dr. Joyce, in his *Irish Names of Places*, derives this word from the Irish word *coill*, a wood, and *beithne*, the birch tree; and because a stream flows by, he thinks this derivation the more probable, as birchwood generally grows beside streams and in marshy places. There is a stream, to be sure, but no birch-wood, and it is only an assumption that there ever was. Would not the true, or, at all events, the most probable derivation of the word, appear to be the Church of Becan. Cill is the Irish for church; and Becan, according to Colgan, was placed in charge of a church at the foot of Sliav Grott. Putting the two words into one, we get Kilbecan; that is, the Church of Becan. The letter *c* in Becan, according to Irish usage, was in process of time modified, and became *h*, or entirely silent; and taking the vocable Becan for a Latin genitive, we get Kilbehenny in English, and in its contracted form Kilbenny, as it is called to-day. There is a village called Kilpeacon, which Father O'Hanlon locates in the barony of Clanwilliam, County Tipperary, but Lewis¹ has it in the County Limerick, within four miles of the city, at least a dozen miles

¹ *Topographical Dictionary of Ireland*, viii. p. 198.

from Sliav Grott. St. Becan practised great austerities and mortifications. He used to recite the whole of the psalter every day lying on his back on a bare stone flag outside his church. One time Diarmaid, high King of Ireland, accompanied by St. Columcille visited him. Diarmaid had some time before killed his own son in a fit of passion, and being overpowered with grief for the crime he had committed, as well as for the loss of his son, sought relief from Columcille. The saint told him of the great sanctity and miraculous power of Becan, and having compassion on him, advised him to go seek relief from him, and that he himself would accompany him. Having set out on their journey, they reached Kilbenny after a few days' travelling. Becan happened to be building a fence on a very rainy day. Seeing Diarmaid approaching, he knew at once by divine inspiration the crime which he had committed, and calling him murderer, commanded him instantly to fall upon his knees. Columcille, however, interceded, and earnestly sought relief for him. At the entreaties of Columcille, Becan's heart was moved; he prayed earnestly to God for him, and by his prayers restored his son to life to the great joy of both.

St. Abban founded two other great monasteries at the foot of Sliav Grott, namely, Cluainard Mabecoc and Finglas, the former of which the writer of Abban's life must at some time have visited; for he says, "he could confidently assert that he had never heard of a more religious community, or seen a more beautiful and regular monastery." They are not, however, well identified.¹

There is a legend in the life of St. Abban, that there was a huge cat, as big as an ox, which devastated the country for miles round. The people in their sore distress sought relief from Abban. They represented to him the great numbers of kith and kin who had been devoured by this terrible beast, the great injury done their cattle, and the universal terror that his presence inspired. He had a fiery head, a fiery tail, and very long nails; swords or spears had

¹ See words "Cluainard" and "Finglas" in Supplement to *O'Reilly's Irish Dictionary*, by O'Donovan.

no more effect upon him than they would upon a stone. Abban, relying on the divine assistance, went to his den, accompanied by a great crowd of people ; at the holy man's approach, this furious beast came out to meet him, meek as a lamb, and prostrated himself before him. Then having procured strong iron chains, he bound him firmly, and fixed him until the end of the world at the bottom of some one of the¹ three lakes in the Galtee mountains. The writer of Abban's life says, that this occurred at the River Brosnagh, but as he does not mention the particular lake in which the monster was bound for ever, it can be no other than some of the Galtee lakes, as tradition has it. The condemned cat is, however, permitted once in every seventy years, on Easter Sunday morning, to rise to the surface of the lake, when a great commotion is made in the waters, even to the present day, all which, except the rising to the surface on Easter Sunday, rather than on any other day of the year, correspond exactly with the legend given in the original life.² Abban is also, perhaps from this circumstance, or perhaps from the many other dangers which he escaped at sea, the patron of voyagers. In the fifteenth chapter of his Life, it is related that an angel from heaven announced to him that anyone when going to sea who would invoke his aid in the name of the most Holy Trinity, saying, "Currach Abbain ar an inn is muintir Ithion Abbain ann;" that is, "Abban's ship on the sea, and Abban's fair family in it," would never be drowned on that voyage. Abban performed many other miracles, and founded many other churches in the provinces of Munster and Leinster. He migrated to heaven about the end of the seventh century. About a mile east of Kilkenny, in the County Tipperary, is a townland called Kiltankin. Tradition has it that there was once a church here, and its site is marked on the Ordnance map for the County Tipperary, perhaps founded by some of Abban's disciples ; but to what saint dedicated, has long since escaped the memory of men. Skeheenarinka is said to have its church too. In the penal days, perhaps the caves of

¹ Loch Museraigh.

² I heard this story at school at the foot of Sliav Grot.

Mitchelstown,¹ in the adjacent townland of Coolagarranroe, might have been utilized as a safe retreat for the celebration of the divine mysteries.

Two miles southwards, in the townland of Templetenny, are the ruins of a church with cemetery attached. It is thought to have been once a Franciscan friary. A few words from a letter of the learned Dr. O'Donovan may be worth reproducing here. "The natives of this parish pronounce its name as if written *Tempul a tuinne*; but the meaning is not clear to us, and we have not time or books to speculate on it here. The old church of Templetenny is built in a very mean style of architecture, and presents but little to interest the architectural antiquary." After giving its dimensions, he concludes, "the walls of the choir are nearly all now destroyed."²

One mile eastward, and about the same due north from Ballyporeen, is the village of Carrigvasteale. Before the erection of the present parochial church of Ballyporeen,³ the "City of the Wedding," there was a church here; but when erected it is impossible to tell. The oldest inhabitants of the parish attended Mass here: but no trace of its existence is now left, and even the village or long row of houses which as late as 1731 had a population of fifty-eight has entirely disappeared. There is an inscription on a tombstone in the old church-yard of Ballysheehan, a mile south-east of the village of Burntcourt, which might go to show, it was not in existence in the seventeenth century. It is as follows: "Pray for the soul of the Rev. James Hyland, parish priest, of Shanraghan, Ballysheehan, and Templetenny, who died . . . 1703, aged 90 years." This is not however, a conclusive proof of its non-existence, at the time; for the name Templetonny might have been retained notwithstanding, as it is in the *Catholic Directory* even to the present time. An event which occurred in the year of the Rebellion, 1798 is worth recording. Some young

¹ The Caves of Mitchelstown are in the Co. Tipperary and parish of Ballyporeen, only one mile due west of the village of Burntcourt.

² J. O'Donovan, 5th September, 1840.

³ The Church of Ballyporeen was built in 1828, improved and restored in 1894-1895.

men of the Society of the United Irishmen had made a raid for arms in the County Limerick, and had taken some from a Mr. Massey. On the Sunday following, Mr. Massey with a company of soldiers surrounded the Church, when the people were hearing Mass, and threatened to set it (a thatched one) on fire without allowing anyone to escape but the women. A few men escaped who had covered themselves with cloaks obtained by fair or foul means from the women. Nothing could describe the terror of the men now left behind awaiting immediate destruction. The celebrant, the Rev. Roger McCraith, however, showed such courage and presence of mind, and pleaded the people's cause so forcibly, telling them what a wicked deed it would be, to destroy the innocent with the guilty, few of whom, if any at all, were then present, that all were allowed to go in the end. Massey and his soldiery, however, did all they could afterwards, to find out the guilty parties in their own homes, and failing in this, burned their houses and corn instead.

About a mile east of Ballyporeen, there is a vague tradition in the townland of Kilcaroon, that there was some kind of church at one time there; but there being no ruin of any kind left, nothing more is known of it. A Father White¹ is said to have ministered to the spiritual necessities of the people in the Penal times; perhaps the famous Jesuit of that name.

The ruins of the old church and monastery of Shanraghan, half a mile west of Clogheen, are the next to claim attention. There can be no doubt that there was here a monastery at one time. It is said to have been dedicated to the Blessed Virgin Mary. A huge stump of masonry at the south side of the old church surely formed part of the

¹ A family named White lived in Kilcaroon until very recently. This family were a branch of the Whites of Connell, who gave so many distinguished ecclesiastics to the Church in the 16th and 17th centuries. The see of Waterford was governed by Dr. James White, Vicar Apostolic, towards the close of the reign of Elizabeth and the beginning of that of James I., and when the short respite which the Catholics enjoyed from persecution passed away, and the penal laws were again vigorously enforced, Dr. White would naturally seek refuge with his kinsmen in the solitary glen of Kilcaroon. See *Cambresius Eversus*, vol. iii., Appendix.

building. When Lismore was in its glory, Shanraghan would appear to have been an important place too. Dr. Lanigan and Father O'Hanlan seem somewhat inclined to the opinion, that this was once the church and monastery of St. Cataldus.¹ Dr. Healy² would think, that both should be sought rather a few miles north-west of Dungarvan, in the mountainous district of Sliav-gua. On close examination, however, there can be little doubt but Shanraghan is the sacred spot. Cataldus after having taught with great *éclat* in the schools of Lismore, was appointed Bishop of Rachan, not far from Lismore. Now this Rachan is only four or five miles across the Knockmaeldown mountains from Lismore, and there is no other place, perhaps, in the whole of Munster called by the name. What appears to have given rise to the diversity of opinion is the word Rachan, which has been found spelled with the letter *u* final instead of *n*, which two letters, everyone knows, are, even at the present day, confounded, no distinction at all being observable between them on account of the careless manner in which the letter *n* is generally formed. And if these two letters are even now so indistinguishable, especially at the end of words, what can be more probable than that the ancient writer of Cataldus' Life, who was besides entirely ignorant of the topography of the place, wrote one for the other, or formed the letter *n* exactly as *u*, just as many do knowingly and willingly every day. *Ch*, or *c* aspirated in the middle of an Irish word, is pronounced like *h*, and in English is written *gh*. The prefix *shan* is the English equivalent for *sen*, modern Irish *scan*, signifying old, that is, old Rahan, or Shanraghan, as it is spelled to-day. It is singular, however, that Colgan was not better able to identify this place, for he got his information, as to any further light that could be obtained about the saints, whose lives he was engaged in compiling, at Louvain, about the year 1646, from the Irish bishops. Dr. Comerford, who was then Bishop of Lismore, and, of course, of Waterford

¹ Cataldus is the Latin form of the name. The old Irish form would be Catald, modernized Cahal or Cahil, a family name which still survives in the locality.

² *Ireland's Ancient Schools and Scholars.*

too, for the two sees had been united two hundred years before, sent him, at Louvain, all the information he gives in his notes, as to the identification of Rahau. Colgan, indeed, is in favour of Rahau, which he writes *Seanraghan*, in English Shanraghan; but the wonder is, that he could have any doubt of it, unless, the Bishop too, Dr. Comerford, shared the same doubt. As the times, however, were disturbed, being the time of the Confederate War, it can be easily imagined, that Dr. Comerford and his clergy had business of far greater importance to concern themselves about besides antiquities. Cataldus was born in the early part of the seventh century, in the province of Munster, and in the territory of the Decies. He received a good education, and taught at Lismore for some years with great *éclat*. English, French, and Teutonic students came in great numbers to study under him. Dr. Healy calls him the "Glory of the school of Lismore." After some years he was consecrated Bishop of Shanraghan,¹ which was called a city,² though indeed there is little appearance of a city about it to day. But if we bear in mind what cities were in those days, perhaps a small cluster of mud cabins, roofed with wattles and covered over with sods of earth or shingle, we can easily understand how all traces of a city could have, even long before Colgan's time, departed. He now resolved to go on a pilgrimage to Jerusalem, a very usual thing in those days of primitive fervour. After many incidents, going and returning, his ship was wrecked in the Gulf of Taranto, not far from the city of the same name. The inhabitants of this place were then very much given to vice. They begged him to stay with them and become their bishop. After much reluctance he consented. Being on fire with zeal for the salvation of the souls of this wicked people, he spared no pains and feared no danger for the glory of his Divine Master. He healed all manner of diseases, and even raised the dead to life. In a short time he had the satisfaction of seeing them entirely

¹ Bishops in those days were very numerous, and their territorial jurisdiction not well defined.

² We have no information of when this city ceased to exist, or whether Cataldus had a successor there.

converted from the wicked lives they had hitherto been leading, and towards the close of the seventh century he resigned his spirit in peace to his Maker. His remains were buried beneath a marble flag in the cathedral church of his adoption. Miracles were performed over his tomb, so that all proclaimed him a saint. After the lapse of two hundred or more years, and when the exact spot which contained his ashes had faded from memory, some workmen digging the foundation of a new church came upon the marble slab which enclosed his tomb, and sending for the Bishop, Dragonus, they opened it, and found within, the relics of the holy man, with a gold cross bearing the inscription, *Cataldus Rachan*, Cataldus of Shanraghan. A silver statue was then constructed, and portion of his relics placed within it, and the gold cross hung round its neck, with the inscription in large letters, *Cathaldus Rachan*. The Rev. Professor Mahaffy, of Trinity College, saw this statue, and read the legend, four or five years ago, and gave a very interesting account of it at a meeting of the Royal Irish Academy, reported in the *Freeman's Journal*. The church of Shanraghan is also remarkable, as the burial-place of Father Sheehy, the last Irish priest put to death for his religion. Here is the inscription on his tomb: "Here lieth the remains of the Rev. Nicholas Sheehy, parish priest of Shanraghan, Ballysheehan, and Templetenny. He died March 15th, 1766; aged 38 years. S. Jackson fecit." A superb monument, in the form of an Irish cross was erected to his memory in 1871, in front of the beautiful Gothic church of Clogheen. Many interesting stories of his hair-breadth escapes from his enemies, are still told by the people, but respect for the I. E. RECORD's valuable space compels me to withhold them at present.

PATRICK LONERGAN, C.C.

Theological Notes¹

ANSWERS TO CORRESPONDENTS

PAYMENT OF THE CATHEDRATICUM

REV. DEAR SIR,—In a diocese where the priests of the different parishes are paid, *pro rata* out of a common parochial fund, is a parish priest acting justly with his curate in paying the *cathedraticum* out of this undivided fund when the *major et senior pars* of the parish priests of the diocese pay it out of their own allotted portions of it?

An answer to the above question in the I. E. RECORD will kindly oblige, yours faithfully,

SACERDOS.

This is a matter for diocesan legislation. The diversity of practice in the diocese seems to indicate that the parish priest is, under the present arrangement, acting within his right.

Banns ; QUASI-DOMICILE ; MATRIMONIAL CONSENT

REV. DEAR SIR, Kindly answer the following questions in the next, or some issue of the I. E. RECORD, and oblige yours faithfully,

P. P.

I. I belong to a diocese in which the banns are never published, but a dispensation in them is granted by the vicar of the district. A bishop has power from the Council of Trent to dispense in the banns *ex justa causa*, and, of course, the vicar has the same power. Now, when a parish priest applies for a dispensation in banns, must he, for its validity, mention one of the causes, which are given by theologians? I ask the question, because the majority of the priests of this diocese, if not all, never assign a cause, but ask the vicar to dispense in the following or similar terms: "In bannis cum N. et N. dispensare dignare;" and the dispensation is granted. The same practice also obtains in a neighbouring diocese. I believe that, in those dioceses in which the banns are not published, the *elemosyna* given to the bishop,

¹ In our contribution to the April number, the quotation from Suarez, at the foot of page 349, should read: "Non tantum incurritur hæc excommunicatio si Eucharistia detur in necessitate per medium viatici, sed aliqui eam limitant, sed in universum sive in necessitate, sive extra illam, sive publice, sive occulte ministratur."

The reader will have readily corrected other typographical errors which, unfortunately, found their way into the same contribution.

is the *causa dispensandi*. If so, should it be stated in the application, or is it sufficient to hand it to the vicar?

2. In 1867 an Instruction was issued by the Sacred Congregation and subsequently transmitted to the Irish bishops. The words of the Instruction are as follows: "*Ad constituendum quasi-domicilium duo simul requiruntur: habitatio nempe in eo loco ubi matrimonium contrahitur, atque animus ibidem permanendi per majorem anni partem.*" Does it follow from this Instruction that a parish priest cannot marry a female who has only a *quasi-domicile* in his parish, outside that parish? If so, several marriages are invalid, as parish priests marry outside their parishes not only those who have *domiciles*, but *quasi-domiciles* in them.

3. It would seem that parties are married, when to the interrogation of the priest "*N. wilt thou take N. here present for thy lawful wife,*" &c., and, "*N. wilt thou take N. here present for thy lawful husband,*" each answers, "*I will.*" The consent is then mutually given, and it is the only form of consent given in the Roman ritual. If they are then married, what is the meaning of the further consent given in our ritual, viz., "*I, N., take N. to my wedded wife, &c.*" "*I, N., take thee N., to my wedded husband,*" &c.

1. The bishop or his delegate can validly dispense in banns *ob justam causam*, even though the cause be not mentioned in the petition for the dispensation. In the diocese of our correspondent, as the banns are never proclaimed, the bishop has, of course, satisfied himself that there is in every case a sufficient cause for dispensing. No question, therefore, of invalidity *ex defectu causae* can be raised.

But, there seems to be no reason why the petition for the dispensation should not be filled up properly, giving—(1) the names of the contracting parties—unless the cause assigned be defamatory; (2) the number of proclamations in which the dispensation is sought; (3) the cause or causes; (4) the date and the name and address of the sender.

2. We find that this question was raised by Dr. Murray¹

¹ *De Imped. Mat.*, page 152, n. 373

soon after the transmission of this Instruction to the Irish bishops. "Videretur," he writes, "ex verbis Instructionis, parochum quasi-domicilii non posse partes in matrimonium conjungere extra parochiam, in qua alterutra pars quasi-domicilium habet . . . Sed nescio an S. Congregatio hanc clausulam tanquam exclusoriam interponere voluerit.'"¹

But the unanimous teaching of theologians and the practice of the Church has long since settled any doubt that may have existed. The parish priest of either of the contracting parties can validly assist at their marriage anywhere; and this is true equally of the *parochus domicilii* and of the *parochus quasi-domicilii*. Lehmkuhl puts this teaching clearly: "Illud discrimen inter vagos et inter eos qui certum domicilium aut *quasi-domicilium* habent existit quod posteriores coram suo paracho aut ejus delegato *ubique* valide contrahere possunt: vagi autem non possunt contrahere nisi coram paracho ejusque delegato illius loci ubi reipsa contracturi sunt, nisi forte in illo loco lex Tridentina vi sua destituta est."²

And if our correspondent read the Instruction in the light of the question³ to which it is a reply, he will admit that Lehmkuhl's teaching is not a departure from the teaching of the Instruction itself. We learn from the petition that the bishops at the Synod of Maynooth unanimously held that persons may validly contract marriage before the *parochus domicilii aut quasi-domicilii*. They differed, however, as to whether a marriage may be validly contracted in presence of a parish priest in whose parish one of the parties has resided for one month. On this point, and on it alone, they sought information.

Now, it is not reasonable to suppose that the S. Congregation (1) answered a question that had not been asked, viz.: Can the *parochus quasi-domicilii* validly assist *extra parochiam*? And (2) that, in doing so, the Congregation, without a word of explanation or comment reversed the unanimous teaching of theologians, and brushed aside the unanimous

¹ *Ibid.*, cit.

² II. 776.

³ The question and the Instruction will be found in the *Acta et Decreta* of the Maynooth Synod, Appendix xxvi.

opinion of the bishops assembled at the Synod of Maynooth.

The Sacred Congregation merely decided that a month's residence in a parish does not constitute the parish priest of that parish one's *proprius parochus*, in *ordine ad matrimonium*; that a *quasi-domicile*, at least, is necessary. Then in defining the conditions for a *quasi-domicile*, i.e., (1) "*habitatio in eo loco ubi contrahitur atque*," (2) "*animus ibidem permanendi per majorem anni partem*," the Congregation referred expressly to the normal case *only* in which the marriage is celebrated in the parish of one of the contracting persons. According to the express teaching of the Instruction a parish priest, therefore, can, within his own parish, assist at a marriage as the *parochus quasi domicilii*, provided the above conditions are verified in case of either of the parties. We know otherwise—and indeed, as we have seen, it is tacitly allowed in this very Instruction—that the right of the *parochus quasi domicilii* to assist at a marriage is not restricted to his own parish.

3. The marriage contract is, of course, complete as soon as the consent of both parties is given in the form prescribed in the Roman ritual. The additional form found in our ritual is not intended to express a "further" or second and distinct consent; it is merely a repetition, and a more full and impressive expression, of the consent already given.

To this and like ceremonies the Council of Trent refers, when, having described the marriage rite as found in the Roman ritual, it adds: "*Si quae provinciae aliis ultra praedictas laudabilibus consuetudinibus et ceremoniis hac in se utuntur, eas omnino retineri sancta synodus vehementer optat.*"¹

D. MANNIX.

¹ Sess. 24, c.i., *De Ref. Mat.*

[All communications should be authenticated with the name and address of the writer, not necessarily for publication. We cannot undertake to print communications that are absolutely anonymous.—ED. I. E. R.]

Liturgical Notes¹

ANSWERS TO CORRESPONDENTS

THE BLESSING OF DOLOR BEADS

REV. DEAR SIR,—Please answer the following questions:—

1. Is the power to bless Dolor Beads contained in the usual Propaganda faculties “*Indulgentiae quas S.S. Pontifex*,” &c.?

2. If contained, is there a special form required, or will the Sign of the Cross be enough?

3. The teaching in the I. E. RECORD of 1884, page 805, is not in keeping with the teaching of the I. E. RECORD, 1895, page 1043. Kindly state which teaching is the safe one to follow.

SACERDOS.

The first two questions have been fully answered in the number of the I. E. RECORD of 1895 to which our correspondent refers in his third question. Here, then, we shall merely indicate the answers already given at more length.

1. Yes.

2. The Sign of the Cross is not enough; the special form employed by the Servites, and given in the Appendix to the Roman Ritual, must be used.

3. We have not at hand a copy of the I. E. RECORD of 1884, but as the “teaching of the I. E. RECORD of 1895” is largely based on a document published several years subsequent to 1884, we deem the apparent, or actual, contradiction immaterial.

SOLUTION OF A DIFFICULTY REGARDING THE MASS TO BE SAID IN *ECCLESIA ALIENA*

When treating in last month's issue of the I. E. RECORD of the new decree regarding the Mass to be said by extern priests in church and public oratories, we pointed out that when the office of the churches or public oratory is of semi-double rite, the visitor can say a votive or Requiem Mass, or the Mass of the church, &c. But should he elect to say the Mass corresponding with his own office, we asked should he say it as a festive Mass, or as a votive Mass; and

in reply to this question we wrote : " This is an interesting question, and one which awaits decision." The decision has been already given, and is to the effect that the celebrant when he says the Mass corresponding with his own office, is to say it, not as a votive, but as a festive Mass ; and, consequently, is to follow his own *Ordo* regarding the various parts of the Mass. We subjoin the question addressed to the Congregation of Rites on this point, together with the reply of the Congregation :—

Ex S. R. C. Decreto die 9 Decembris, 1895, circa celebrationem missae in ecclesia aliena videtur sacerdos habens festum duplex I. classis non posse celebrare nisi more votivo missam conformem suo officio, quando ritus alienae ecclesiae permittit missas de *Requie* et Votivas. *Quid agendum in casu ?*

Resp. Missa officio conformis sive de semiduplici, sive de quocunque duplici, et in casu, est festiva ; proinde non est votiva, nec more votivo est dicenda. Die 14 Martii, 1896,

D. O'LOAN.

Correspondence

THE BIRTHPLACE OF MAURICE DE PORTU

REV. DEAR SIR, —In an article on the " Franciscan Monastery of Galway," which you did me the favour of publishing in the January number of the I. E. RECORD, I made a passing reference to the birthplace of Maurice O'Fihely, Archbishop of Tuam, and also to the place of his interment at Galway. The brief reference to his birthplace was as follows :—" Few will doubt the accuracy of Dr. Lynch,¹ who tells us on the authority of Dr. John de Burgo, Archbishop of Tuam, that O'Fihely was a native of Clonfert."

The contributor of an article on the " Birthplace of Maurice de Portu," in the April number of the I. E. RECORD, states that he has been " startled " by this statement " out of the quiet sameness of his life." This result was, perhaps, undesirable ; it was certainly unforeseen ; but it is absolutely affecting to be assured that by this statement he was even " startled out of the quietness of his childhood's faith." Let me reassure him a little by stating

¹ *Hist. Eccl. Hib.*, vol. ii., p. 715.

that I share his admiration of the name and fame of "Flos Mundi," no matter where his birthplace may have been. And though feeling that the western province may claim the honour of his birthplace, I plead that the claim is consistent with the fullest admiration of the brilliancy of our gifted fellow-countryman, who, to use the picturesque language of your correspondent, *live by the beautiful valleys of the "lapsing" Lee.*

Irish scholars have hitherto received the statements of Dr. Lynch with respect. He did more, perhaps, than any writer of his age to refute the calumnies that had been published against our country. Hardiman¹ refers to him as a man distinguished for a love of "humanity and country;" and D'Arcy Magee² tells us that—"the one virtue, an uncompromising devotion to truth . . . was his great characteristic."

Dr. Kelly, who is quoted as unfavourable to Lynch's accuracy, has recorded his estimate of Lynch's character in words too clear for misrepresentation. He says: "John Lynch was *not* of those eminent men who rose with such promise about the close of Elizabeth's reign, and within less than half a century rested, both at home and in foreign universities, the literary honour of their country." Yet your correspondent devotes a long paragraph to weaken his authority. He is unwilling to accept the authority of this accomplished scholar, even on the simple question of fact, as to whether or not he received from his Archbishop this information regarding O'Finely's birthplace.

Your correspondent admits, however, that the scope of his inquiry might be limited: and to quote his own words, that "it is with De Burgo he is practically left to deal." We venture to assert that it would be desirable he should attempt to "deal" with that *ambulant apologist* in a manner that would be more consistent with historical accuracy and Christian charity.

He suggests that John de Burgo was neither "truthful nor trustworthy:" he refers to what he is pleased to designate as "the unblameableness which marked his action:" he suggests that he was not always "honest:" he charges him with "signing and countersigning documents." This is, indeed, a severe indictment against the Archbishop of Tuam, and, if verified, would cast a deep shadow on his veracity, as it undoubtedly does upon his

¹ *Hist. Gal.*, Appendix.

² *Irish Writers.*

³ Introduction, *Catholic Encyclopedia*.

character. But, fortunately for De Burgo's character, it is not verified. Such charges might not be made, even if true, against the humblest without urgent necessity. Here we are invited to accept them without a particle of evidence against an archbishop, and for no higher or better purpose than that your contributor may live on in the simple faith of his "Franciscan childhood."

But perhaps your contributor's reference to the "glaring fact" of De Burgo's opposition to Rinuccini, whom he is graciously pleased to constitute a "cardinal," should be accepted as conclusive proof of those charges. He tells us that from that date De Burgo "knew not one happy day till his death, in 1666." We cannot, with your contributor, deny a share of happiness to the brave confessors of our faith; and De Burgo, during the years referred to, was a confessor of the faith¹ whose fidelity was tested by imprisonments and exile, borne in a spirit of Christian heroism.

And are we to be asked to accept his opposition to the Nuncio as a proof of "untruthfulness" or "dishonesty"? If such opposition were to be regarded as a proof of those painful charges in De Burgo's case, it would be equally conclusive against the other prelates who supported him in his opposition,² "persuaded thereto by the arguments of others, and the apparent rectitude of the proceeding." Their policy might have been unwise or censurable; but it should not be forgotten "that the best theologians were maintaining different opinions on the validity of the interdict,"³ and that the Nuncio was opposed by several prelates, amongst whom were the Bishop of Kilmacduagh and the saintly Bishop of Killala, and by many military leaders, and by a powerful section of the laity. With Dr. Lynch, they saw this glaring fact in a different light.

During De Burgo's long and laborious connection with the Confederate Council, we find his name affixed to several official documents with the signatures of some of the most eminent men of the period. In Sir T. Gilbert's valuable *History of the Confederation*, many of those interesting documents are reproduced, signed by Mountgarrett, and "countersigned" by the Archbishop of Armagh, John de Burgo, and other high officers of the Confederate Council.

¹ O'Burke, *Arch. Tuam*, page 163.

² Lynch, *Ecc. Hist. Hib.*, vol. ii., p. 763.

³ Kirwan, *Ibid.*

⁴ Father Meehan.

Such was the place of trust and honour held in the councils of the nation by an archbishop against whom your contributor brings his charges of "dishonesty" and "untruthfulness." Even the Nuncio spoke of him as a "man of mature judgment and upright intentions."

If De Burgo were "untruthful" if his testimony on a question of some importance and of much interest were unreliable--then it would be of little importance what his opportunities were of acquiring information on that or any other question. Yet your correspondent is pleased to urge that De Burgo could have no special knowledge on this particular question of O'Fihely's birthplace. He urges that De Burgo was not given to historical inquiry. And he limits his connection with Clonfert to the period of his studies abroad, and to the time of his connection with the Confederate Assembly, when he was necessarily away from his diocese! Such reasoning merits little notice.

This charge of ignorance of history, made against one who won academic honours at Lisbon, at Evora, and Salamanca, is but a shading off of the picture of De Burgo which your contributor had already outlined. And as regards De Burgo's alleged absence from Clonfert, your contributor seems to ignore the fact that he was a native of Clonfert. Does he forget that he was connected with the most influential families in the diocese? He spent his early years to the age of twenty in Clonfert, only to return again on the completion of his ecclesiastical studies, and labour there as a missionary priest. His connection with his native diocese as a missionary priest and "Vicar Apostolic" does not seem to have been interrupted from 1624 till 1641, the period of his appointment as bishop. Here, indeed, were ample opportunities for acquiring a most "special knowledge of this question," which must have been preserved amongst the traditions of his people. A Franciscan monastery existed then near Clonfert, of which his friends, the De Burgos, were the generous patrons, and within which he was himself consecrated bishop. It looked down on the waters of the "laping" Shannon, and was known under the designation of "Conventus de portu puro." As your correspondent is fastidious on the question of "harbours," I shall leave him--if so inclined--to question the propriety of the designation. For me the fact is sufficient. The fathers of the Abbey "De Porta" should have been familiar with the early history of O'Fihely. And it is no subject of surprise that so distinguished an *alumnus*

should have been referred to abroad under the title of an Abbey, which might be regarded as the religious home of his childhood. De Burgo could, therefore, speak with exceptional authority on the subject of O'Fihely's birthplace.

Your correspondent is at much pains to prove that the Clan O'Fihely had their ancestral possessions not in Galway, but in Cork, a fact which no one has questioned. From this fact he arrives at the conclusion that Maurice de Portu could only be born "near the harbour of Baltimore, in the County of Cork." Who knew better than our Annalists¹ of the history of the Clan O'Fihely? Yet, while they record the death of O'Fihely, and refer in terms of high praise to his public career, they are entirely silent as to his birthplace.

Dr. Lynch carefully enumerates this tribe amongst the minor clans of South Western Cork;² and yet he accepts De Burgo's opinion as to the birthplace of Maurice O'Fihely in Clonfert, and not in Cork, and he does this with a full knowledge of Ware's opinion on the question.

There was no law known to bard or Brehon which would require O'Fihely's parents to reside within their ancestral territory; and the migration of individuals and of sections of clans from one territory to another, was quite frequent in our country from very remote periods.³ Should your contributor refer to the pages of Cronmoly and O'Hart, he will see that sections of the O'Fihely clan had settled down in Roscommon and Clare in dangerous proximity to Clonfert.

Your contributor appeals to some authorities in direct support of his contention, that O'Fihely was born amongst his "kith and kin," near Baltimore, County Cork. Foremost amongst those we may place MacGeoghegan, Dr. Kelly, and Connellan, editor of the *Four Masters*.⁵ But we find that all three refer to Ware in support of their statements. Ware may, therefore, be regarded as the chief authority in favour of this opinion. But even Ware offered but a qualified opinion on the claims of Baltimore by stating that two other provinces also claimed the honour of Fihely's birthplace. It cannot be urged that those writers, by following Ware, rejected the opinion of Lynch. They wrote in

¹ *Annals of Lough Ce*, vol. ii., page 215; *Four Masters*, A.D. 1513.

² *Camb. Eversus*, vol. i., page 275.

³ *H. A. Clan Eoghain*, page 266.

⁴ *Irish Pedigrees*, page 217.

⁵ MacGeoghan, page 381; *Camb. Eversus*, vol. i., page 275; *Four Masters*, page 181.

ignorance of that opinion. His manuscript history of our bishops in which it is recorded was never published. Its very existence was unknown until it was recently discovered in Trinity College Library, where it is still preserved.

Cardinal Moran, whose intimate knowledge of Irish history your correspondent may not question, has recorded his opinion of the value of that discovery in relation to this particular question. I do not hesitate to quote his words. After referring to the controversy, he writes:—"Lynch's MS., which has only of late come to light, seems to settle the controversy, for it expressly states that Dr. O'Fihely was born in Clonfert, in the province of Connaught. The MS. adds, that the Convent of the Conventual Franciscans, Kenillihin, near Clonfert, was styled for the same reason, *Conventus de portu puro*; and that the Archbishop derived from that town the surname by which he was known in his Order. Dr. Lynch further writes, that Dr. John de Burgo, who had been Bishop of Clonfert, and was raised to the see of St. Jarlath, during the eventful period of the Irish Confederation, communicated to him this fact regarding the birth-place of his illustrious predecessor."¹

We cannot assume that the accomplished writer whom I quote was not familiar with De Burgo's career. Yet we do not find that he is "startled" by the "glaring" fact of his opposition to the Nuncio. In this clear expression of opinion we discover no want of confidence in De Burgo's "truthfulness," no lurking suspicion of his "honesty," and no doubt as to the sufficiency of his information regarding O'Fihely's birthplace. Maziere Brady,² not merely adopts the learned Cardinal's opinion, but even borrows the emphatic language in which that opinion is recorded. And though Brady has written at some length of John de Burgo,³ he utters no word offensive or insulting to his memory. He manifests no desire to mar the graceful and merited tribute which the learned O'Flaherty would reverently place upon his tomb:

"Post sex undecies sexcentas milleque brumas
Aprilis quarta proximior die
In coena Domini, *Dominus Tuamensis Jesu*
Fit commensalis, cui famulatus erat."⁴

I remain, Rev. dear Sir, yours very respectfully,

J. FAHEY.

GORT, 11th April, 1896.

¹ *Memorabilia*, H. H. Moran, page 212.

² *Epos. Surv.*, page 152.

³ *Ibid.*, page 144.

⁴ *Irish Hist.*, Meahan, page 146.

Documents

LETTER OF THE SACRED CONGREGATION OF PROPAGANDA GRANTING TO MAYNOOTH COLLEGE POWER TO CONFER DEGREES

S. CONGREGAZIONE DE PROPAGANDA FIDE

(Protocollo No. 17187.)

ROMA, li 29 Marzo, 1896.

*Oggetto. Sul privilegio accordato al Coll. di Maynooth di
conferire i gradi accademici*

EME. AC RME. DNE. MI. OBME.,

Eminentiae tuae significo in Plenaria Congregatione horum Eñorum Patrum hujus S. Consilii, habita die 9 vertentis Martii, in examen revocatam fuisse petitionem ab Hiberniae Episcopis factam circa collationem graduum academicorum in Collegio S. Patritii de Maynooth. Ad dubium propositum: "An, quomodo et pro quibus Facultatibus Collegium Maynoothianum S. Patritii insigniri privilegio debeat conferendi gradus academicos." Eñi Patres respondendum censuerunt; Affirmative pro privilegio conferendi gradum baccalaureatus in Facultate Philosophica et omnes gradus academicos in Facultate Theologica. Mentem tamen iidem Eñi Patres addiderunt, ut nempe Hiberniae Episcopi invitarentur ad redigendum appositum Studiorum Statutum pro memorato Collegio, in quo Statuto, inter alia, sequentia determinari debeant:

1. Nominatio cujusdam Rectoris seu Praefecti studiis regundis qui adhibeatur circa rectam studiorum rationem, ac circa observantiam regularum quae statuentur.

2. Designatur praeses examinum seu experimentorum, cujus sit etiam examinatum pro opportunitate convocare atque praesideat sessionibus examinum.

3. Designantur qui munus speciale habeant conferendi atque authenticandi diplomata; quae redeagenda erunt juxta appositum modulum.

4. Determinandus erit examinatorum numerus, qui experimentis et lingualis gradibus adesse debebunt; eosdem vero, quantum fieri poterit, Doctorali laurea insignitos esse oportet.

5. Apponatur statuatur modus ferendi suffragia, aliaeque omnes

conditiones pro adprobatione requisitae diligenter clareque proponantur.

6. Normae certae constabulantur pro nominatione Professorum.

7. Regula statuatur exhibendi tertio quoque anno S. Congregationi Fidei Propagandae relationem super collatis gradibus.

In hujusmodi statutis inserantur Regulae pro studiis moderandis in articulos accurate divisae, verum conformes in substantia iis quae jam exhibitae fuerunt Sacrae Congregationi. Haec statuta infra annum ad Sacram Congregationem examinanda atque adprobanda mittentur; collegium tamen jam nunc privilegio gaudeat gradus conferendi. Hanc vero Eñorum sententiam relata Summo Pontifici in Audientia, diei 13 ejusdem labentis Martii, Sanctitas Sua in omnibus adprobavit.

Hujusmodi privilegium per Aplicas Litteras in forma Brevis confirmabitur suo tempore, nempe post praesentationem Statutorum, de quibus supra. Interim ut ad redigenda eadem Statuta norma aliqua habeatur heic adjicio exemplar Constitutionum Universitatis Ottawiensis. Ego vero manus tuas humillime deosculor.

Eminentiae Tuae,

humillimus devotissimus Servus,

M. CARD. LEDOCHOWSKI, *Præf.*

A. ARCHIEP. LARISSEN, *Secr.*

N.B.—Exemplar constitutionum, de quo in Epistola perveniet ad A. T. separatim ab hac.

Dno. CARD. MICHAELI LOGUE,

Archiepiscopo Armacano.

DECREE OF THE SACRED CONGREGATION OF BISHOPS AND
REGULARS REGARDING NUNS AND OTHER PIOUS WOMEN
WHO ACT AS QUESTERS FOR CHARITABLE WORKS

DECRETUM

Singulari quidem protectione et auxilio dignae semet exhibent mulieres illae, quae in piis religiosisque Institutis Deo se devovent ut in proximorum bonum longe lateque opera misericordiae exerceant nedum directe, sed stipem etiam iisdem operibus sustentandis quaeritantes, atque egregiam eapropter humilitatis, patientiae, charitatis aliarumque virtutum laudem praeseferentes. Cum tamen hoc colligendarum eleemosynarum ministerium prae

muliebri quaeritantium indole ac hodierna humanae societatis conditione periculis haud vacet nisi opportunis cautelis communiatur, Sacra Congregatio Episcoporum et Regularium nonnullis Episcopis petentibus, re diligenter et mature perpensa, haec quae sequuntur statuit ac decrevit.

I. In votorum simplicium Institutis opus quaeritandi eleemosynas alumnae non aggrediantur nisi in spiritu fidei, quod stipem non sibi quaerant sed ipsi Christo Iesu, memores verborum eius: *Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.* Praeterea Ordinarios locorum, etiamsi eorum territoria pertranseant, obsequio, reverentia et devotione prosequantur tamquam parentes et patronos, quos adeant cum fiducia pro consilio, auxilio ac praesidio in qualibet necessitate.

II. Iisdem votorum simplicium Sororibus non liceat eleemosynas quaerere sive intra, dioecesim in qua ipsae resident, sive extra sine licentia Ordinarii loci respectivae residentiae.

III. Stipem quaesituae extra dioecesim respectivae residentiae licentiam obtinere insuper debent ab Ordinario loci in quo eleemosynarum quaeritare desiderant.

IV. Nihil tamen impedit, quominus Superiorissae, nulla petita licentia, ad sublevandam domuum vel piorum operum, quibus praesunt inopiam, possint eleemosynas undequaque sponte oblatas accepto habere, vel etiam per literas impetrare ab honestis ac benevolis personis quibuscumque, usquedum a legitimo superiore rationabili ex causa non prohibeantur.

V. Ordinarius loci, in quo exstat domus Sororum quaeritare volentium, licentiam eis non concedat, 1^o si de vera domus vel pii operis necessitate sibi non constet; 2^o si quaeritatio commode fieri possit per alios ab ipsomet Ordinario designandos. Si autem necessitati occurrere valeat per quaeritationem in loco, in quo Sorores resident, vel infra propriam dioecesim, Ordinarius licentiam eisdem non impertiatur eleemosynas colligendi extra dioecesim.

VI. Utraque licentia tradatur gratis et in scriptis, in qua quilibet Ordinarius leges et conditiones imponere poterit, quas pro locorum, temporum et personarum adiunctis magis opportunas in Domino iudicaverit. Licentia vero Ordinarii pia Sororum domus contineat literas vel commissorias ad parochos aliasve prudentes personas pro Sororibus quaeritantibus intra dioecesim, vel commendatitias ad Ordinarios aliarum dioecesium pro Sororibus extra propriam dioecesim quaeritantibus. In literis

commissoriis mandetur parochis aliisque probis personis, ut consiliis et meliori qua possunt opera praesto sint Sororibus, earum agendi rationem invigilent, et si quid in eis minus rectum resciverint, statim ipsi Ordinario referant. In commendatiis exorentur Ordinarii locorum, ut in sua quisque dioecesi Sorores ad quaeritandum admissas protegat ac adiuvet ac si sibi subditas eas haberet.

VII. Quisque loci Ordinarius sorores ex aliena dioecesi advenientes ad eleemosynas colligendas non admittat, nisi prius eadem licentiam proprii Ordinarii sibi exhibuerint. Sororibus vero huiusmodi licentiam exhibitionis ipse suam, si lubeat, impertiat licentiam quaeritandi in propria dioecesi. Ubi autem Sorores, etiamsi utraque licentia praeditae, in eleemosynarum quaestu male se gerant, statim in propriam domum eas redire Ordinarius iubeat, opportunisque etiam mediis si opus fuerit compellat.

VIII. Superiorissae, praesertim extra locum ubi domus habent, nunquam ad eleemosynas quaerendas mittant Sorores, nisi binas aetate et animo maturas, intra dioecesim non ultra mensem, extra dioecesim non ultra duos menses, et semper ea pecuniae summa instructas qua, inopinato quocumque casu cogente, possint statim domum redire. Sorores quaeritantes semper et ubique ea qua decet, modestia emiteant, virorum familiaritatem et sermones inutiles caveant; clamores, tabernas aliaque loca incongrua evitent; nec in domibus longiorem moram faciant, quam sit necessarium pro expectandis eleemosynis. Singulae nunquam incedant, neque ab invicem separentur, nisi necessitate impellente. Iter facientes, si commode, fieri poterit, utantur via ferrea: sed quantum possunt, de nocte, neque ab uno loco discedant, neque ad alium perveniant. De suo adventu tuturo praemoneant illum, cui datae sunt Episcopi literae: eique cum pervenerint se sistant precesque adhibeant, ut intercedat pro invenienda hospitalitate apud aliquod pium foeminarum Institutum, vel saltem apud aliquam honestam mulierem, nunquam vero in domo ubi possint in aliquod periculum offendere. Matutinas ac vespertinas preces non omittant: quotidie de mane aliquam ex vicinioribus ecclesiis petant, ibique Sacro assistant: singulis hebdomadis Poenitentiae et Eucharistiae sacramentis recedant. Ante solis ortum et post occasum eleemosynas per loca non quaeritent. Elapso tempore ad quaeritandum eis praefixo, sine ulla mora ad propriam Superiorissam recto tramite remigrent. Eleemosynas nunquam

arroganter vel tamquam debitas postulent, sed breviter et humiliter sua et piorum operum exposita inopia, si quid sponte offertur accipiant, secus patienter divinae Providentiae confidant. Alias normas opportunas, quae a propria Superiorissa dari poterunt, adamussim observent.

Datum Romae ex Secretaria memoratae S. Congregationis Episcoporum et Regularium die 27 martii 1896.

I. CARD. VERGA, *Praef.*

A. CAN. BOCAFOGLIO, *Sub-Sec.*

DECISION REGARDING THE DEPENDENCE OF NUNS ON THE
ORDINARY OF THE DIOCESE

CANARIEN. DUBIUM QUOAD DEPENDENTIAM RELIGIOSARUM AB
ORDINARIO DIOECESIS, IN QUA MORANTUR

BEATISSIME PATER,

Fr. Josephus, Episcopus Canariensis, ad Sanctitatis Vestrae pedes humiliter provolutus, exponit :

Non clare video relationes, quae haberi debent inter Ordinarium et Sorores, quarum Institutionis non sunt viri qui eas gubernent, etsi Institutio ab Ecclesia approbata fuerit ; praecipue vero quoad eas quae nec a viris propriae Institutionis, eo quod hi minime existant, reguntur, nec ab Ecclesia adhuc approbatum sit eorum Institutum. Esto sint exemptae huiusmodi Sorores quoad potestatem dominativam, ex obedientiae voto ortam, certum esse videtur eas tali exemptione non gaudere respectu habito ad Ordinarium, in cuius dioecesi morantur, quoad potestatem iurisdictionis regimenque externum. Nunc vero in praxi habent Sorores, de quibus agitur, quod illarum Superiorissae Generales eas ex una in aliam domum alterius dioecesis transferant, subalternasque Superiorissas instituunt, ab officio absolvant, quin in nullo Ordinariis subiiciant tales absolutiones, institutiones, translationes ; imo nec eos consulant, nec conscios faciant.

Ita accidit in hac mea dioecesi quoad Sorores, quibus *de los ancianos desamparados* nomen est, atque eas quae *hijas de Christo* nuncupantur. Dubium augetur penes has ultimas, ideo quod, cum ab Ecclesia nondum approbata sit ipsarum institutio, nullum canonicum fulcimentum rationemque earum regularis existentiae habeant, in hac exordii periodo, praeter illa quae ab Ordinarii auctoritate derivantur.

His expositis, Sanctitatem Vestram humiliter rogo, quatenus mihi solvere dignetur sequens dubium :

Utrum Superiorissae Generales, de quibus est sermo in

praecedenti expositione, saltem illae quarum Institutum approbationem Sanctae Sedis adhuc desiderat, quoties aliquam Sororem ex una in aliam domum alterius dioecesis transferre, vel Superiorissam subalternam instituere, sive ab officio absolvere velint, rem cum Ordinariis in quorum dioecesibus domus istae inveniantur conferre debent, illorum confirmationem obtinere, saltem assensum, vel illos de re conscios facere ?

Et Deus . . . etc.

Sacra Congregatio Eminentissimorum et Reverendissimorum, S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, proposito Dubio censuit rescribendum, prout rescripsit :

“Superiorissas Generales, in casibus de quibus agitur, uti jure suo ; et sufficere ut eadem Superiorissae, ratione duntaxat convenientiae, Episcopum loci de dictis dispositionibus certiore reddant.”

Romae, 9 Aprilis 1895.

I. CARD. VERGA, *Praefectus*.

INDULGENCES ATTACHED TO THE PRAYER TO THE BLESSED
VIRGIN FOR THE REUNION OF THE CHURCHES

RESCRIPTUM QUO ADNECTUNTUR INDULGENTIAE ORATIONI AD MARIAM
VIRG. PRO REDITU ECCLESiarUM DISSIDENTIUM AD FIDEI UNITATEM

BMO. PADRE.

Il Presidente del Circolo Cattolico sotto il titolo dell' Immacolata esistente in Roma, a nome della Sezione che si occupa della *Pregghiera Continua*, umilmente prostrato al bacio del S. Piede, implora dalla S. V. la grazia di una qualche Indulgenza per la recita della qui sotto unita preghiera, dettata da Sua Eminenza Rñña il Vicario di Roma, allo scopo di ottenere da Dio, per l' intercessione della SSñña Vergine, il ritorno delle Chiese dissidenti all' unit  della fede, cotanto bramata e promossa dalla S. V.

The President of the Circle called the “Immacolata,” in Rome, in the name of the section that has charge of the “Continual Prayer,” humbly prostrate at the feet of your Holiness implores the favour of some indulgence for the recitation of the following prayer, dictated by his Eminence the Cardinal Vicar of Rome, for the purpose of obtaining from God, through the intercession of the Most Holy Virgin, the return of the dissident Churches to that unity of faith so much desired and promoted by your Holiness.

Nostro non modo hortatu sed iussu dignum existimemus : videlicet ut Patriarchae congressiones actitent cum Delegatis Apostolicis, binas saltem, quotannis, quo tempore et loco inter ipsos convenerit. Ea res, ubi rite sit acta, plus quam dici possit devinciet benevolentia animos, viamque muniet ad persimilem agendi tenorem. Ita in Domino congressis primum erit provincias sibi creditas generatim prospicere, et considerare quo statu sit atque honore in illis religio, qui progressus inter catholicos facti, quaenam ipsorum maximeque cleri erga dissentientes studia, quaenam in his voluntas requirendae unitatis, aliaque ad cognoscendum peropportuna. Exinde se dabunt res propriae et peculiares, in quibus deliberantium prudentia ususque elaboret. Atque episcoporum provincialium causas, si quae sint, licebit, accurate expensas, ex aequo et bono componere : eis tamen salvis atque integris quae iuris sunt sacri Consilii christiano nomini propagando. Tum vero de recta fidelium administratione, de cleri disciplina, de monachorum vel aliis piorum institutis, de missionum necessitatibus, de cultus divini decore, de cognatisque agetur rebus, quae diligentissime cautissimeque sunt reputandae : certis autem et communibus, quoad fieri possit, rationibus providendum est ut religio catholica et partos fructus conservet et multo capiat ampliores. Nobis tria maxime accommodata in medium proferre libet, seu verius revocare, quum fere eadem alias per occasionem attigerimus. Est primum, oportere curas exquisitas in eo impendi ut alumni sacri ordinis ad doctrinam, ad vitae sanctimoniam, ad sacrorum peritiam optime informentur et excolantur. Collatis vero consiliis, facilius certe liquebit quemadmodum singulis Patriarchis sua sint probe constituta seminaria clericorum, sensimque amplificentur et vigeant : ita plane, ut ea demum existat operariorum evangelicorum copia et praestantia, quae messi sufficiat augescenti, quaeque nomini catholico reverentiam adiiciat. Expetito rei eventui bene ii favere poterunt sacerdotes nativi, quos Roma ex propriis gentium collegiis crebro in orientem remittit, non tenui censu ingenii virtutisque animi instructos. De hoc ipso bene admodum Delegati Apostolici merebuntur, si curaverint ut etiam ex latinis idonei viri advocentur qui parati sint adiutricem operam clericis erudiendis conferre. Hic Nos facere quidem non possumus quin merita honestemus laud nonnullas Religiosorum familias, quarum sedulae alacritati multam in eo genere ab orientalibus tribui gratiam iam diu est Nobis compertum. Alterum est, nec minore

profecto diligentia dignum, de puerilis educationis sustinendis multiplicandisque scholis. Per se apparet quanti illud sit ponderis ut primae aetatulae, una cum litterarum primordiis, ne quid imbibant veritati institutisque catholicis adversum; eo vel magis quod contra *fili tenebrarum*, prudentia pollentes et opibus, eadem in re enitantur quotidie impensius. Necesse est igitur ipsa sanae doctrinae principia et religionis amor ita in molles animos infundantur, ut eos afficiant innutrientque penitus ad catholicam professionem: neque aliorum certe vel studiosior in hac parte vel fructuosior erit industria, quam eorum qui sese bono peuritiae sacris in sodalitatibus devoverunt. Quin etiam ex huiusmodi disciplina, in qua qui religionem moresque tradunt, suo ipsi facto plus tradunt quam praeceptionibus, id facile est profecturum, ut spei optimae alumni semina sacerdotii religiosaeve perfectionis mature excipiant et colant: plures autem utriusque sexus indigenas ita succrescere, non una de causa omnino laetabile et perutile est. Tertio videtur loco pariter esse frugiferum, operam dari ut ephemerides similesve ex intervallo paginae, scienter moderateque factae, fusius pervulgentur. Tales quippe scriptiones, uti tempora sunt ac mores, religioni percommode inserviunt, sive ad refellenda quae calumnia vel error in eam confingant, sive ad fidele ipsius studium alendum in animis atque incitandum: id praesertim ubi non ita frequens copia sit sacerdotis, pabulum doctrinae et hortationis sanctae impertientis. Nec praetereundum, quod catholici scriptis iis legendis ea cognoscunt quae variis in locis quoquo modo contingant, cum religionis connexa rationibus: cuiusmodi sunt fratrum egregie facta vel coepta, impendentia a fallaciis adversariorum pericula, pastorum suorum et Apostolicae Sede laboriosae curae, Ecclesiae succedentes dolores et gaudia; quae identidem cognita profecto adiumenta bona suppeditant imitationis, caritatis, generosae in fide constantiae. Istud Nos triplex praesidiorum genus particulatim commonstravimus, spe magna ducti, ex iis potissimum satis multa effectum iri secundum vota; ob eamque causam auxilia ipsorum operum Nos quoque pro facultate submittere cogitamus. Id autem tempore ac loco fiet Nostros per Delegatos: quorum denique erit summam rerum in eisdem congressionibus actarum ad Apostolicam Sedem referre.

Consequitur de ratione officiorum quae Delegatis ipsis intercedant cum eis qui *Missionibus* per easdem regiones praesunt. Minime quidem dubitandum quin alteri atque alteri, probe

THE PRAYER

ORAZIONE A MARIA SANTISSIMA PER IL RITORNO DELLE CHIESE
DISSIDENTI ALL'UNITÀ DELLA FEDE

Vergine Immacolata, Voi che per singolar privilegio di grazia foste preservata dalla colpa originale, guardate pietosa ai nostri dissidenti fratelli, che son pur vostri figli, e li richiamate al centro dell'unità. Anche lontani, hanno serbato a Voi, Madre, la più tenera devozione; Voi generosa qual siete, ne li compensate, impetrando ad essi la conversione.

Vittoriosa dell'infernale serpente, fin dal principio della vostra esistenza, rinnovate ora che più stringe la necessità, gli antichi trionfi. Se i nostri infelici fratelli giacciono tuttor divisi dal comun Padre, è opera del nemico. Voi dunque smascherate le insidie, sgomentate le schiere di lui, sicchè vedano essi finalmente come non sia possibile il conseguimento della salvezza fuor dell'unione col Successore di S. Pietro.

Voi che nella pienezza de'doni glorificaste fin dall'origine la potenza di Lui, che operò in Voi maraviglie sì grandi, glorificate il Figlio vostro, all'unico ovile di Lui sotto la guida del Pastore universale che in terra ne sostiene le veci, ricondu-

O Immaculate Virgin! thou who, through a singular privilege of grace, wast preserved free from original sin, look down in pity on our dissenting brethren, who are still thy sons, and call them back to the centre of unity. Though far away, they have retained for thee, O Mother! the most tender devotion. Do thou, in thy generosity, reward them for it by interceding for their conversion.

Victorious over the infernal serpent from the first moment of thy existence, now that the necessity presses more urgently, renew thy ancient triumphs! If our unfortunate brethren remain at this moment cut off from the common father, it is the work of the enemy. Do thou unmask his snares. and terrify his legions, in order that those who are separated from us may see, at last, that the attainment of salvation is impossible outside of union with the successor of St. Peter.

O thou who, in the fulness of thy gifts, didst glorify from the beginning the power of Him who wrought in thee such great and wonderful things, glorify now thy Son by calling back the straying sheep to His only fold, under the guidance of the

cendo le pecorelle smarrite, e sia vostra gloria, o Vergine, come d'aver sterminato dal mondo tutti quanti gli errori, così d'avere estinti gli scismi e riportata all'universo la pace.

universal shepherd, who holds His place on earth. And as it was thy glory, O Virgin, to have exterminated all errors from the world, so may it yet be thine to have extinguished schisms, and brought back peace to the universe.

EX AUDIENTIA SSM. DIE 1 FEBR. 1896

Sanctissimus Dominus Noster Leo Pp. XIII omnibus utriusque sexus Christifidelibus, qui corde saltem contrito ac devote superius exhibitam orationem recitaverint, Indulgentiam *tercentum* dierum semel in die lucranda benigne concessit. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus. Datum Romae ex Secretaria S. Congregationis Indulgentis Sacrisque Reliquiis praepositae die 21 Februarii 1896.

ANDREAS CARD. STEINHUBER, *Praefectus*.

L. ✠ S.

✠ ALEXANDER, ARCHIEP. NICOP., *Secretarius*.

RE-ERECTION OF THE STATIONS OF THE CROSS

DE NOVO CONSENSU EORUM AD QUOS PERTINET IN CASU QUO
STATIONES VIAE CRUCIS RENOVENTUR

Die 11 Ianuarii 1896,

ORD. MIN. S. FRANCISCI

Fr. Raphael ab Aureliano Proc. Gen. Ord. Min. huic S. Indulgentiarum Congregationi sequentia humiliter exponit :

Pro legitima Stationum Viae Crucis erectione, S. Sedes plura sapienter constituit observanda sub poena nullitatis. Nam statuit "quod in erigendis eiusmodi Stationibus, tam Sacerdotis erigentis deputatio ac Superioris localis consensus, quam respectivi Ordinarii vel Antistitis et Parochi, nonnon Superiorum Ecclesiae, Monasterii, Hospitalis et loci pii, ubi eiusmodi erectio fieri contigerit, deputatio, consensus et licentia in scriptis, et non aliter, expediri, et quandocumque opus fuerit exhiberi debeant, sub poena nullitatis ipsiusmet erectionis, ipso facto incurrendae." Modo Orator petit a S. C. solutionem dubii sequentis :

Utrum in casu quo, ob Crucium vetustatem, vel ob aliam

iustam causam renovari debeant Stationes Viae Crucis, in eadem Ecclesia sive Oratorio, in quo rite cum omnibus documentis, ut supra a S. Sede praescriptis, erectae reperiebantur, praefata omnia et singula documenta denuo sive oretenus sive in scriptis postulanda sint; vel sufficiat tantummodo ut novarum stationum benedictio fiat a Sacerdote ad id legitime deputato?

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, relato dubio respondit die 11 Ianuarii 1896:

Dummodo praesumi possit perseverare consensum eorum ad quos pertinet, *Negative* quoad 1^{am} part., quoad 2^{am} sufficere tantummodo novarum Crucium benedictionem.

Datum Romae ex Secretaria eiusdem S. C. die et anno ut supra.

ANDREAS CARD. STEINHUBER, *Praefectus*.

L. ✠ S.

✠ ALEXANDER, ARCHIEP. NICOP, *Secretarius*.

DECREE OF THE SACRED CONGREGATION OF RITES REGARDING
THE CARRYING OF IMAGES OF THE BLESSED VIRGIN IN
PROCESSION WITH THE BLESSED SACRAMENT

ALMERIEN. DUBIUM QUOAD DELATIONEM IMAGINIS B. V. MARIAE IN
PROCESSIONIBUS CUM SSIMO. SACRAMENTO

In Oppido vulgo Gergal Dioeceseos Almeriensis in Hispania, mos est ut Dominica secunda Mensis Septembris in honorem Beatae Mariae Virginis, vespertinis horis fiat processio religiosa, in qua Imagines sive Reliquiae ipsius Beatae Virginis, Sancti Iosephi ac aliorum Sanctorum circumferantur, una cum Augustissimo Eucharistiae Sacramento. Hinc parochus eiusdem Oppidi dubitans, an huiusmodi praxis sit plane conformis Rubricis ac Decretis, a S. R. Congregatione sequentis Dubii solutionem humillime flagitavit, nimirum:

Utrum extra festum Corporis Christi eiusque octavam, liceat in honorem Beatae Mariae Virginis aut Sanctorum in Vespertinis processionibus deferre Sanctissimum Eucharistiae Sacramentum, et etiam Imagines sive Reliquias ipsius Beatae Virginis ac Sanctorum?

Sacra porro Rituum Congregatio ad relationem infrascripti Secretarii, audito voto Commissionis Liturgicae, omnibus mature expensis, rescribendum censuit:

Ad Dubium : Affirmative de consensu Ordinarii quoad primam partem : Negative quoad secundam.

Atque ita servari mandavit.

Die 31 Ianuarii 1896.

CAL. CARD. ALOISI-MASELLA, *S.R.C., Praefectus.*

L. ✠ S.

ALOISIUS TRIPEPI, *S.R.C., Secretarius.*

THE USE OF THE HOLY OILS OF THE PRECEDING YEAR IN THE BLESSING OF THE FONT

ANNECIEN. DUBIUM QUOAD USUM SS. OLEORUM, ANNI PRAECEDENTIS,
IN BENEDICTIONE FONTIS

Instante Reîno. Dno. Episcopo Anneciensi; ut in universis Parochiis suae Dioceseos, de Apostolica venia permittatur usus sacrorum Oleorum, anno praecedente benedictorum, usque ad Sabbatum ante Pentecosten exclusive, ne eo tempore absint a propriis Parochiis Rectores vel Vicarii, quorum ministerio Christi-fideles egent : S. R. Congregatio referente subscripto Secretario, iuxta votum Commissionis Liturgicae, rescribendum censuit : " Parochus curet, ut Presbyter, vel clericus, si possibile sit in Sacris constitutus, nova Olea Sacra recipiat. Quod si aliquod adhuc extet impedimentum, idem Parochus vel per se, vel per alium Sacerdotem benedicat fontem, sine sacrorum Oleorum infusione, quae privatim opportuno tempore fiet : nisi aliquem baptizare debeat, tunc enim in ipsa benedictione solenni vetera Olea infundat." Atque ita servari mandavit.

Die 31 Ianuarii 1896.

C. CARD. ALOISI-MASELLA, *S.R.C., Praefectus.*

L. ✠ S.

ALOISIUS TRIPEPI *Secretarius.*

THE SINGING OF HYMNS IN THE VERNACULAR DURING MASS

BISARCHIEN. DUBIUM QUOAD CANTUM PRELUM VEL HYMNORUM
LINGUA VERNACULA TEMPORE MISSAE

Rector Parochialis Ecclesiae loci vulgo Ozieri, intra fines Dioceseos Bisarchien. in Sardinia, de consensu sui Reîni Episcopi, a Sacra Rituum Congregatione sequentis Dubii solutionem humillime postulavit, nimirum :

An in eadem Parochiali Ecclesia a fidelibus intra Missam

cani possint iuxta antiquum morem, a nonnullis annis interruptum, preces vel hymni lingua vernacula compositi in honorem Sancti vel Mysterii, cuius festum agitur.

Sacra porro Rituum Congregatio, referente subscripto Secretario, atque exquisito voto Commissionis Liturgicae, rescribendum censuit :

“Affirmative de consensu Ordinarii quoad Missam privatam ; Negative quoad Missam solemnem sive cantatam, iuxta Ordinationis pro Musica Sacra Articulum septimum et octavum, non obstante Decreto 21 Iunii 1879 dato et aliis quibuscumque.”

Atque ita servari mandavit.

Die 31 Ianuarii 1896.

C. CARD. ALOISI-MASELLA, *S.R.C., Praefectus.*

L. ✠ S.

ALOISIUS TRIPEPI, *Secretarius.*

DECREE RELATING TO THE ANNIVERSARY OF THE DEDICATION OF A CHURCH

DECRETUM GENERALE ANNIVERSARII DEDICATIONIS ECCLESIAE

Ad omnes in posterum controversias circa Anniversarium Dedicationis Ecclesiae penitus evellendas, S. R. Cong. Comitiis pro nova Collectione authentica Decretorum evulganda, subscripta die ad Vaticanum habitis, statuit ac declaravit : I. Dedicationem Ecclesiae, eiusque proinde Anniversarium esse festum Domini. II. Hinc Ecclesiae propriae Anniversarium, iuxta Rubricas solemnius et primum, aliis quibuscumque locorum festis, etiam Patroni et Titularis, esse per se praeferendum, tam in occurso quam in concursu : permitti nihilominus, ut Patroni festum, cuiuscumque sit personalis dignitatis, ratione feriatiōis praedicto Anniversario praeferatur. III. Anniversarium vero Dedicationis Ecclesiae non proprie, uti secundarium habendum esse, etsi cum aliis quibuscumque festis occurrat vel concurrat, servandas esse Rubricas et Decretum Gener. super primariis et secundariis festis. IV. Eiusdem autem Dedicationis Ecclesiae sive propriae sive non propriae, Anniversario occurrente, vel concurrente, cum festis solemnioribus universalis Ecclesiae, haec semper illi praevalere, personali etiam dignitate posthabita, iuxta Rubricas. V. Quamvis fixa esse debeat illa dies anniversaria Dedicationis Ecclesiae, quae infra annum a consecratione recurrit ; nihilominus Episcopo Ecclesiam consecranti ius

inhaerere, iuxta Decreta alias edita, aliam diem fixam, vel etiam Dominicam, dummodo in consecrationis actu, seligendi pro illius Anniversario quotannis solemnitus celebrando: exceptis duplicibus primae et secundae classis universalis Ecclesiae, nec non quibuscumque Dominicis privilegiatis, et duplicibus primae classis Ecclesiarum particularium.

Atque ita servari mandavit.

Die 4 Februarii 1896.

CAL. CARD. ALOISI-MASELLA, *S.R.C., Praefectus.*

L. ✠ S.

ALOISIUS TRIPEPI, *S.R.C., Secretarius.*

DECISIONS REGARDING THE DIVINE OFFICE

R. Dnus. Iosephus Prececutti, Dioeceseos Viglevanensis, cui munus incumbit redigendi quotannis kalendarium dioecesanum, de consensu Rm Ordinarii a Sacrorum Rituum Congregatione insequentium dubiorum solutionem enixe flagitavit, nimirum:

I. In kalendario Dioeceseos Viglevanensis non rara occurrunt eodem die duo festa primaria, vel duo secundaria, eiusdem ritus et classis, sed diversae dignitatis, quorum unum est mobile, alterum affixum diei mensis; quaeritur cuinam festo in hisce casibus competat praecedentia?

II. Quid agendum de festo Dedicationis Basilicarum SS. Petri et Pauli Apost., perpetuo impedito in Kalendario Dioecesano, cum ei locus non suppetat?

III. Ex Litteris Apostolicis in forma Brevis Pii Papae VI., in Dioecesi Viglevanen, et aliis Dioecesibus Pedemontanis, die decimaquinta Ianuarii celebratur festum Translationis Reliquiarum Sancti Mauricii Martyris, Patroni Principalis Pedemontii: sub ritu duplici primae classis cum Octava: quum vero die 22 Septembris agatur festum Sancti Mauricii et Soc. Mm., sub ritu duplici maiori, quaeritur an hoc alterum festum habendum sit tanquam **primarium in casu**?

IV. In Ecclesiis Parochialibus nullam habentibus Chori obligationem, et in quibus tamen decantantur Vesperae diebus festivis absque Completorio, ipsae Vesperae in festo Purificationis B. Mariae Virginis concludendae sunt cum Antiphona: *Alma Redemptoris Mater* vel cum altera: *Ac, Requiescedorum?*

V. An servari possit immemorabilis consuetudo, qua in Officiis Defunctorum, quae peraguntur infra annum cum aliqua

solemnitate, praesertim diebus obitus et Anniversariis, semper decantetur primum Nocturnum cum Laudibus recitatis, non omisso cantu Invitatorii: *Venite exultemus?*

Sacra autem Rituum Congregatio, ad relationem subscripti Secretarii, exquisita Commissionis Liturgicae sententia, reque mature perpensa, respondendum censuit:

Ad I. Ex duobus festis primarius aut secundarius eiusdem ritus et classis, praecedentia competit digniori: in paritate vero dignitatis competit festo, diei mensis affixo.

Ad II. Festum de quo agitur, ex communi lege ad instar simplicis perpetuo redigendum foret; verum de speciali gratia reponatur prima die, a duplici minore libera, et festum semiduplex fiat simplex.

Ad III. Affirmative.

Ad IV. Affirmative ad primam partem: Negative ad secundam.

Ad V. Serventur Rubricae Ritualis et Breviarii Romani.

Atque ita rescripsit et servari mandavit die 21 Febr. 1896.

C. CARD. ALOISI-MASELLA, *S. R. C., Praefectus.*

L. ✠ S.

ALOISIUS TRIPEPI, *Secretarius.*

THE PRECEDENCE OF THE TERTIARIES OF ST. FRANCIS OVER THOSE OF ST. DOMINIC

MONOPOLITANA PRAECEDENTIAE: IN OPPIDO FOSANO IUS PRAEDEDENDI
COMPETIT TERTIARIIS S. FRANCISCI

Ad Instantiam Prioris Tertii Ordinis S. Dominici in oppido Fosano, dioecesis Monopolitanae, canonice erecti, Sacra Rituum Congregatio in Ordinariis Comitibus Rotalibus, subsignata die ad Vaticanum habitis coram infrascripto Cardinali, eidem S. Congregationi Praefecto, ad dubium: "An ius praecedendi competat Tertiariis S. Dominici, vel Tertiariis S. Francisci in casu, et in praedicto oppido? respondendum censuit: Attentis constitutionibus Gregorii XIII et Urbani VIII, nec non Decreto S. Congregationis Episcoporum et Regularium die 4 Septembris 1733: Negative ad primam partem, Affirmative ad secundam."

Atque ita rescripsit, Die 8 Februarii 1896.

CAR. CARD. ALOISI-MASELLA, *S. R. C., Praef.*

L. ✠ S.

ALOISIUS TRIPEPI, *Secretarius.*

PRECEDENCE OF FESTIVALS WITHIN AN OCTAVE

DUBIA QUOAD DIES INFRA OCTAVAM FESTI PRIMARIJ VEL SECUNDARIJ

Quidam Sacrarum Coeremoniarum magistri, quibus kalendaria particularia disponere commissum est, Sacram Rituum Congregationem pro insequentium Dubiorum resolutione humiliter rogarunt, nimirum.

I. An dies infra octavam Festi primarii vel secundarii cedant semiduplici occurrenti?

II. Utrum dies sequatur rationem sui Festi primarii vel secundarii?

Et Sacra Congregatio, referente subscripto Secretario, et audito voto Commissionis Liturgicae, omnibus rite perpensis, rescribendum censuit :

Ad. I. "Dies infra octavam quaecumque tamquam secundarios habendos esse, et cedere cuicumque semiduplici occurrenti."

Ad. II. "Affirmative, nempe : Diem Octavam esse primariam vel secundariam, prout Festum, ad quod illa pertinet, primum vel secundarium est."

Atque ita rescripsit.

Die 21 Februarii 1896.

CAL. CARD. ALOISI-MASELLA, *Praefectus*.

L. ✕ S.

A. TRIPEPI, *Secretarius*.

MODIFICATION OF LETTERS FOR THE CONCESSION OF MATRIMONIAL DISPENSATIONS

MODIFICATIONES AD LITTERAS APOSTOLICAS PRO CONCESSIONE DISPENSATIONUM MATRIMONIALIUM

In Litteris Apostolicis, quibus a Dataria Apostolica conceduntur dispensationes matrimoniales :

I. Omittantur abhinc sequentes clausulae : (a) Si veniam a te petierit humiliter ; (b) Recepto prius ab eo iuramento, quod, non sub spe facilius habendi dispensationem huiusmodi, incestum vel adulterium huiusmodi commiserint, quodque talia nunquam deinceps committant, neque committentibus praestabunt auxilium vel favorem ; (c) Peractis ab iis duabus sacramentalibus confessionibus.

II. In iisdem litteris tollantur sequentia verba : Volumus quod si tu aliquid muneris vel praemii exigere aut oblatum recipere praesumpseris, absolutio aut dispensatio nullius sit roboris

aut momenti; et dicatur vetito omnino ne aliquid muneris aut praeemii exigere, aut oblatum recipere praesumpseris.

III. Tollatur clausula: Dummodo in praefata separatione permanserit, et dicatur eius vice: Remoto, quatenus adsit scandalo, praesertim per separationem, tempore tibi beneviso, si fieri potest.

IV. Clausulae: Si preces veritate niti repereris substituatur haec alia: Si vera sint exposita.

V. Ubi dicitur: Absolvas sive per te sive per alium in forma Ecclesiae consueta, dicatur: Hac vice tantum per te sive per alium absolvias.

Die 28 Augusti 1895.

R. CARD. MONACO.

INSTRUCTION OF HIS HOLINESS POPE LEO XIII. TO THE
PATRIARCHS, BISHOPS, AND APOSTOLIC DELEGATES OF
THE EAST

DE RATIONE CONCORDI REI CATHOLICAE APUD ORIENTALES
PROVEHENDAE

LEO PP. XIII.

MOTU PROPRIO

Auspicia rerum secunda quae Nobis, Orientem christianum apostolica providentia respicientibus, divina gratia benignissime obtulit, animum sane confirmant augentque ut incepta Nostra omni contentione et spe persequamur. Editis quidem nonnullis actis, praesertim Constitutione *Orientalium* anno MDCCCLXXXIV, iam quaedam sunt a Nobis opportune declarata et decreta; quae aliis alia modis conducere simul ad studium decusque pristinum religionis in eis gentibus excitandum, ad earundem coniunctionem cum Petri Cathedra obstringendam, ad reconciliationem fovendam dissidentium. Quo tamen instituta consilia rectius in dies procedant uberiusque eveniant, optimum factu ducimus aliquot capita raescriptorum hortationumque subiicere, tamquam eiusdem additamentum Constitutionis; quatenus nimirum attinet ad communem sentiendi agendique rationem, quae tantis procurandis rebus maiorem in modum est necessaria.—Nam apud Orientales singularis omnino et hominum et regionum conditio a longinqua antiquitate occurrit Ecclesiae. Scilicet persaepe in uno eodemque loco aequae obtinent dissimiles iique legitimi sacrorum ritus, proptereaque totidem sunt ritu vario antistites pluresque singulis

administri: accedunt non pauci numero sacerdotes latini, quos in illorum *adiutorium et lavamen*¹ Apostolica Sedes mittere consuevit: sunt praeterea qui, ad firmamentum unitatis catholicae, *delegato* a romano Pontifice funguntur munere, eius mandata faciunt, voluntatem interpretantur. Eos igitur in suis quemque partibus obeundis nisi eadem sancta mens et salutaris, omni privata causa posthabita, moveat, nisi eadem in fratrum morem affectio consociet, non ita quidem laboribus et expectationi responsurus est utilitatum proventus. Intima vero voluntatum coniunctio et consensio propositorum, sicut Dei ministros maxime decet, ita in opinione hominum adeo Ecclesiam catholicam commendare solet, ut filios discordes non semel ad sinum eius suavi quodam incitamento vel ipsa reduxerit.

Huiusce rei aequum est antecedere exemplum pariter in Delegatis Nostris atque in Venerabilibus Fratribus Patriarchis, quum ceteris gradu et potestate antecedant: ad eosque singulariter spectare videtur commonitio Apostoli: *Caritate fraternitatis invicem diligentes, honore invicem praeremittentes*.² Hinc sane excellentia iidem haurient bona, atque illud, tam optabile in praesentia, ut suam ipsorum dignitatem melius possint ac feliciter tueri. Siquidem initarum rerum cursus in rei catholicae profectum, vehementer exposcit ut eorum personis munisque sua stet omni ex parte commendatio atque etiam in dies accrescat. Id Nobismetipsis adeo cordi est, ut quasdam cogitationes et curas in hoc item genere optime collocatas censuerimus. Nec enim quemquam fugere potest quantum deceat et omnino expediat, apud catholicos nullum dignitati patriarchali deesse ex eis praesidiis ornamentisque quibus illa abunde utitur apud dissidentes. Exploratum est autem, Sedis Apostolicae eo amplius ibidem florere nomen maioremque simul explicari virtutem, quo plus honestamenti legatis eius comitetur. Quapropter induximus animum sic efficere ut in hoc aptius utrisque, Patriarchis et Delegatis, esset consultum, eoque simul piorum emolumenta operum augerentur ecclesiis. Reapse quidem certam illis vim subsidiorum annuam, catholicorum liberalitate pia adiutante, decrevimus, attribuimus.

Iamvero fidenti fraternoque, prout diximus, animo studeant Patriarchae communionem consiliorum in maioribus rebus habere per litteras cum Delegatis Nostris: eo praeterea commodo, ut quae negotia ad Apostolicam Sedem delaturi sint, expeditius procedant et transigantur. Unum autem est quo l, pro gravitate sua, singulari

¹ Const. Benedicti xiv. *Demandat un.*

² Rom. xii. 10.

memores cuius nomine et potestate sint eodem missi, et qua saluberrima causa una debeant conspirare, veram quae *secundum Deum* est concordiam quam in sententiis tum in actione, custodire inviolatam contendant. Attamen ad totius rei meliorem temperationem, visum est immutare nonnulla de iuris ordine adhuc recepto: eaque decreto proprio iam constitui iussimus per sacrum Consilium christiano nomini propagando. Omni igitur prudentia et ope Delegati in id incumbant, ut quaecunque ab Apostolica Sede et illo decreto et subinde pro temporibus similiter edicentur, ea plenum habeant exitum. Rursus in idem congruant *Superiores Missionum* sollertia et obtemperazione sua: maioris momenti res ad earundem procuracionem pertinentes, nisi rogatis illis et approbantibus, ne aggrediantur, eosque ipsos velint habere ex officio conscios, negotiis incidentibus quae opus sit ad Apostolicam Sedem transmitti. Delegati porro suum esse meminerint evigilare, providere, instare ut Constitutionis *Orientalium* praescriptis integre omnibus quos illa attingunt religioseque pareatur. In quo praecipue fiat ut nihil admodum de se desiderari sinant latinorum Instituta, quae multis locis tantopere student rei catholicae incrementis. Quippe rei catholicae valde nimirum interest eam omnino tolli ac dilui opinionem quae quosdam ex orientalibus antehac tenuit, perinde ac si de ipsorum iure, de privilegiis, de rituali consuetudine vellent latini detractum quidquam aut diminutem. Idem Delegati peculiarem vigilantiam cum benevolentia adhibeant presbyteris latinis qui missio nali munere in suae ditionis locis versentur. Eis consilio et auctoritate adsint per difficultates in quas vel a rebus vel ab hominibus non raro incurrunt atque ad ministerii apostolici ubertatem suadere ne desinant summam cum orientali clero consensionem et gratiam: quam quidem apte conciliabunt sibi et retinebunt, ipsorum tum linguae moribusque assuescendo, tum tradita a maioribus sacra instituta honore debito prosequentes. Iluc autem nihil certe tam valeat quam specimen concordiae benevolentiaeque, quod ipsi praebeant Delegati et ceteri qui sub eis cum auctoritate sunt; id quod graviter supra admonuimus. Neque vero talis animi prodendi ac testificandi defuturæ sunt opportunitates. Praeclara illa, si per solemnem aliquam celebritatem faciles libentesque sacris ritibus orientalium intersit; ac vicissim si eos ad sacra latino ritu sollemnia nonnunquam invitent. Id autem in primis decuerit, valdeque fieri optamus, quotiescunque Ecclesiae vel romani Pontificis causâ insignior quaequam agatur caeremonia. Ex eo namque feliciter potest

mutuae observantiae caritatisque foveri studium, dum eiusdem fidei et communionis vincula in amore communis matris roborantur. Undeque augetur obsequium ac pietas erga Successorem beati Petri, eum nempe quem Christus Dominus centrum constituit sanctae salutarisque unitatis.

Quae igitur hisce litteris motu proprio significavimus, declavimus, statuimus, rata omnia firmaque permanere auctoritate Nostra volumus et iubemus.

Datum Romae apud Sanctum Petrum die XIX martii anno MDCXCVI, Pontificatus Nostri decimo nono.

LEO PP. XIII.

Notices of Books

FAITH AND SCIENCE. By Henry F. Brownson. Detroit :
H. F. Brownson.

THIS is a remarkable book, both on account of the importance of the subject and of the originality of the treatment. A mere enunciation of the problem which the learned author undertakes to solve will be sufficient to manifest its importance. In the opening chapter we are told that in the belief of our age, "reason and faith, science and revelation, conservatism and progress, authority and liberty are regarded to a great extent as antagonistic terms, as necessarily irreconcilable, and union and peace between their respective adherents as utterly impossible." To give the philosophic principles on which these apparently antagonistic terms and doctrines must be harmonized, is the task to which the author applies himself. To this task Mr. Brownson brings a vast store of philosophical learning, and it would not be easy to find any similar work in which the fundamental principle and the logical tendency of almost all modern philosophic creeds are more ably, clearly, and succinctly stated. His is undoubtedly a mind of broad view and great philosophic grasp, and his work is stamped with a marked originality of thought and treatment that gives a wonderful fascination to its pages, even where the reader may not be disposed to agree with the doctrines and principles of the writer.

Chapters II. and III. are taken up with the statement,

explanation, and defence of the principles of the philosophy which the author follows in the solution of the problem. Rejecting the *primum philosophicum* of the pure ontologists as logically leading to pantheism, and that of the pure psychologists as logically leading to egoism, he proceeds to show that the true starting-point of philosophy is to be got at by a careful analysis of what is affirmed in intuition. From this analysis he maintains that there is affirmed to us in intuition the principles of all the real and of all the knowable, and of all the knowable because of all the real. Whatever is real is either God or creature, either being or existences; or, as we would say, either *ens necessarium* or *ens contingens*. Now in intuition there is affirmed to us simultaneously necessary being, under the form of what are called absolute ideas—the one, the universal, the eternal, the immutable, the perfect; the soul's consciousness of its own existence: and the real relation of the dependence of the soul and of all created things from being by the creative and conservative act of being. Hence the ontological and psychological are not derived one from the other, but are given simultaneously in one and the same intuition, and are given in their true synthesis or real relation according to which the ontological *ens necessarium* creates existences, *entia contingentia*. The philosophy built on this principle is named "synthetic philosophy."

To this doctrine it is usually objected that according to it we have even in this life an intuition of God. The objection arises from a misconception of the author's terminology. By intuition the author means not immediate vision, not an intellectual act at all, but the objective reality affirmed to the mind by God antecedently to all experience—the *a priori* element of our knowledge—the reality constantly shining before our mind to become aware of whose contents all science, all intellectual efforts tend. But the nature of the contents of the intuition, the mind on its part does not see immediately, but only by reflection. From this objection I believe the author completely vindicates his system. As regards the principle itself, a good deal can be said for it. There is no doubt about the fact that the world is contingent and depends for existence on the creative act of being. All the author seems to contend for is that the world, as it is, is presented to the mind for its consideration in ideal intuition. If the world does not shine before the mind as contingent and dependent from being, how can the mind ever conclude from a consideration of

the world its contingency and the necessity of a creator? But the author does not contend that the mind on its part sees immediately that the world is contingent, much less does he contend that the mind sees immediately God, as He is in Himself, for God as He is in Himself is not presented to the mind in the ideal intuition, but God as He manifests Himself in the world; *i. e.*, under the aspect of necessary being producing and sustaining the world by the creative and conservative act, nor does he contend that the mind sees immediately God as necessary being. This is affirmed to the mind in intuition; but the mind on its part cannot immediately affirm the same, it can do so only by reflection. And as yet the mind is only in potentia to reflection. That it may actually reflect there was necessary, in the case of the intelligible, for the first man an immediate revelation, through means of language, from God; and for all other men there is requisite a handing down, by means of language, of that primitive revelation. This looks very like traditionalism, and is the really weak point of the system. True, the author does not require revelation as the basis of assent in case of the intelligible, but only as a condition to enable man's mind to think, as a means of producing advertence. But yet we do not see how, even in this form, the doctrine escapes the error of the traditionalists. The Church, speaking of man in the present state, has declared that he can by reason alone gain a certain knowledge of God's existence. But here we are told man cannot do any such thing. For he never would, and never could, think of God at all, had he not received a primitive revelation of God's existence, and had not that revelation been preserved to all men by means of language.

It is true that man cannot advert unless he does advert, and that he will not advert unless something outside him arouses the activity of his mind. "*Prima cogitatio alicujus rei non est in potestate hominis.*" It is true also that, in case of the many, that something must be a revelation or tradition for a great many truths of the natural order. And as far as the fact is concerned, it is true that Adam did receive a revelation of God's existence and that some glimmering of that primeval light may have always remained among the Gentiles. But since the Church has defined that man by reason alone can gain certain knowledge of God's existence it must follow that he can, and will, advert to God's existence independently of a primitive revelation. Cardinal Franzelin appears to teach that the advertence in this case arises

spontaneously from the action of the visible world upon the mind. "Prima illa obscura et confusa idea ac notitia Dei ex attentione ad creaturas communis est generi humano, adeoque omnibus ratione utentibus, unde ex ipsa universalitate intelligitur velut sponte et indeliberate aboriri." It is a disputed question how far instruction is necessary in order that a man may come to the full use of reason. But if you suppose a man to have come to the use of reason, whether with or without instruction, then it is not true to say that he can think of nothing except of what is brought under his notice by instruction. And the doctrine of the Church and of the theologians appears to be that a man who has come to the use of reason, even though he never heard of the existence of God, can by reason alone, without revelation or tradition, gain a certain knowledge of God's existence. But advertence to God's existence is the first step to that knowledge. Therefore advertence is possible for man without revelation, the idea of God being brought under his notice by the visible world around him.

There are some other things in the book with which we would not agree; but what we have noticed appear to be the cardinal points of the system. We shall merely say in conclusion, that the book will repay a careful study.

P. M.

CHRISTIAN REUNION. By William Delany, S.J. Dublin : Fallon & Co.

THIS is a neatly bound volume, containing three sermons, which were preached by the reverend author in St. Francis Xavier's, Dublin, in October, 1895. He deals in a most masterly fashion with the question of the Reunion of Christendom. He shows that such a reunion is not merely the dream of a wild enthusiast, but a thing which is quite feasible in this world of fact. And as there is a vast amount of misconception regarding what is signified by the phrase, Christian Reunion, he undertakes to put before us its genuine meaning. Reunion is a very general term, but qualified as it is in the present instance it has a most specific application. It has reference to the threefold unity established by Christ—unity in faith, unity in worship, and unity in government. Such unity exists only in the Catholic Church; in vain we seek for it in the other Churches, which call themselves Christian; this unity is really the banner of Christ, and hence enrolment under it is essential.

We heartily congratulate Dr. Delany for his logical treatment of a subject beset with so many difficulties, and we feel assured that these sermons will enable those who read them to understand more fully, and better appreciate, the happy security of the Catholic faith. We take it for granted that the absence of the diocesan *imprimatur* is a mere oversight.

W. D.

ENGLAND'S DARLING. By Alfred Austin. Third Edition.
London: Macmillan & Co. 1896.

It is indeed a surprising fact, as Mr. Austin notes in his graceful preface, that, during the ten hundred years which have elapsed since the saintly Alfred founded and consolidated the empire of his country, no bard has essayed the proud and patriotic task of enshrining the memory of the great poet-king in a poem worthy of such a high theme. It cannot, surely, be that "the homely beauty of the good old cause is gone," that patriotic feeling has decayed, or that the reverence for a prince of such sterling worth is not deep enough to move to song. In the volume before us the Poet Laureate has attempted to fill this empty niche in a gallery of commanding characters, and while thus commemorating the national hero of his country, he celebrates at once his own namesake and his favourite hero in history. The poem is a short four-act drama founded on the leading events of King Alfred's life-time. The task was a truly difficult one in view of the numerous traits of the monarch's complex character; and, to our thinking, the author has succeeded best where he delineates the gentler aspects of Alfred's many-sided personality. We prefer the chronicle scholar and minstrel-king to the foiler of Vikings and vigorous statesmen. Our opinion harmonizes too with our conception of Mr. Austin's Muse, which is essentially quiet and gentle, a haunter of old gardens and the by-places of country life. The lyrics, which are the happiest part of the work, have the breezy, greenwood flavour about them which none but a forester of England can effectively catch. Would there were more of these quaint gammer-rhymes! Of individual scenes, Act III., Scene 1, is the most poetic, and at the same time one of the least dramatic. There we find the great Alfred teaching a little Danish maiden to read in the forest of Selwood, and, when the lesson is over, taking instruction himself in the names and virtues of quite a

host of leaves and simples. The scene is full of pastoral grace, calling to mind the atmosphere of *As You Like It*, where they fleet the time as in the golden world, and shows a marvellous knowledge of herbs and their uses which one may learn from as well as enjoy. We remark, with pleasure, that Mr. Austin manifests a sympathetic and peculiar acquaintance with a region of natural life to which Shakespeare was greatly a stranger—the world of birds. The drama has many original pictures of bird-life with which the lover of nature will be charmed. The meeting of Edgiva for the first time with Alfred, as king, is a scene which gave scope for fine dramatic handling which the writer has not availed of; on the other hand, the final scene is managed with great spirit and original effect. That Mr. Austin's hand and vision have not lost their cunning, may be inferred from such exquisite pictures as these :

“ A mottled trout
Flashed like a flying shadow through the stream ;”
“ A feeding Kingfisher
Jewelled the air a moment and is gone.”

The large use of Saxon language and idiom throughout the poem adds much to the vividness of the presentment of old times and manners. We cannot pass from the volume without calling attention to the Elegy on Tennyson which is appended,—“The Passing of Merlin.” Like the “Adonais” of Shelley, and the “Thyrsis” of M. Arnold, it is the beautiful tribute of a poet to the memory of a brother-poet who, in the writer's words, is now healed from :

“ The long deep questionings, that plough
The forehead of age, but bring no harvest to the brow.”

HUNOLT'S SERMONS: Vols. XI.-XII.; THE CHRISTIAN'S MODEL. Translated from the original German Edition of Augsburg and Würtzburg, 1748. By Reverend J. Allen, D.D. New York: Benziger Brothers.

THE REV. DR. ALLEN is to be congratulated on having brought to a happy completion his excellent translation of these wonderful Sermons. The undertaking was certainly great and laborious, but the result more than justifies it. Dr. Allen has conferred an inestimable boon on English speaking people by presenting them with these masterpieces of sacred eloquence in a beautiful English dress. The translation has all the freedom

and clearness of diction of an original work. We are never discouraged in the perusal of these Sermons by the stiffness and laboured appearance of style, nor by the obscurity of diction which render many translations rather dry and tedious reading.

Equally deserving of congratulation is the excellent firm of New York Catholic Publishers, Messrs. Benziger Brothers, for the truly admirable manner in which the volumes are presented to the public. No words of praise could exceed the merits of their work. The paper, the printing, the binding, the whole get-up of the volumes indicate first-class workmanship.

The whole series of the great Jesuit preacher, Dr Hunolt's Sermons, as translated by Dr. Allen, consists of twelve large volumes. The Sermons treat of six great classes of subjects. To each class of subject two volumes are devoted, and the Sermons, generally about seventy-six in number, dealing with each class, are adapted for all the Sundays and Holidays of the year. Thus, the two volumes dealing with each of the six great subjects, furnish a complete set of Sermons for all the Sundays and Holidays of the year. Vols. I., II., treat of the "Christian State of Life;" Vols. III., IV., the "Bad Christian;" Vols. V., VI., the "Penitent Christian;" Vols. VII., VIII., the "Good Christian;" Vols. IX., X., the "Christian's Last End;" Vols. XI., XII., the "Christian's Model."

Calling the two volumes dealing with one class of subject a set, we find that each set is furnished with a full index of all the Sermons, and an alphabetical index of the principal subjects treated in the set. In addition to this, Vol. XII. has two magnificent indexes of the whole work—one arranged alphabetically, the other according to the Sundays and Feasts of the year. To add still more to the convenience of those who wish to consult the work, great care has been bestowed on the arrangement of each sermon. In separate paragraphs are given the subject, the text, a short introduction, the plan of the discourse. In the body of the sermon the point treated of in each paragraph is announced in a marginal note at the opening of the paragraph. Lastly, in the footnotes is given the Latin version of the numerous texts of Scripture and of the many apt quotations from the Fathers in which each sermon abounds.

Turning now to the volumes before us, we find they contain seventy-four panegyrics and moral discourses on the life and death of our Lord Jesus Christ, on the example and virtues of the Blessed Virgin Mary, and of some of the great saints.

It is scarcely possible to give, by description, an adequate idea of the excellence of these sermons. The object of a sermon being the instruction of the faithful, that sermon will approach nearest to perfection that conveys the truths of our holy religion in the manner in which they will be most easily understood and best retained by all. To gain this end, a simple intelligible plan; an orderly treatment; clear, simple, and forcible language are requisite. In these particulars Father Hunolt's Sermons need fear no rivals.

In the opening of the sermon he takes the congregation entirely into his confidence. He states plainly and simply the subject on which he is about to speak, and the plan of treatment he is to follow. He handles every subject in the most natural and logical order. He brings each point home to our minds with a force and directness that could not be surpassed. The force and directness spring from the earnestness of the preacher, from the simplicity and strength of his faith, and from the intensity of his devotion—qualities that manifest themselves in every page and almost in every word.

The language is always simple and clear, and each sermon is enriched with a wealth of illustration that is ever homely and forcible. Perhaps the most remarkable feature in the sermons is the solidity of the instruction. There is no mere word-painting, no mere eloquence of language, but there is ever the eloquence of noble thoughts full of faith and piety. The preacher speaks to the intellect more than to the heart. His efforts tend to convince and persuade rather than to move.

We can safely predict that no priest will ever regret having purchased at least one set (that is, two volumes) of these magnificent sermons.

P. M.

LYRA HIERATICA: Poems on the Priesthood. Collected by the Rev. T. E. Bridgett, C.S.S.R. London: Burns & Oates, Limited.

THIS little book, devoted to poems on the Priesthood, is designed by the Author to prove serviceable to three classes of persons—the laity, who are a “royal priesthood;” ecclesiastical students; and priests. It embraces poetry on the Dignity and Duties of the Priesthood, on Saintly Priests, on Phases of Priestly Life, and Priestly Devotions. The list of authors from whose

works the selection has been made comprises as many as thirty-seven names, including such old favourites as Father Faber, Father Caswell, Cardinal Newman, and Miss Proctor. We can heartily recommend this beautiful and varied compilation to our readers; and, with the Author, we trust it may find a place on the *prie-dieu* rather than on the library-shelf.

ARE ANGLICAN ORDERS VALID? By Rev. J. M'Devitt, D.D.
Dublin : Sealy, Bryers & Walker.

THIS opportune, interesting, and lucid *brochure* supplies, for the popular reader in these countries, a want that has been keenly felt. No compact, well-ordered treatment of the much-debated question of the validity of Anglican Orders was easily accessible to the general public. In controversial works, it has been discussed often and exhaustively; but, too frequently, heat and bias obscured the issues. Again, in magazines and pamphlets, it is usually one side only of the difficulty that is touched; whereas, it is easy to see, that the controversy is a triangular one. It has a dogmatic side, a moral side, and an historical side. Everything that the popular mind craves to know on the subject is touched upon, in an entertaining way, by Dr. M'Devitt. If we had any reservation to make in extending our warm praise to this useful and much-needed little volume, the *Imprimatur* of the Archbishop and the *Nihil Obstat* of Father Finlay would be sufficient to reverse such an erroneous judgment. We can assure our readers that, both in plan of treatment and in matter, this scholarly production far exceeds any expectations its modest proportions would suggest. The important points are set out in *italics*, and then convincingly proved; while the diction and the order of matter are in the author's best style. Possibly, indeed, a hypercritical censor might regard as a paradox the following statement:—*The Irish Protestant Bishops have Apostolical succession, but not valid Orders*; but the sense is obvious. The minimum of *intention* required in the minister of a Sacrament is incorrectly stated, at page 36; and the last sentence but one, on page 71, enunciates a proposition, both logically and theologically untenable.

E. M.

PEOPLE'S EDITION OF THE LIVES OF THE SAINTS. By Rev. Alban Butler. London: Burns & Oates. New York: Benziger Brothers.

THE best thanks of the Catholic public are due to Messrs. Burns & Oates for bringing within the easy reach of all an excellent popular edition of the well-known *Lives of the Saints*, by Rev. Alban Butler. It is unnecessary to speak of the intrinsic merits of Butler's *Lives*. The *Lives* are long before the public, and the esteem in which they have ever been held proves their excellence. Excellent, however, as they are, they were not, owing to their cost, within reach of many. Messrs. Burns & Oates have removed that excuse. No one can any longer complain that Butler's *Lives* are beyond his reach.

The edition is to consist of twelve volumes, each volume containing the *Lives of the Saints* for one month. Six are already before the public, and they deserve the highest commendation for the excellent workmanship they display. The artistic style in which they are presented will, we feel confident, secure them a wide and ready acceptance with the public. They are tastefully bound in red cloth, with gilt lettering on the back, and a plain cross on the cover proclaims the sacred nature of the contents. In size each volume might be called a pocket edition of the *Lives of the Saints* for a month, and yet when we turn to the inside we find the paper and printing excellent. They are exceedingly cheap, each volume costing but one shilling and sixpence.

The edition when complete will form an excellent one for parochial libraries, and should soon find its way to every Catholic home.

P. M.

FATHER FURNISS AND HIS WORK FOR CHILDREN. By Rev. T. Livius, C.S.S.R. London and Leamington: Art and Book Co. 1896.

FATHER FURNISS is still remembered by a great many persons in Ireland. After he joined the Redemptorist Fathers he came frequently to give missions in this country. Most of his little books were published by James Duffy, in Dublin, and we have it on the authority of Mr. Duffy's successors that upwards of four million copies of his booklets for children had been sold in their establishment. Many who never saw the author, know him,

therefore, through his writings. To us the very mention of the name of Father Furniss recalls most vividly *The House of Death*, *The Terrible Judgment*, *The Light of Hell*, *The Bad Child*, *The Book of the Dying*, all of which, a good many years ago, had the effect of inspiring us with a very wholesome fear of the other world, and, we trust, a not less salutary contempt for the vanity and folly of this one. Of the remarkable man, whose special mission seemed to have been to awaken in the hearts of children a powerful sense of the supernatural, Father Livius gives us, in this little volume, an interesting sketch. There are some attractive and amusing details of the early life and characteristics of Father Furniss. The chapters on his missions and method of preaching, and the one on his books will also be found worth perusal. We believe that Father Furniss did a great work during his life; that he laboured with particular success in keeping alive the fire of religion amongst the poor and the uninstructed; that he never spared a delicate frame when once he had put his hand to the work. He was one of the most prominent men in the Catholic Church of England in his day, and richly deserved some lasting memorial. Father Livius has now definitely enshrined his memory in this little volume, to which we sincerely wish a wide circulation.

THE BANQUET OF THE ANGELS. Preparation and Thanksgiving for Holy Communion. Edited and Translated by Most Rev. Dr. Porter, S.J., Archbishop of Bombay. London: Burns & Oates.

MANY of our readers are already acquainted with the contents of this little work. As a book of devotion for the people it ought to have a very wide sale. Catholics have much reason to be thankful that such works as this are becoming more plentiful. Some years ago it was almost impossible to get more than one book on the subject with which this one deals; now there are several, and this is one of the best of them.

JESUS: HIS LIFE IN THE VERY WORDS OF THE FOUR GOSPELS. A Diatessaron. By Henry Beaclerk, S.J. London: Burns & Oates. New York, Cincinnati: Benziger, Brothers.

THE compiler of this work undertakes to give us a life of our Lord in the words of the Gospels. This task he has admirably

executed. He divides the narrative into six parts, of which one is devoted to the hidden life of Christ ; one to each of the three years of His public life ; one to His Passion and Death ; and one to the Resurrection, Ascension, and the Descent of the Holy Ghost. In this last part the compiler wisely supplements the Gospel account from the Acts of the Apostles and 1 Cor. So full is the narrative, that the minutest details given in the Gospels are not omitted. When an event is narrated by more than one evangelist, we have the fuller account in the narrative, and a reference to the parallel passage in the margin. To elucidate the difficult portions of the narrative we have occasional footnotes, which are concise and satisfactory.

The book should be much availed of for spiritual reading, for what book could be more suitable for this purpose than the Life of Jesus Christ in the words of God. It should also prove a valuable aid in the comparative study of the Gospels. The sequence of events is given according to some well supported system of chronology, and there is not a single text in the four Gospels which is not either inserted in the narrative, or referred to in the margin. This modern "Diatessaron" deserves to become popular.

E. S.

[We intend to publish in our next number the list of a hundred good books for young priests, for which we were asked during the year by "Neo-Sacerdos."
—ED. I. E. R.]

THE IRISH ECCLESIASTICAL RECORD

JUNE, 1896

WILL THE POPE REGAIN HIS TEMPORAL POWER?

IT is by no means a rash or optimistic assertion to say that, before many years have passed over our heads, the States of the Church will be handed over by their present possessors to their lawful owner, the successor of St. Peter, the Pope of Rome. Read diligently, the signs of the times are all pointing to this very desirable solution of the long-standing question between Church and State in Italy. There cannot be the least doubt, that, sooner or later, the Church will have her stolen property restored to her, and that her despoilers will beat an ignominious retreat from the Holy City which they have but too long encumbered with their sacrilegious presence. Amongst even the best of Catholics there may be a lingering doubt as to the final restitution of the Papal possessions to their legitimate king and ruler, the Holy Father, by the government of the fair Italian land. They say, after so many years of occupation, the majority of the Italian nation would be against giving up what they have gained after many a hard-fought battle, and many a large disbursement from the coffers of the State. No matter what the feelings of many of Italian birth may be on this point, the fact still remains, that circumstances, brought about by an Omnipotent Power, that ever guards the destinies of the Catholic Church, will, in the long run, compel King Humbert and his followers to yield up their ill-gotten gains to the Vicar of Christ, whom they ruthlessly

despoiled and robbed of them. The lesson, the sad lesson indeed, of history taught to all those who, in different centuries of her long life, laid sacrilegious hands on the property of God's Church will have to be learned, and that deeply and bitterly, by the present usurpers of Rome, the home and city of the Roman Pontiffs. God's ways and dealings with men may be slow, but they are none the less sure and effective. The glorious day is not far off when the venerable prisoner of the Vatican will walk forth from his place of captivity, and be hailed and greeted by a grateful and joyful people, as their supreme temporal as well as spiritual lord and master.

No one boasting of the gift of reason, can consider the present situation in Italy, without exclaiming, truly *Digitus Dei est hic*. United Italy has become an utter impossibility, owing to circumstances brought about by a power far other than human. For twenty-five and more long years, have the promoters and abettors of Italian unity striven to realize their great, yet absurd ideals. They set out from Turin on their mission of compulsory annexation and spoliation, fully determined on making Italy a nation, recognising one king and one flag. She should take her place, as one vast kingdom, one in mind and in heart, in the councils of the great nations of the earth. Money was lavishly spent to procure the support of those whose pockets got the better of their principles. And what may not be said of the promises made to those, who would throw in their lot with the followers of the tri-coloured flag. United Italy would mean Italy prosperous, independent, free, a source of fear and terror to the nations that stir up her wrath, and a powerful ally to those that court her friendship. Freedom of thought and of action, liberation from the thralldom of the Popes and Bourbons, the sweeping away of old conservatism, and the planting in its stead of progressive, modern liberalism, would be the happy results. Your homes, they said, will be miniature havens of rest, comfort and happiness; you will want for nothing this world can give; we shall lead you safely on to the promised land, when Rome has become the realization of our day-dreams, the capital of an United Italy.

With such promises no wonder they carried the day, and easily effected their fell purpose of making the venerable Pius IX. their prisoner, and safely enclosing him within the four walls of the Vatican. They have done their utmost to fulfil the promises they made to an unsuspecting and volatile people, but with what success facts patent and evident fully attest. Utter failure to carry out even one of those specious promises has marked every step taken by the Government of so-called Italian Unity since its advent to Rome. How can a government forced upon a people, and not of the people, hold out long against the fate that inevitably awaits it? Financially in a state of bankruptcy, morally far below the lowest social standard, hopelessly sunk in a chronic state of inability to satisfy the just demands of a long-suffering and indulgent people, it must of necessity ere long dash itself to pieces on the many rocks that menace it with imminent destruction.

The Catholic, as well as many Liberal and anti-clerical papers, point to Africa as the rock on which the Italian ship of state must inevitably become a total wreck. Here we have a pauper nation waging war against brethren of a darker hue, but with a more fully replenished war-chest and a more numerous and efficient army to back the cause they have at heart, the preservation of their country from the inroads and usurpation of their enemies. How can a country on the verge of a great revolution afford to continue an evidently unjust war away from home when their own children are already threatening her overthrow within the very walls of her possessions? Italy at the present moment may well be compared to the blindfolded person playing the well-known game of "blind-man's buff," and endeavouring to catch someone to release her from her harassing position. She is trying, might and main, to obtain the powerful aid of England in her African war, and she is coquetting with William of Germany, as recent events at Venice fully prove, to gain the Teuton's assistance in her hour of need. Disaster after disaster has crippled her forces in Abyssinia, and made her the laughing-stock of the nations of the earth. She went to fleece the African in his home, and has got

pitifully shorn. Were her house at home in this sunny, southern land in order, we might afford to forget her reverses abroad, or at least hope that victory may soon crown her arms on the hot sands of Africa. But she is between two fires, and from one or the other she cannot escape destruction. I cannot conceive it possible for anyone having the slightest idea of things, as they exist in Italy to-day, coming to any other conclusion than that United Italy is on the point of giving up the ghost. The people are heart-sick and tired of seeing the promises of better times and days, held out to them, vanish into thin air. Where are the harbours that were to be filled with ships, laden with golden grain and rich merchandise? They are mere places of call for fishing smacks and passing steamers. Fair they are, indeed, to look at from an æsthetic point of view, but sepulchral and melancholy to the eye of the merchant whose dreams of riches and wealth lie buried there. Commerce exists only in name, and, as a consequence, poverty and misery claim this heaven-blessed country as their happy hunting-ground. Liberty, the promised liberty, is but a phantom, a misnomer. The people are bound by chains of iron which must, some day, be burst asunder. The morsel of bread they put in their mouths is so heavily taxed that its value is equal to many a luxury in the good old times, when the Pope was their temporal sovereign. There is scarcely a necessary of life left untaxed, so much so that they will have to put a tax on every son and daughter of this moribund United Italy, who is gifted with the use of reason. The people are driven to despair and recklessness, because, now at the eleventh hour, they see the bad and foolish exchange they made, when they left their old love, the good old Pontiff of holy memory, Pius IX., for the new, the renegade, Victor Emmanuel.

And look at the peace, contentment, and high-toned morality that followed in the wake of the Italian's usurpation of Rome and the Papal States. Instead of making Italy a model nation, its present rulers and their predecessors have made it a by-word and

thing of loathing amongst the nations of the earth, a veritable sodom and gomorrah of sin and iniquity. The awakening has come ; the eyes of the deluded people have been opened to a full sense of the pitiable position, in which their would-be saviours have placed them ; and vengeance, dire and dreadful, on their deceivers is stamped upon their faces. Instead of the cry taught them in the childhood of their nationhood, "*Abasso il Papa, la Chiesa,*" &c., "Down with the Pope, the Church," &c., we hear, "Down with the enemies of the people, long live the Pope," resounding through the cities and towns, and mostly in Rome, the centre of united, or to speak more truly, very much dis-united Italy. The good God who protects His Church from the hands of her most powerful enemies, has permitted the Italian Government to run the length of its tether ; but, now, its day of dissolution has come ; and, like many others of its kind, it must go the way of all enemies of God's Holy Church, and he swallowed up, by force of circumstances, in utter oblivion and ignominy. Thus, her ruinous and fatal colonial policy, and the unrest and dissatisfaction of her people at home, are the means in God's providence, whereby the destruction of a kingdom, born of deceit and treachery, and existing only by oppression and rapine, will be accomplished. The strain has become unbearable, and a sudden and sure collapse of Italian unity must be the one and logical result of a kingdom divided against itself.

The cry of decentralization, heard throughout the length and breadth of the land, and supported by ominous menaces of enforcing the demand by fire and sword, is proof positive of the perilous position of King Humbert and his Government. Sicily has been for some time in a state of political eruption. Troops have been poured into it to preserve the public peace, but they cannot still the "*vox populi,*" crying out for freedom that rings throughout the country, without one discordant note. The Anarchist and Republican are organizing their forces in preparation for the day of retribution, as they call it, when a down-trodden, discontented, and disappointed people, will rise up in their wrath, and demand from their deceivers their just pound of

flesh, and must have it at all costs. The Government is well aware of the fact, that a great conspiracy is undermining the already enfeebled hold it possesses over the country ; but it is powerless to check its progress. Italy has too many irons in the fire at the present moment ; and we know what usually follows from such an absurd and ruinous policy. War in Africa, and Italy the loser, frequent outbreaks in her cities and towns of popular indignation against the iniquitous laws that serve only to drain the very life-blood out of the veins of her subjects, her empty coffers to be replenished, and no kind friend willing to give her financial assistance, for the security is not good enough, as she is on the verge of complete bankruptcy—are the nuts she has to crack. Another thorn in her already lacerated side, is the wonderful Catholic awakening amongst the children of the Church. The lesson taught the Liberals by the Catholic or Clerical party at the last municipal elections throughout the whole kingdom, has not been, and cannot be, forgotten. The selected candidates of the Catholics were returned by immense and striking majorities over their Liberal opponents. If a straw shows how the wind blows, surely this unanimous voice of the people in favour of the candidates favourable to the evacuation of Rome, by the Piedmontese usurpers, and its restoration to the Venerable Pontiff, imprisoned in the Vatican, is conclusive evidence that a return to the state of things, as they existed before 1870, is ardently and confidently desired by them, “*Vox populi, vox Dei*,” and “*He is mighty, and will prevail*.” The signs of the times teach us, then, that we Catholics may, with good reason, look forward to a speedy and glorious deliverance of our Holy Mother, the Church of God, from the hands of her enemies, who have long kept her in bondage and slavery.

We must not hearken to those who would persuade us that the dark cloud now hanging over Italy is but a passing one to which there is a bright silver lining. History tells us that the Church has always witnessed the downfall and utter route of her sworn and most relentless enemies. This is not the first time that the Church has

had to endure persecution, and the presence of the stranger in her capital. What became of them? Did they crush her completely under foot. No; phoenix-like she rose, glorious and triumphant, from the ashes to which her enemies plainly dreamt they had reduced her. The great writer, De Maistre, speaks of "the old Pontiff, who always returns to the Vatican." Thirty-eight occupants of the See of Peter have been driven from Rome by the relentless cruelty of their persecutors, but "the Pope always returns to the Vatican." The secret of the Church's repeated victories over the, humanly-speaking, overwhelming and irresistible forces of the enemy, is this, that God is ever with His Church in her hour of need and danger, and "the gates of hell shall not prevail against her." What past centuries have witnessed, as the inevitable result, in the many conflicts between the Church and her would-be oppressors, the present generation will see happily consummated—the complete triumph of the Church, and the ignominious and wholesale destruction of her enemies. I verily believe it would be an act of want of confidence, to put it mildly, in the omnipotent power of the Supreme Being, the Protector of the Catholic Church through all ages, to even think that her lost possessions, so absolutely necessary for the fulfilment of her Divine mission amongst the children of men, will not be restored to her.

Let me conclude this paper on a question which I have regarded only from a common-sense point of view, guided in my conclusions by the many indications of approaching death which awaits the present kingdom of a so-called United Italy, by a quotation from Ugo Foscolo, who was not by any means a friend of the Papacy in its temporal aspect. "We, Italians, will, and we ought to will it—even to the shedding of the last drop of our blood—that the Sovereign Pontiff, who is the supreme guardian of the religion of Europe, an elective and Italian Prince, should not only exist and reign, but that he should always reign in Italy defended by Italians." Would that the present generation of Italians were to take this lesson, from the lips of an antagonist, to heart, and bring about a consummation

the whole Catholic world wishes from the depths of its large heart—the restoration of the Papal States, and their Capital, Rome, to their legitimate and rightful king, the Pope, Christ's Vicar upon earth.

JOSEPH A. KNOWLES, O.S.A.

RECENT PROTESTANT HISTORIANS OF IRELAND¹

II.

MR. OLDEN'S chapter on the "Constitution of the Church" is by far the most extraordinary one in his extraordinary book. According to him, the Church in Ireland was simply a creature of circumstances: "Whatever the form of Church government with which St. Patrick was acquainted, or whatever Irish ecclesiastics of later times may have seen elsewhere, had little influence in determining the organization of the Irish Church. Its constitution grew out of the circumstances in which it was placed."² If we are to believe St. Paul, our Lord established in His Church a governing body—a regular hierarchy. "And He gave some Apostles, and some prophets, and others some evangelists, and others some pastors, and some doctors" (Eph. iv. 11). And the object is, we are clearly told, that we should be all kept in unity of faith in a "body being compacted and fitly joined together." But if we are rather to believe Mr. Olden, the Church of Ireland, while, perhaps, admitting in theory the theology of St. Paul in practice, "had its own Church government and organization, which were absolutely unique."³ Its greatest saints attained perfection by walking in "the broad pleasant road;" and its unity was secured by the members agreeing to differ. No

¹ *The Church of Ireland*, by T. Olden, M.A. *The Ancient Church of Ireland*, by John Healy, LL.D. London: 1892.

² Page 110.

³ Page 145.

doubt there is a so-called Church of Ireland to which Mr. Olden's description applies, but St. Patrick is in no sense responsible for it. It came eleven centuries later on. But the one thing in the "Constitution of the Church" that excites Mr. Olden's admiration is the marriage of the clergy. Evidently he regards this as the corner-stone—the *articulus stantis aut cadentis Ecclesiae*. He says, "That the clergy were permitted to marry, is capable of abundant proof."¹ It would be charitable to Mr. Olden to suppose that he was ignorant of the discipline of the Church when he wrote the above sentence, but no amount of charity would excuse one so ignorant for attempting to write on such a subject. Mr. Olden may describe the Church of St. Patrick as the creature of circumstances; but anyone with common sense will say that St. Patrick brought into Ireland the religious system in which he was himself trained. The Rev. Canon Courtenay Moore, M.A., puts this matter very clearly and very fairly thus:—

"The people referred to [persons of Mr. Olden's views] have as a rule, little or no acquaintance with the belief and ritual of the Church of the fifth century, and they, therefore, forget, or fail to recognise, that St. Patrick naturally believed and worshipped as his fellow-churchmen of his own time believed and worshipped, and as he had been taught to do, when being trained and prepared for his mission. You may accept this, therefore, as a sound principle of criticism to guide you here, that St. Patrick, living in the fifth century, naturally was ecclesiastically in touch with the churchmen of his own time, and believed and worshipped as Christians in the fifth century did . . . What the current tone of faith and ritual of that period was, is a matter of Church history, and can be ascertained with little difficulty from the ecclesiastical literature of the time."²

Now, did clerical celibacy form part of that religious system, in which St. Patrick was trained? For, if it did, he must have introduced it into Ireland. Most assuredly it did; and this is one of the most notorious facts in ecclesiastical history.

At the very time that St. Patrick was preparing for his mission, and during the early years of his mission

¹ Page 121.

² *St. Patrick's Liturgy*, page 9.

here, some of the most stringent enactments on clerical celibacy appeared. The celebrated letter of Pope Siricius to Heimerius, Bishop of Taragona, insisting on the deposition and degradation of incontinent clerics was written in A.D. 385. Innocent I., in A.D. 405, repeated and confirmed the same penalties against persons of the same class. And at the very time that St. Patrick was labouring in Ireland, Leo I., in A.D. 443, re-affirmed the legislation of his predecessors. And in these letters the Popes made no new law; they merely promulgated what was notoriously the common law of the Church, frequently formulated in synods in various parts of the Church long previous to that time. In fact, the voice of ecclesiastical authority at that period is so pronounced on clerical celibacy, that it is amazing how even Mr. Olden can be ignorant on the question. The motive of this stringent law was, no doubt, the great purity required in those who offered up the Holy Sacrifice, and its foundation lay far back and deep down in Apostolic tradition. No one can read the New Testament without being struck by the decided preference shown in it for the celibate life. Our Blessed Lord chose for Himself, a virgin Mother, a virgin precursor, and a virgin as His most beloved disciple. His reference to those who have made themselves eunuchs for the kingdom of heaven implies a blessing on their state. The example of St. Paul is also significant, and still more significant is his desire that *all men* should follow his example; whilst the vision of the virgins in the Apocalypse, "who follow the Lamb whithersoever He goeth," is a clear recognition, even in heaven, of the superior merit of virginity.

All this, of course, implied no censure on the married state, which was good in itself, and ordained and blessed by God, but it clearly implies that the state of celibacy is better, and especially in this, that because of its freedom from secular cares and family ties, it affords greater facility for the service of God. This state then specially recommended itself to the clergy, whose time should be wholly devoted to God's service. The Apostles gave up all things to follow their Divine Master, and they were deemed

the fittest fellow-labourers of the Apostles, who, divested of secular cares and living in perpetual continence, were thus a model of virtue to their flocks, and untrammelled in the discharge of their sacred duties. And hence as far back as we go into the early history of the Church and on to the time of the Apostles, we shall find clerical celibacy or continence observed as a rule. At first it may have been but a custom founded on the example and encouraged by the teaching of the Apostles, but it gradually grew into a law.

Amongst the early converts to the faith it was often difficult to find men endowed with the qualifications necessary for the responsible office of priest or bishop, and as Paganism discouraged celibacy, the difficulty of finding such a one amongst the unmarried was rendered still greater. Hence it often became necessary to ordain as priests and bishops men who had been married, provided they were within the limit laid down by St. Paul:—that is, that they were only once married—"the husband of one wife," and such ordinations may still be permitted for a sufficient cause, and with the precautions required by ecclesiastical law. But even in these cases the persons so ordained observed continence from the time of their ordination. Most Protestant writers, and some Catholic also, hold that priests and bishops ordained after marriage were not bound to observe continence. This opinion will be discussed later on, and it will be seen that it has no argument in its support. But though married men were thus sometimes ordained, marriage after ordination was not permitted. And so stringent was this prohibition, that there is not, at least in the Western Church, a single instance in which the marriage of a priest or bishop, after ordination, was permitted or tolerated. Will Mr. Olden consider this statement, and see whether he can refute it. In some places the obligation of celibacy extended to those even in Minor Orders, while in some few places sub-deaconship was regarded as exempt. This is the earliest stage in the history of clerical celibacy, and we find abundant evidence of it in the earliest Christian writings.

Amongst the writings attributed to St. Clement of Rome, are the letters on Virginity, and those addressed to "James the brother of the Lord." Dr. Lightfoot denies the genuineness of those letters, though he admits that the two on Virginity, and the first to James, date from the middle of the second century. The second letter to James is, he says, as late as the fourth century. Villecourt, Beelen, and Moehler, hold the letters on Virginity to be quite genuine, and these writers are each quite as eminent as Dr. Lightfoot. And there really seems to be no solid reason for post-dating the second letter to James; it is a continuation of the first, resembling it in matter and in style. In the first letter on Virginity, the writer extols the virtue of chastity, and speaks of it as a great safeguard against the snares of the Evil One. In the second letter he maintains, among other things, that men who have made vows of chastity should be specially on their guard against the society of persons of the opposite sex; and he describes the virtue itself as the girdle by which the loins of the priest should be bound. And in the second letter to James, he says, with reference to married priests:—"But if it shall happen that a minister of the altar shall, after his ordination, enter the bed-room of his wife, let him not enter the sanctuary, nor be the bearer of the Holy Sacrifice." This is a very decided testimony in favour of clerical continence, coming, too, according to very competent critics, from one who was a disciple of St. Peter, and certainly as early as the middle of the second century.

The teaching of Tertullian comes next in the order of time, and is equally clear on clerical continence. In his book, *De Exhortatione Castitatis*, addressed to a friend, whose wife had recently died, Tertullian wishes to dissuade his friend from a second marriage. And one of his arguments is based on the punishment inflicted on priests who would contract such marriages—they would be cut off from the service of the Altar; and Tertullian warns his friend against an act that entails such penalty. He anticipates an objection that it was lawful to marry, by saying: "Yes: It was lawful even for an Apostle to marry. It was lawful for him to

live by the Gospel, but he who did not so use his right when he had occasion, calls on us to follow his own example." And he concludes the *Exhortatio* with these remarkable words :—"How many are there in Ecclesiastical Orders given up to continence, who have preferred to be espoused to God, who have done honour to their flesh, putting to death in themselves concupiscence, and all that which could not be admitted into paradise."¹ And a few years later, when Tertullian was himself ordained a priest at Carthage, he proved his consistency by separating from his wife from the date of his ordination.

The other great light of the second century is Origen, and his testimony to clerical celibacy is equally clear. In his 4th Homily on Leviticus, while explaining the vestments of the Jewish priesthood, and describing the linen girdle, he applies the words to the priests of the New Law, and adds : "For above all things, the priest who stands at God's altar must wear the girdle of chastity." And in the 19th Homily on Jeremias, he so extols chastity as to claim a special glory in heaven for those who consecrate themselves to God by lives of celibacy ; and by his self-mutilation, following the literal interpretation of Matt. xix. 12, he has given conclusive proof that he was terribly in earnest as an advocate of clerical celibacy. Thus, then, the earliest Christian writings that have come down to us, from post-Apostolic times, bear unequivocal testimony to the discipline of celibacy ; and the writers following so closely on the Apostolic age could not be mistaken as to the tradition on the subject.

As already stated, in this early period married men may be, and many were, ordained ; but they observed continence after ordination, and, if they failed to do so, they were inhibited from all priestly functions ; and marriage after ordination was in no case permitted. In times of primitive fervour it was comparatively easy to maintain this rigid discipline : but as time went on fervour gradually cooled down, and we find already at the close of the third century, that great abuses had crept in, and many persons were

¹ *De Ex. Cust.*, c. 8-13.

claiming for themselves the latitude permitted by Ecclesiastical Law to those only who were in Minor Orders. We find thus early many deacons, priests, and some bishops cohabiting with the wives whom they had married before ordination, though the prohibition of marriage after ordination was still strictly observed. The abuses were prevalent mostly in the Eastern Church, though it is clear from the stringent laws subsequently passed, that the abuses began to multiply in the West also about the close of the third century. And, accordingly, we find that about this time the hitherto unwritten law was formally set forth in synodal decrees; and in the language in which the abuses are condemned, we have the clearest proof of the existence of the law that was thus violated.

The first synodal law known to us on clerical celibacy is that of the Council of Elvira in Spain, A.D. 305. The 33rd Canon of that Council commands bishops, priests, and deacons who had been married to observe absolute continence, and condemns them to be degraded from their state if they disobey. The 6th Canon of the Council of Arles, A.D. 314, repeats this law in almost the same words. And while celibacy was thus rigorously enforced in the West, signs of a laxer discipline were already appearing in the East. The Synod of Ancyra, in Galatia, A.D. 314, in its 10th Canon, decreed that deacons may marry after ordination, provided that at the time of their election they notified to the ordaining bishop their intention of getting married their inability to lead a celibate life. In this case, the bishop, by ordaining them after such notice, is supposed to dispense with the law of celibacy for them; but if they receive deaconship without giving such notice, they are bound to continence, and are to be degraded if they violate their obligation. This is the earliest known synodal enactment on celibacy in the Eastern Church, and it is clearly a departure from the more ancient discipline. There is, however, no evidence that the decree prevailed outside the Province of Ancyra, and it was annulled at the Synod of Trullo. The Council of Neo-Cesarea, A.D. 317, in its 1st Canon, decreed: "If a priest shall marry, he shall be cut off from the ranks of the

clergy." Here there is question of marriage after ordination: the Council says nothing of those who were married previous to ordination. The 3rd Canon of the General Council of Nice, A.D. 325, absolutely forbids a bishop, priest or deacon or any other cleric from having living with him in his house any female except his mother, sister, aunt, or some such person as is beyond all suspicion. The Canon refers especially to females called *subintroductae*, and writers are somewhat puzzled as to the precise character of the persons so named. They appear to have been consecrated virgins of some sort, bound to the cleric by some sort of spiritual tie, and acting somewhat in the capacity of house-keeper. The custom of permitting such persons to live with ecclesiastics was very ancient; good, perhaps, in theory, but eminently dangerous in practice, as events proved: for it led to such grave scandals as to call imperatively for the stringent legislation of Nice, and of many subsequent Councils both in the East and in the West. The Council says nothing of married or unmarried clergy, but it tends to confirm what we know to be the discipline of the Church by its supreme care to protect the clergy from even the suspicion of incontinence. The 26th of the Apostolic Canons forbids the marriage of all clerics in any higher order than that of Lector. And as these Canons date from the middle of the fourth century, they may be fairly taken as representing the discipline of that time. Some additional light is thrown on this matter by the case of Synesius, who, in A.D. 410, refused the Bishopric of Ptolemais, on the grounds that he would not be permitted to cohabit with his wife after his consecration:—a clear proof that such cohabitation was against ecclesiastical law.

From this abstract of the legislation of the Eastern Church, it is certain—(1) that marriage after ordination was absolutely and always forbidden; (2) that many married persons were ordained as bishops, priests, and deacons; (3) that bishops were required to separate from their wives after consecration. The case of St. Gregory Nazianzen is quoted as opposed to this last statement. It is alleged that he was the son of a bishop, and born after his father's

consecration. He was, it is true, the son of a bishop, but the Bollandists have proved conclusively that he was born long before his father's consecration. It has been already stated that most Protestant writers, and some Catholic, also maintain that priests and deacons married before ordination were not bound to observe continence, and they seek in the early Councils grounds to justify this opinion. The 4th Canon of the Council of Gangre, in Paphlegonia, says: "If anyone shall think that one ought not assist at the Mass of a married priest, let him be excommunicated." And here we are told is a conclusive argument against the obligation of continence. But, surely, there is no foundation in this Canon for such an inference. The Canon proves what everyone admits, that there were married priests, but it says nothing as to whether they did or did not observe continence after ordination. Moreover, this precise Canon was aimed at the followers of Eustathius of Sebaste, who condemned marriage absolutely, and many of whom refused to hear Mass in the same Church as a married person. The Canon therefore proves nothing against clerical continence. The same is true of the 6th of the Apostolic Canons, which is also quoted as against the obligation of continence. It says:—"A bishop, priest, or deacon, who on pretence of piety shall cast off his wife, shall be excommunicated, and if he persist in his rejection of her, let him be deposed." Here again there is nothing said for or against continence after ordination. Persons who were married before ordination were clearly bound to maintain their wives, and as the subsequent ordination did not annul the marriage, the obligation of maintaining the wife remained in full force, side by side with the obligation of continence. The two obligations are quite compatible, and the Canon is directed against those who without a justifying cause seek to escape from one of these obligations. But the only semblance of an argument against the obligation of continence after ordination is supplied by the ecclesiastical historian, Socrates. In the 11th chapter of the 1st book of his *History*, he says:—"It seemed good to the Bishops [at Nicea] to introduce a new law into the Church, that . . . bishops, priests, and deacons should

not cohabit with the wives whom before ordination they had married." And when the law was proposed in the Council, he tells that, "Paphnutius arose, and cried out vehemently literally *bawled out*, that this heavy yoke should not be imposed on clerics and priests; that it was sufficient according to the ancient tradition of the Church, that those who were enrolled amongst the clergy should not afterwards marry; but that none of those should be separated from their wives who had been lawfully married while laymen." He adds that the advice of Paphnutius was unanimously adopted, and that the question of cohabitation or non-cohabitation was left to each individual's choice.

This statement is regarded by non-Catholic writers as conclusive proof against the discipline of celibacy in the early Church, and as fatal to the view that celibacy is founded on apostolical tradition. Now the text, if reliable at all, is for non-Catholics a two-edged sword, for it would prove that marriage after ordination was prohibited according to ancient tradition, while the utmost it could prove against celibacy is, that persons married before ordination were not bound to observe continence. And some few Catholic writers, Hefele and Doellinger amongst them, maintain this view. Of the Catholic writers who maintain the unrestricted obligation of celibacy, some explain the difficulty by saying that Paphnutius merely suggested to the Council to adopt the lesser of two evils. The number of married and incontinent clerics was, we are told, so great, that a schism would probably result from an attempt to compel them to separate from their wives, and hence Paphnutius advised the prudent course, to tolerate for a time an evil which could not then be eradicated.

This explanation is unsatisfactory, and the temporizing which it attributes to Paphnutius is very unlike his character, as given by Socrates. He was brought up in a monastery from his youth, and was trained in the most rigorous asceticism. He was a man of great personal holiness: a worker of miracles, according to Socrates. He had suffered exile, and even mutilation for the faith, and had one

of his eyes put out in the persecution of Maximin. It is very improbable that such a man would advocate (*violently*, according to Socrates) a discipline lax in itself, and a fruitful source of scandal to the priesthood. Then in the Acts of Nicea there is no reference whatever to this incident. On the contrary, the Canon already quoted indicates a strong tendency to this rigorous enforcement of celibacy. Moreover, the same Canon mentions a class of persons who are to be excluded from the houses of priests, and a class of persons who are permitted to remain there; and if the tradition and the discipline were as Paphnutius is alleged to have said, is it not surprising that the wife of the priest should not be named amongst those who are to be permitted to remain? This is an unaccountable omission on the supposition of the truth of the statement made by Socrates. Eusebius who was present at the Council, and was notoriously active in its deliberations, was a well-known advocate of celibacy, and it is very improbable that he would permit to pass unchallenged the statement attributed to Paphnutius; and it is strange too that no reference is made to it in any of his voluminous writings. A statement so beset with improbabilities should be accepted only on authority that is above suspicion; and Socrates is not above suspicion. He was a layman practising as a lawyer at Constantinople, a friend of many courtly clerics, and more than suspected of Novatian's sympathies. He displays either great bias or lamentable want of judgment by saying that the alleged defence of clerical incontinence by Paphnutius "tended to the good of the Church and the honour of the priesthood." Then he wrote his *History*, more than one hundred years after the Council of Nicea; and in the introductory chapter to his Second Book, he says that in the compilation of his First and Second Book he was deceived by his authorities. Now the statement regarding Paphnutius occurs in the 11th chapter of the First Book. And may it not then be an instance of that deception of which he complains? It is quite certain that he was either deceived or deceiving, for he is directly contradicted by authority that is above all suspicion.

St. Epiphanius, the Bishop of Salamis, was one of the most celebrated of the early fathers. He was about fifteen years old at the time of the Council of Nicea. He must, therefore, have been acquainted with many of those who were present at that Council. And he is known to have been an intimate personal friend of at least three of them. He was a man of great piety, learning, and ability; he was a friend and correspondent of learned men, like St. Jerome and Pope Damasus; and of ascetics like Hilarion and Pachomius. By his episcopal brethren, as well as in monastic circles, he was held in the highest veneration. In all the ecclesiastical controversies of the time, and they were many and complicated, his voice was heard with effect, and always on the side of unflinching orthodoxy. He had been many years in Palestine, was in Egypt and in Rome. He was, therefore, intimately acquainted with the discipline of East and West, and, from his character, he must be a perfectly reliable witness.

On the question of celibacy he says:—"The priesthood is made up from the class of virgins, and if not of virgins, at least of those who do not cohabit with their wives; or of those who, after the death of a first wife, live in widowhood."¹ And in his book, *De Haeresi*,² speaking of married men, raised, in cases of necessity, to the priesthood, he says: "After our Lord's coming, the divine discipline excludes from the priesthood persons who had been married a second time;" and, he says, the Church is most careful in the enforcement of that discipline. And he adds:—"And, moreover, even he who is married, and still begets children, even though the husband of one wife, is not admitted to the order of deacon, priest, bishop, or sub-deacon; but only he is to be admitted who observes continence in a first marriage, or lives in widowhood after it, which is the rule in all places where the ecclesiastical canons are duly observed." And the saint anticipates an objection thus:—"But you will say that in some places priests, deacons, and sub-deacons beget children. I answer: this is not on the authority of the canons, but through the culpable negligence

¹ *Exp. Doct. Christ.*, No. 21.

² C. 59, N. 4.

of those who should enforce the law." There can be no doubt, then, that in the time of St. Epiphanius, bishops, priests, and deacons were bound to observe celibacy or continence; and its observance was not a matter of custom or free choice; they were bound to it by the ecclesiastical canons, wherever they were rightly enforced. He admits that there were abuses; but they were recognised as abuses, and are attributed to the guilty negligence of those who should have enforced the observance of the law.

The character of Epiphanius, and his means of forming a correct judgment on this precise question render his testimony absolutely certain. And his testimony brands as historically false the statement of Socrates, that the obligation of continence was a "*new law*." It is also certain that the discipline of celibacy was not as Paphnutius is alleged to have described it, at Nicea; and considering the many incoherencies of the story itself, and the character of Paphnutius, it is all but certain that he did not use the words attributed to him at all. St. Jerome fully confirms the testimony of Epiphanius. No one can question St. Jerome's authority as a witness to the discipline of East and West. In his first letter against Vigilantius, he says: "Alas! that this man is said to have as sharers in his guilt some bishops (if, indeed, they can be called bishops) who refuse to ordain deacons unless they be married." And after condemning this conduct in no stinted terms, he says: "What then are the Churches of the East to do? What those of Egypt? What those of the Apostolic See, which receive among the priesthood only virgins, or continent, or those who, if married, cease to act the husband." The saint goes on with his wonted vehemence to say that the incontinence advocated by Vigilantius would reduce the clergy to the level of brute beasts, and leave them like hogs wallowing in the mire.

It is quite easy, but quite unnecessary, to multiply testimony as to the discipline of the Oriental Church at this period. The evidence already adduced proves conclusively that celibacy for the unmarried clergy, and continence for those married before ordination, was the

law. No doubt, as the saints admit, the law was violated, and in some places through the culpable negligence of bishops the Canons were not enforced, and these abuses continued notwithstanding the protests of many holy and learned bishops, until they were to some extent legalized in the Synod of Trullo. That Synod repeated the ancient prohibition of marriage after ordination. It ordered that bishops married before ordination should after consecration separate from their wives, who were to enter a convent at a distance from the episcopal residence. And it permitted priests and deacons married before ordination to cohabit freely with their wives. This has since continued to be the law of the Greek Church; a law to which much of the degradation of that Church is justly attributable. The Canons of Trullo have been tolerated, but never sanctioned by the Holy See.

In the Western Church, under the eye of the Supreme Pastor, celibacy was from the earliest times rigorously enforced. As St. Jerome says, the circumstances of various missions often necessitated the ordination of married men, but they were strictly bound to observe continence, and no relaxation in the law was tolerated. As before stated, the law of celibacy already established by custom had its earliest written expression in the Spanish Synod of Elvira, A.D. 305, and in A.D. 314 it was repeated in the French Synod of Arles. And soon after we find it authoritatively promulgated, *ubi et ubi*, by Pope Siricius, A.D. 385, in his letter to Himerius, Bishop of Tarragona, in Spain. This bishop had in the previous year sent to Pope Damasus what appears to have been a regular *relatie* *status* of his diocese (Siricius in his reply calls it "*Festormentatus non relatio*"). He disclosed to the Pope the existence of several abuses in his diocese, and sought instruction as to how they were to be remedied. One of his difficulties was that some priests and deacons led incontinent lives, and sought to justify their misconduct by the example of the priests of the old law. Pope Damasus was dead when the letter reached Rome, and the reply to it was one of the first official acts of the new Pope Siricius. The Pope laments that anyone of the ecclesiastical

order should be open to the charges brought against them by the bishop. In vain, he says, do they appeal to the example of the Jewish priests, to whom marriage was permitted, that, the succession of the priesthood may be preserved in the tribe of Levi; and even they were warned to be holy, as the Lord their God was holy, and were bound to live in the temple, and to observe continence during their year of ministration :—

“Wherefore [the Pope says], since our Lord Jesus honoured us by His coming, He declares in the Gospel that He has come to perfect the law; and, accordingly, He wished to show forth in His Church the beauty of chastity, that, on His second coming, she may be found, as the Apostle describes her, without spot or wrinkle; on which account we, priests, are all bound by an inviolable law to observe, from the day of our ordination, moderation and continence, that we may in all things please God by the sacrifice which we daily offer to Him . . . And as there are some, as your Holiness says, who are sorry for their guilt, and plead ignorance, we decree that mercy shall be extended to them to this extent, that they shall be permitted to remain in their present rank, without any hope of promotion, provided, however, that they live in strict continence for the future. But as to those who persevere in their sin, and rely on the Old Law for their justification, be it known to them that, by the authority of the Apostolic See, they are degraded from all ecclesiastical honours, of which they have shown themselves unworthy; and that they shall never touch again the Sacred Mysteries, of which, for the sake of impure pleasures, they have deprived themselves. And the instances we are now considering warn us to take precaution for the future . . . Be it known to every bishop, priest, and deacon, who shall be found so guilty, that they are to expect no indulgence from us; for the wounds that do not yield to soothing medicine, must be cut out with the knife.”

He concludes by exhorting Heimerius to have this decree published in the other provinces of Spain and Portugal, and in Southern Gaul. This is not the introduction of a new law. It is the first written expression by any of the popes that has come down to us of a law already firmly established by custom, and recognised as binding. The words of the Pope show that no new law was introduced. There are two classes of delinquents contemplated. Some professed their sorrow, and pleaded ignorance; and with these the Pope professes to deal mercifully by merely allowing them to

continue in their present rank, without hope of promotion; and this too only on condition of living in strict continence henceforward. Now, if these men were not guilty of even a material violation of a law, why are they punished so severely by being shut out from all hope of promotion, and how can such treatment be deemed *merciful*? Again, delinquents of another class, who, without any expression of sorrow, persist in their incontinence, are sentenced to degradation, the severest penalty known to ecclesiastical law. Both classes are punished for their conduct in the past; but if during that past there was no law prohibiting their manner of living, why are they punished for that manner of living?

Again, Heimerius, in his letter, complained of their conduct to the Pope, and the letter of Siricius is the answer to that complaint. But if up to that time there had been no law rendering celibacy obligatory, there would be no ground for the complaint, nor any justification for the punishment decreed. Moreover, the Pope distinctly says: "Wherefore we priests are bound by an inviolable law," &c. This is a law already existing, not the framing of a new law; and if there had not been a law of celibacy well recognised as obligatory, we could not explain that strictness in its observance so rigidly uniform, that there is not a single instance—at least in the Western Church—of a bishop, priest, or deacon permitted with impunity to depart from its observance. The synods already quoted prove the existence of the law long before the letter of Pope Siricius. The 2nd Council of Carthage, A.D. 387; the 1st of Toledo, A.D. 400; the 3rd of Carthage, A.D. 401—all promulgate the law contained in the letter of Pope Siricius. Pope Innocent I., in A.D. 405, wrote his two celebrated letters to Victricius of Rouen, and Exuperius of Toulouse, laying down the law on celibacy, in almost the same words as Pope Siricius. Leo the Great, in a letter to Rusticus, Bishop of Narbonne, and Gregory the Great, in his letter to Leo, Bishop of Catania, promulgate the same law as Siricius, and extend its obligation to subdeacons, who were in some places considered hitherto exempt on the ground that their duties did not bring them

into immediate contact with the Holy Sacrifice of the Mass. And at the Council of Agde, A.D. 506, and at several other councils of the same period, we find regulations made binding even those in minor orders to observe continence, and refusing them even clerical tonsure if they do not promise to observe it.

Such was the discipline of celibacy when St. Patrick came to Ireland. It was a rigid law, stringently enforced on all persons in Holy Orders, faithfully observed by every priest worthy of his sacred character, and never violated with impunity by anyone. And at the very time of St. Patrick's coming this law was being extended so as to embrace even those in minor orders, and so to exclude all but celibates from the service of the Church. A married man may at that time be ordained, as he may now even, pre-supposing the conditions required by Canon Law. But such a person, then as well as now, was bound to observe continence, and would be punished then as well as now if he were found unfaithful to his obligation. And then as well as now marriage after ordination was not to be thought of. This was the discipline in which St. Patrick was trained. It was the only discipline known to him, the only discipline tolerated in his time as consistent with the priestly state. And, surely, it is only common sense to say, that such was the discipline introduced to his neophytes by St. Patrick, the disciple, friend, and companion of saints who were the guardians and champions of that discipline—he himself a brilliant example of it by the purity and sanctity of his life. And in the *Confession*, which Mr. Olden professes to accept as trustworthy, the saint himself, in recording the happy fruits of his labours, says: "The sons of the Scots, and the daughters of the chieftains are seen to be monks and virgins of Christ." This is more than an indication, it is a proof, that St. Patrick introduced the discipline of celibacy into the Church he had founded, out of which grew that great monastic Church which for so many ages was the model, the light, and glory of Western Europe.

When Mr. Olden says: "That the clergy were permitted

to marry, is capable of abundant proof,"¹ he cannot be speaking of abuses opposed to and condemned by ecclesiastical law. He must mean that the marriage of priests was in accordance with ecclesiastical law: he must mean, and he does mean, that persons in Holy Orders were permitted to marry even after ordination, and were bound by no obligation of celibacy or continence. This is the meaning of Mr. Olden's statement—a statement so notoriously, so ridiculously false, that no one but an ignorant man could make it. No student of ecclesiastical history can deny that the law of celibacy was often violated, as indeed every other law of the Church has been. There were gross and scandalous abuses; there have been bad priests since the days of Judas Iscariot; but the misconduct of individuals is no argument against the existence of laws regulating the conduct of priests as a body. The Eastern emperors had frequently sought to induce or compel many successive Popes to sanction the lax legislation of the Synod of Trullo, but the Popes, faithful to their trust, as guardians of priestly purity, resisted all such attempts, even when resistance involved serious risk to their lives. That the discipline of celibacy was well maintained during the sixth, seventh, and eighth centuries, we learn from the legislation of various synods in France, Spain, and Italy, in these centuries. But it could hardly be expected that the West should escape the evil influence of the bad example set by the Synod of Trullo. And accordingly we find that, at the beginning of the ninth century, great abuses had already become prevalent. The north-eastern provinces of Italy seem to have caught the contagion earliest, owing to the proximity of the Greek Church. The clergy of Verona earned for themselves an infamous notoriety, not only because of their incontinence, but also by reason of their hypocrisy in seeking to justify themselves, appealing, as the holy Bishop Raterius says, to the custom of their predecessors, which was merely rebellion against their Bishop, and treason against the Canons of the Church. Throughout Northern Italy, Germany, France,

¹ Page 121.

England, the evil of clerical incontinence became in the eleventh century so sadly prevalent, that several successive Popes directed all their energy to its extirpation. The struggle was a long and bitter one, but God mercifully protected His Church against the wickedness of some of her consecrated sons; and in what seemed to be the supreme moment of her contest with the powers of darkness. Hildebrand, the great champion of clerical celibacy arose, and by his zeal, indomitable energy and perseverance, secured the triumph of the Church over the vice of incontinence, though the victory cost him his life. The abuses which existed during this long period were recognised, as abuses were denounced and condemned as such; and the delinquents were punished as far as ecclesiastical law could enforce its penalties; but to quote such abuses as an argument against the obligation of celibacy in former times, would be as unreasonable as to quote the misconduct of the worthies of the Priest Protection Society as proof that the law of celibacy is not binding in our own time.

In Ireland a considerable relaxation of discipline arose as a result of the Danish invasion; but even in those "dark and evil days," the Irish priesthood was singularly pure. It can be safely asserted, that in no part of the Church was the foul cancer of clerical incontinence less prevalent than in Ireland; and even though it had been prevalent, its prevalence would afford no grounds for the extravagant statement of Mr. Olden, that "the clergy were permitted to marry." The "abundant proof" adduced by Mr. Olden is, indeed, a curious specimen of his logic, made up of rambling incoherent assertions, groundless inferences, mistranslations, and misquotations. In most instances he must be quoting at second hand, for had he seen the originals, he could not be so foolishly reckless in his abuse of them. Here is a specimen of Mr. Olden's "abundant proof." "The mention by St. Patrick of his clerical parentage is well known." The confession to which Mr. Olden is referring states that St. Patrick's father, Calpornius, was a Deacon (or Decurio,

perhaps); and his grandfather, Potitus (or, according to the *Book of Armagh*, his great-grandfather, Odisseus), a priest. And hence, Mr. Olden infers that the Catholic discipline was not then admitted. But were Calpurnius and Potitus married before or after ordination; and did they observe continence after ordination. On these questions the *Confession* is silent, and Mr. Olden casts no light. If they were married before ordination, and then observed continence, there was nothing in their conduct inconsistent with ecclesiastical discipline, and we are bound to hold that Calpurnius and Potitus complied with the discipline of their time, unless there be some reason to think that they departed from it. No atom of evidence of that sort is adduced, and none can be adduced, and so Mr. Olden's leading argument is simply worthless. Some few years ago the Rev. Thomas Lloyd Coughlan, LL.D., was labouring as a priest in the diocese of Cloyne. He had been previously a Protestant parson, and a fellow-labourer of Mr. Olden's. Some years after his reception into the Catholic Church, and after the death of his wife, he was ordained a priest, and while he was on the Cloyne Mission as a priest, one of his two sons was a highly respectable Catholic priest on the English mission (and is so still), and the other was a Protestant parson. Will Mr. Olden maintain that because Father Coughlan, junior, is the son of a priest, therefore the discipline of celibacy is not enforced in the Catholic Church in our time? Cardinal Manning and Cardinal Weld were married men. Will Mr. Olden hence infer that celibacy is not obligatory on priests in our time? It would be just as good, and just as bad, an argument as that adduced by him from the "parentage" of St. Patrick. Again, Mr. Olden "represents St. Patrick as laying down the qualification for a bishop, that he must be the husband of one wife." The reference here is manifestly to St. Paul (1 Timothy iii. 2, and Titus i. 6); and the texts are interpreted by Mr. Olden and writers of his class to mean, not that a person *once* married may become a bishop,

but that he *must* be *once* married in order to become a bishop—that marriage is an absolutely necessary qualification for the episcopal office. If this be so then, what about St. Paul himself, and St. John, and the other Apostles, none of whom as far as we know, was married except St. Peter? Were they, as bishops, up to Mr. Olden's standard? If Mr. Olden be correct in his inference from St. Paul, then St. Paul by his own action repudiated his own teaching. Mr. Olden's interpretation of 1 Tim. iii. 2, is ridiculed by the ablest Protestant commentators. Dean Alford says of it:—"This hardly needs serious refutation. . . . The view which must be adopted is, to candidates for the episcopate, St. Paul forbids second marriage. He requires of them pre-eminent chastity, and abstinence from a licence which is allowed to other Christians." The *Speaker's Commentary* says: "The precept does not require a bishop to be married, which St. Paul himself, and probably Timothy, was not." And it is curious and instructive, that while both commentators differ from Mr. Olden in giving the true sense of St. Paul's text, they are both as ready as Mr. Olden is to grant the utmost matrimonial licence to the would-be successors of the Apostles in our day; and this on the sole argument, *tempora mutantur*.

But it is in dealing with our own ancient records that Mr. Olden's inductive and inventive faculties become conspicuous. He says: "The synod attributed to him (St. Patrick) Auxilius and Isserninus gives directions as to the dress of a clergyman's wife." Now Mr. Olden must be aware that a married man may be ordained, on certain well-known conditions—one of them being the observance of continence after ordination; and if there were any such in Ireland at the date of the canon referred to, it is no wonder that laws should be made to regulate the action of their wives; and it is only a logician like Mr. Olden that would find in such legislation an argument against celibacy. Moreover, why does Mr. Olden say that the canon refers to a "*clergyman's wife*"?

In only ancient manuscript (that used by Spelman) does the expression "uxor ejus" occur. In the "Collectio IIib." Canon, which is the most ancient and most accurate version, it is simply "uxor;" and a Vatican MS. of the tenth century gives the same reading, "*a wife, a married woman*;" and thus the ground for Mr. Olden's argument is completely cut away. The canon regulates the dress of married women, a very usual thing in early Ecclesiastical Law, and even in Civil Law.

Mr. Olden's argument from the Brehon Laws is also worthless. In the text to which he refers,¹ there is not a word about a married bishop. The text says that "a stumbling bishop may be degraded;" and the *Commentary*, which is much later than the text, explains the *stumbling* to mean the crime of adultery. Later on the *Commentary* speaks of a virgin bishop, and of a bishop the husband of one wife; but the question recurs, when was the bishop ordained? was it before or after marriage? and did he observe continence? On these questions neither text or *Commentary* throws the least light. Neither does Mr. Olden. And there is abundant evidence, that celibacy was enforced and observed in Ireland at the time when the Brehon Law *Commentary* is supposed to have been written. Like other early missionaries going to preach among Pagans, St. Patrick was, perhaps, forced by circumstances to ordain persons who had been married. Fiac, of Sletty, is an instance. The Scriptural reference to such persons, "the husband of one wife," is explained in *Wurtzburg Gloss.*, an early Irish authority, thus: "husband before receiving Orders, after baptism." How long the custom of ordaining such persons continued, is a matter of speculation: but the *Commentary* on the Brehon Law was written within the precise period, when the custom may be supposed to have existed, that is between St. Patrick's time and the early part of the seventh century. It is not surprising, then, that the *Commentary* written in that period should distinguish between a virgin bishop and a bishop the husband of one wife: husband in the sense already

¹ *Senchus Mor*, vol. i., p. 521.

explained. But the distinction implies no departure from the discipline of celibacy. The Penitential¹ Canons of St. Finian, of Clonard, put this matter beyond doubt. Canon 27, says :—

“Si quis Clericus, Diaconus aut alicujus gradus, et laicus ante, cum filiis et filiabus suis et clientella sua propria habitat, et redeat ad Carnale desiderium, et genuerit filium clientella sua sciat se ruina maxima cecidisse, non minus peccatum ejus ut esset clericus ex juventute sua et cum puella aliena peccasset, quia post votum suum peccaverunt. Et postquam consecrati sunt et tunc votum suum irritum ficerunt.”

The canon then lays down the penance for such a crime. The Penitentiary of St. Columbanus gives this canon a somewhat less involved form, and also with a severer penance. Here, then, we have the Irish discipline for the very class of persons on whom Mr. Olden bases his argument—the very class contemplated in the *Brehon Law Commentary*. A man who had been married, and had children before his ordination, and who after ordination cohabited with his wife, was, according to Irish Canon Law, deemed just as guilty, and punished just as severely, as if, having never been married, he had been guilty of fornication. The sin of such a person is technically called in the canons, *peccatum sub gradu*, and is always punished with extreme severity. Mr. Olden (probably to exhibit his erudition), is very fond of referring to *Wasserschleben*, and he would find the canons alluded to in that author's *Bussardnungen*, at page 114, 356, and 408.

But the most extraordinary specimen of Mr. Olden's “abundant proof,” is that which he deduces from the *Book of Leinster*. That book he says, “contains two curious lists, one being that of sons of Irish saints . . . the other of the daughters of Irish saints. . . The author of these lists could not possibly have had any idea that there was the least impropriety in saints marrying.”¹ This is an amazing specimen of logic : “Impropriety in saints marrying!” Who maintains that there is ? This is a specimen of the “Artful Dodger” logic. Mr. Olden here insinuates

¹ Page 122.

that the upholders of clerical celibacy cannot admit that married persons can be saints. He cannot be serious! The Blessed Virgin was married, so was St. Elizabeth, St. Helena, St. Monica, St. Margaret, St. Francis Borgia, and numbers of others in every age of the Church, and the discipline of celibacy is in no way affected by their marriage. The question is not of the marriage of saints, but of the marriage of priests and bishops—a question not at all touched by the lists of the *Book of Leinster*. Worse still. In his zeal to find an argument against celibacy he mistranslates the text of the *Book of Leinster*. The lists do not give “the sons and daughters of Irish saints,” but *sons and daughters, saints*. The lists enumerate a number of sons and daughters whose proper names *are not given*, but who are called after their parents, such as *Mac Luigne, Ingin Cainig*, &c.; and the children, not the parents, are the saints. But even the mistranslation does not improve Mr. Olden’s argument. It is bad in either case. For, if the parents are the saints, there is nothing in the lists to show that any of them was ordained; and if the children are the saints, there is nothing in the lists to show that any of them was married, and thus Mr. Olden’s fine argument crumbles like a house of cards. There is not a syllable in either list bearing on the discipline of celibacy.

The next specimen of Mr. Olden’s abundant proof is a worthy sequel to the above. “Thus in the time of Gregory IX. (1227-1241), the Bishop of Connor makes humble supplication that the see being vacant, he was elected by the Canons, being ‘the son of a priest and begotten in priesthood,’ and being overcome by the urgency of the Canons he consented, and at the time of his confirmation declared falsely that he was begotten in lawful matrimony, and was then consecrated and held the bishopric for five years.”¹ This man was deposed by Pope Gregory, and Mr. Olden adds: “It will be observed that the Canons, who must have known his history, urged him to accept the office.” Now this extract proves the exact reverse of

¹ Page 122.

Mr. Olden's contention. It proves that the son of a priest born in priesthood is not considered as born in "lawful wedlock." Then the marriage of a priest (for Mr. Olden is referring to marriage) was not considered "lawful wedlock." Consequently, Mr. Olden is wrong in saying that it was *permitted*. But Mr. Olden says, "the Canons must have known his history." What evidence has he for this statement? Not a particle. On the contrary, the very letter of the Pope, from which Mr. Olden got his information, clearly implies that the Canons did not know the secret history of the man they elected. This man's own statement is that he "yielded to the urgency of the Canons, and consented to his election, though he himself was aware of his irregularity." There is nothing, therefore, to implicate the Canons in the matter, and no grounds for Mr. Olden's uncharitable aspersion on them. It is another instance of his unscrupulous manipulations of his authorities.

One other, and that the crowning specimen of Mr. Olden's "abundant proof," remains to be considered. Mr. Olden says:—

"It is strange that there should be such unwillingness to admit a historical fact. . . . The late Professor O'Curry in his lectures at the Catholic University, having occasion to refer to 'Conn of the Poor,' an eminent member of the Community at Clonmacnoise, informed his audience that Conn was a 'lay religious.' But this well-known Irish scholar must have known that Conn was Bishop of Clonmacnoise, and that he was a married man."¹

Mr. Olden, who is shocked at the "unwillingness to admit a historical fact," is here labouring to establish a historical falsehood. Conn-na-Mbocht was not Bishop of Clonmacnoise, nor of any other place. And if Mr. Olden were an "Irish scholar" he would not mistranslate a short plain sentence from the *Chronicon Scotorum*. In that sentence Oenagan, and not Conn-na-Mbocht, is the Bishop of Clonmacnoise. Conn is only incidentally mentioned as a relative of Oenagan; and neither in that sentence, nor in any other of Mr. Olden's authorities, is Conn said to be a bishop. Another

¹ Page 123.

“well-known Irish scholar, Petrie, agrees with Professor O’Curry in saying that Conn was not a bishop. A list of the bishops of Clonmacnoise, compiled by Petrie, and in his own handwriting, is now in the Royal Irish Academy. In this list, Oenagan is given as bishop, and the sentence from the *Chronicon Scotorum* is given in full. There is a foot-note also in Petrie’s handwriting, referring to Conn-na-Mbocht, which says that “he flourished in the eleventh century; but we are not informed (that I can find) of the time of his decease, or as to *what rank he held in the Church.*” Therefore Petrie did not believe Conn to be a bishop, and when Petrie and O’Curry agree in contradicting Mr. Olden, as to the translation of the passage from the *Chronicon Scotorum*, Mr. Olden as an authority vanishes. Thus then, Mr. Olden’s “abundant proof that the clergy were permitted to marry,” dwindles down into a series of groundless assertions, mistranslation, and manipulations of texts, misrepresentations of Irish and general ecclesiastical discipline, and the statement he undertook to prove is false in every particular.

Mr. Olden is a man of great research, intimately acquainted with all our ancient annals. Would he not try and find amongst them a description of the obsequies of a bishop’s wife? Could he not unearth an early bishop’s will, that we may know what provision he made for his disconsolate widow and children? Very recently the public papers gave an account of the probate of the will of an Archbishop of Mr. Olden’s “Church of Ireland,” and one of the most interesting items in it was the disposal by “His Grace” of some thousands of pounds secured to him by his marriage settlement. And later still, the immediate successor of this same Archbishop, on taking leave of his former flock, moved his audience almost to tears by his pathetic allusion to the probability of his soon returning to lay his bones amongst them beside those of his dear departed wife. And little more than a year ago, another bishop of Mr. Olden’s Church “fell asleep in the Lord,” at the ripe age of 75, while actually spending his honeymoon in a Dublin hotel. Would Mr. Olden try and find a parallel for either of these

cases in Irish ecclesiastical history before the time of Henry VIII. ? Such a parallel would do much more for him than the case of Conn-na-Mbocht.

But it is really surprising, after all, why Mr. Olden should labour so much to break down clerical celibacy. No matter how stringent the law of celibacy binding Catholic priests be, Mr. Olden, not being a priest, is in no sense affected by it. And this his Church fully recognises by giving her ministers the most unlimited matrimonial license. Indeed the author of the *Comedy of Convocation*, did not exaggerate when he said that he always regarded the ceremony of ordination by a Protestant Bishop as equivalent to a certificate, that the candidate for orders had an undoubted vocation for matrimony. Mr. Olden is quite free to vindicate that unrestricted liberty for himself and for his clerical brethren. No one seems disposed to deny it to them ; but his attempt to secure it for priests is a ludicrous failure. He has gone beyond his depth. Without the requisite knowledge he has undertaken to write on a complex and difficult question, with the result that, while professing to know almost everything, he is proved to know scarcely anything. In a letter to the pompous and ignorant Vigilantius, St. Jerome once said : " I do not blame the good Paulinus for introducing you to me, but I blame myself for mistaking you for a scholar . . . Go to school, learn what the grammarians, what the rhetoricians have to say ; learn something from the philosophers : and when you have learned so much, learn to hold your tongue." The application is easy.

J. MURPHY.

(To be continued.)

THEOBALD MATHEW UNION

IT having been for a long time past painfully manifest to some of those priests who are not alone interested, but engaged, in temperance work in the South, that the movement was making no headway against the tide of intemperance, but was rather retrograding, they held a private conference for the purpose of ascertaining what steps, if any, could be taken with a view to arrest this downward tendency. After considerable discussion and anxious thought, not unaccompanied by some hesitancy on the part of those less sanguine, they resolved to invite all those of their brethren known to be temperance advocates, to come together, and discuss the subject, and see if some plan could not be devised and adopted to meet the exigencies of the case. In pursuance of this arrangement, a private circular was drawn up and issued by one of their body: the following is a copy of it:—

DONERAILE, Co. CORK,
15th April, 1896.

DEAR REV. FATHER,—It is proposed to form an inter-diocesan Society of Priests *who are total abstainers* (quite distinct from existing temperance organizations), for the purpose of perpetuating the work of the immortal Theobald Mathew; and it is suggested, in order to keep that idea more prominently before our own minds as well as the minds of others, that the Society should bear his name—a name held in the deepest reverence and affection by all Irishmen to this day, even though his principles are, alas! by the majority of them, forgotten, or at least abandoned.

It is superfluous to point out that the position of the temperance movement at the present time throughout the country is one of impotency; that it is utterly unable to cope with the drink evil; and that this deplorable state of things will surely continue so long as the priests, without whom no movement can prosper in Ireland, hold aloof from it; and that its only chance of success lies in their banding themselves together, and taking their natural place in the vanguard. This must be done without delay, unless, indeed, the cause is to be forsaken, and the battle lost.

It would be premature at this juncture to formulate rules: this can best be done at our first Meeting, of which due notice

will be given you. But our rules will be very few and very simple. There will be, of course, the rule of *total abstinence without which no one shall be eligible*. Then, possibly, the members may arrange to hold an Annual Congress or Convention, say, in Cork (the city of Theobald Mathew's adoption), on the 10th October (his birthday); but this and such-like matters of detail must be left to the members themselves.

I have been requested to ask you, *as a total abstainer*, to lend your name, and to give us your valued co-operation. I should, therefore, take it as a great favour, if you would kindly let me know, at your earliest convenience, how far you approve of the proposed "Union," and whether you have any suggestions to make regarding it."

I am, with much respect,

"Your faithful servant in Christ,

WALTER O'BRIEN, C.C. (*Sec. pro tem.*).

P.S.—Already we have received promises of support from *very influential* quarters.

Any little doubt we might have entertained as to the reception this circular might meet with was quickly dispelled. Each post brought most encouraging replies, and from all quarters. A very eminent Churchman [we are not at liberty to quote names] wrote:—"The idea [the proposed "Union"] is a good one. For many years I have been convinced that to make any substantial impression on the drinking habits of our people *an example of self-denial must be given by the clergy*." A well-known Dublin priest hailed the "Union" as "a grand work," and expressed a hope that it would not be confined to the Munster province, but be made a national move. A Southern Priest gave it as his opinion that "the Temperance cause will never make any headway until there is an Association of priest-abstainers." Another says:—"I consider that good is bound to result from any project that serves to bring together priests interested in Total Abstinence." And so on; these are but samples of many others.

Some of the addressees complained that the circular was vague, that it put forth no "plan of campaign," and that they did not know what was to be the *modus agendi*. To these we reply: this is precisely the purpose for which they are asked to

meet. It would have been deemed impertinent, and rightly so, on our part if we had drafted such a plan for wiser heads than our own. But, lest they should think that our mind is a blank on the subject, and that we are merely groping in the dark, and know not what ought to be done, let us give it as our opinion that mere sermonizing on drunkenness will never eradicate it: we must *do something practical*, and to that end we would suggest the adoption of some, if not all, of the following means:—(1) To form a sound, healthy *public opinion* on the evils of drinking, physical as well as moral, and for this purpose to circulate temperance literature. (2) To establish the League of the Cross in every parish. (3) To open a Temperance Hall in every town, and, where possible, to have a Refreshment Stall in connection with it. (4) To influence the magistrates to rigorously oppose new licences, and to cut down the present number, gradually, by 50 per cent. (5) To try to get seven-day licenses changed into six-day, and thus put an end to the *bona fide* traveller abuse. (6) To oppose women, especially young ones, having licenses: the “new woman” may be able to manage a bicycle, but certainly not a public-house. (7) To get the doctors to cease ordering stimulants so recklessly.

But if we go on at this rate, even our friends who called for a plan will cry, “halt.” If they consider ours unworkable, we would ask them to draw up a better one, which they easily can, for the above is a mere skeleton which we have not space here to clothe with flesh.

Perhaps it will be said that thus far we are at best but a *pusillus grex*; yet, little flocks have ere now proved themselves wonderfully successful and prolific; and though our numbers are small, they are, at least, greater than those of the Apostolic College, and if we cannot promise ourselves an increase similar to theirs, we may, at all events, confidently reckon on receiving numeric strength proportioned to the need we have of it.

It will be observed from the circular itself that it was addressed to those priests only who are Total Abstainers (or rather whom we understood to be such); but as our

knowledge was limited to those of our own diocese, and a few beyond it in the neighbouring ones, there are, doubtless, up and down the country many whom we have not the privilege of knowing, and these we now seek to reach through your widely-circulating pages, and we would ask them to kindly consider it as personally sent to themselves and to communicate with us, so that North and South, East and West, may be knitted together. To those who are not living in the South, let it not be a difficulty that Cork is named for the Annual Congress, for although it is, without doubt, the most appropriate place for it, closely identified as it was with Theobald Mathew, we can, nevertheless, if the members think fit, occasionally go elsewhere just as he himself did. And even if they never attend a Congress, the very insertion of their names on the Roll of Members will give strength to the "Union" and encouragement to its Associates, showing them that if, perchance, they are isolated in point of location, they are by no means so in spirit, but are joined heart and soul by many others like-minded as themselves.

To such of the brethren as are not Total Abstiners, especially those who are young in the ministry, we would also here address ourselves, and beg of them to regard the circular as an invitation to join us, and as coming to them not from us, but from a higher source. We are said to "have left *all things* to follow Christ;" is it not a pity, then, to spoil the fulness of this sacrifice by retaining the use of this superfluity, this luxury, viz., intoxicating drink, which bars us from going before our people, and leading them into the more perfect way? for we believe that if they gave up drink, Ireland would be the flower-garden of the Church. "It is good," says St. Paul, "not to eat flesh, and *not to drink wine*, nor anything whereby thy brother is offended or scandalized or made weak." (Rom. xiv. 21.) What text more applicable to us? It is the very *raison d'être* of our society, for although "all things are lawful to us, not all things are expedient to us," by reason of our environment. "Moderation" is a beautiful sentiment, and true; but it requires very little experience to prove that, as applied to

our people in the matter of drink, it is the merest theory; in hundreds—nay, in thousands—of cases they know no *via media* between Total Abstinence and excess. Let me here quote Cardinal Manning. He is dead, but his words live:—

“Temperance is good, Total Abstinence is better. All are bound to Temperance: no one is bound to Total Abstinence; it is the free choice of those who aspire to the *higher life*. Happy are they who have taken this pledge, not for any need of their own, but to save others, by their example, from spiritual death. *And happy above all are the pastors who go before their flocks in the League of the Cross.*”

In the days of old, God said to a Jewish priest: “You shall not drink wine, nor anything that may make drunk when you enter into the tabernacle.” (Lev. x. 9.) And again: “No priest shall drink wine when he is to go into the inner court.” (Ezekiel xlv. 21.) If these words were addressed to mere *Jewish* priests, what about the *Christian* priest, who is *ever* before the tabernacle, and *always* in the “inner court”?

One reason which many priests, both old and young, allege—and, let us admit, aver in perfect honesty—prevents them from becoming Total Abstainers, is that of health: they say drink is necessary for them. That this is an egregious fallacy, we believe as firmly as that tobacco and snuff are also unnecessaries. But we shall not ask them to accept our *ipse dixit* on the point. We should like to refer them to a little booklet recently issued, called *Doctors and Drinking*, wherein are reflected the opinions of men of European fame in the medical profession on this subject, which they have made a specialty. We would wish that all our readers had a copy of it, and studied it; but lest they should not happen to come across it, we shall insert here a few short quotations as samples. Sir Henry Thompson, M.D., says:—

“Let us put alcoholic liquor in its proper place, namely, among the luxuries, not the necessities of life. *Don't take your daily glass of wine under any pretext of its doing you good. Take it frankly as a luxury, and one which must be paid for; and, generally speaking, loss of health, or of mental power, or of*

calmness of temper or of judgment is the price. I am quite satisfied that *fermented liquor of any kind is unnecessary as an article of diet.*"

Sir Henry Holland, M.D., says :—

"If any man supposes that daily drink, even in small quantities, is conducive to health, *that man is deluded.*"

Sir William Gull, M.D., says :—

"It is one of the commonest things that persons are injured by drink *without being drunkards.* There is a great deal of injury done to health by the *habitual use* of wine, even in *so-called moderate quantities.* I would like to say that a very large number of people are dying day by day *poisoned by alcohol.* I think, as a rule, *you may stop the supply of alcohol at once without injury.*"

So much for this pamphlet. Let us add the opinion of Sir Benjamin Ward Richardson, M.D., the highest living authority on alcohol : it was given to the writer personally in reply to the following question :—

"May persons, *even old persons,* accustomed to taking alcoholic drinks daily, discontinue them, *with perfect safety, entirely, and at once ?*"

His reply was :—

"I never saw the *least injury* to result from the *absolute discontinuance* of alcoholic drinks, *at once,* either in the old or the young."

If the opinions of such men as these do not bring home conviction to the mind, nothing that we can say is likely, we fear, to achieve that end.

We cannot refrain, here and in this connection, from solemnly arraigning the medical profession at the bar of Divine Justice, and charging its members (with a few honourable exceptions) with being in a large measure the *fons et origo* of our drinking habits, by reason of their unscientific and unscrupulous prescription of stimulants. This is strong language, is it not ? Listen to what some of their own body say of them :—

"No medical man should prescribe alcohol without a sense of the *gravest responsibility.* There was a time when medical

men gave alcohol right and left in a manner that was *simply disgraceful*."

"An altogether *unjustifiable amount of indiscriminate stimulant ordering is indulged in by physicians*."

"Nothing in the annals of *quackery* can be more truly *empirical* than the mode in which fermented liquors are directed, or permitted, to be taken by a *large proportion of medical practitioners*."

It but remains for us to say that this "Theobald Mathew Union" has no connection with the League of the Cross or any other Temperance organisation. They are for the people; this is for ourselves. It is, of course, more than probable that priests who are members of it will not rest satisfied until they have introduced the blessings of a Total Abstinence Society among their flocks, or, if a Temperance Association already exists in their parishes, that they will be more active and zealous than ever in working it up and making it a success.

In conclusion, let us express a hope that before we assemble for our first Congress, our numbers may be largely augmented. We do not altogether despair of ultimately seeing many hundred names on our Roll of Members, which, after all, should not be thought an over-sanguine expectation when it is borne in mind that there are more than three thousand priests in Ireland. But until some such general move as this takes place among the clergy, the temperance cause will be, we fear, what it has ever been, for similar reasons, a sad failure. We are not here expressing merely our own opinion, which is valueless, but that of wiser heads whose hairs have grown grey in the service, and that opinion is borne out by the success which has attended Temperance organisation in America. What has been done there could surely be done here, and more easily. And now, with the writing of this paper, our *role* is played. We are merely the mouthpiece of others whose names carry weight among the brethren, and to whose personal influence with them we look for the success which, we trust, may attend the "Union."

Cor Jesu flagrans amore nostri, inflamma cor nostrum amore Tui.

WALTER O'BRIEN, C.C.

SENECA AND HIS SPANISH TRANSLATORS¹

IT is commonly said that Spain is a proud nation—that her sons and daughters are distinguished from other peoples by high-spirited—nay, arrogant—assumption, and by an audacious and insolent bearing, especially in their relations with foreigners. How far these statements are correct, the writer does not presume to determine, as he has had little opportunity of testing them by actual observation or experience, and it is quite possible that national prejudice has given some occasion to impressions so unfavourable to that nation which, as it is the most Catholic, should be the most Christian of all the nations of Europe. But it appears to him that, at all events, Spaniards are proud, in a mitigated sense, of the term—proud of their country, so rich in natural gifts; proud of their race, so nobly endowed with the noblest talents; proud of an illustrious, a glorious past. This, as we may term it, lawful and justifiable, though enthusiastic pride, appears, we might say, in every page of their grand old classic, Father Juan Mariana, and of his worthy continuator, the Greek-loving Father Joseph Minana and Don Manuel de la Vega, of the former of whom we read in his biography, “So great was his love of the Greek language, that at the hour of his death he recited the ‘Our Father’ in Greek.”² This honest and natural pride is well expressed, and, we might say well defended, by a living Spanish professor of St. Isidore’s Institution, Do Felix de Casado, who, in his *Promptuario de Historia*, thus writes:—

“There are three features of the Spanish nation which, through the whole course of its history, seem to form its special physiognomy and the spring of all its grand transactions: the *religious sentiment*, without which Spain, like Syria, Egypt, and Barbary, would have ceased to be a nation; the *love*

¹ Seneca: Tragedias—Traduccion en verso, por Don Angelo Lasso de la Vega. Madrid, 1894.

² “De tal modo amaba esta lengua (Griega) que en la hora de su muerte rezo la oracion dominical en griego.”

country, for whose independence our ancestors fought for two centuries against the Romans—one century against the Goths, and eight centuries against the Arabs; and, in fine, *monarchy*, which has given to us leaders in war, sages who adorned their times, consummate politicians, illustrious patrons of arts and letters, famous legislators, and, in fine, saints whose virtues and self-denial we venerate on our altars. Guzman the Good, sacrificing his son on the altars of the country, lest he should be faithless to the oath given to the king to defend Tarifa, might be the emblem of the national character."

It is needless to remark that one of the great glories of Spain is the splendid literary ability of its sons and daughters. What magnificent works have been produced by Spaniards¹ in all ages! What other country, for example, could lay claim to the names of such female writers as Donna Isabel de Joya, who, having obtained extraordinary distinction in Spain, passed over to Rome in the Pontificate of Paul III., and there, in presence of the Cardinals, and, as we were informed, to their complete satisfaction, explained many difficult points in the works of our own subtle countryman, John Duns Scotus—as Donna Louisa Sigea—who in the same century was distinguished as an eminent linguist, and who being perfectly skilled in Latin, Greek, Hebrew, Arabic, and Syriac, addressed a lengthened letter in these five most difficult languages to the reigning Pope Paul III., as St. Theresa, whose literary works are, perhaps, more

¹ Nor should it be forgotten that Castilian literature owes not a little to illustrious Irish writers, who, though natives of the Emerald Isle, were, by their industry and talents, enabled to acquire so extensive and perfect a knowledge of Spanish, as to cement important and lasting additions to the literature of their adopted country. Witness, for example, the case of the celebrated Augustinian, Father Christoval O'Malley, who, about the middle of last century, was eminently distinguished for his elegant compositions in the elegant Castilian. In the preface of a work of his, published at Madrid, in 1752, he says: "Nadie estrane que siendo yo (con mucho dicha mia), Irlandes de Nacion me haya nutrido a escribir en Español porque fuera de la apreciable descendencia que de los Españoles nos conceden las Historias se puede decir que la lengua Castellana por mi viene a ser lengua materna pues me la enseño mi amada madre la Religion en esta santa provincia de Castilla." That Irish students were in Spain an important body, and that they exercised a great influence even on Spanish university life, is evident from Spanish works of the period. In the first chapter of what we may term the Spanish romance of *Gal Blas de Santillana*, we see an allusion to this fact, expressed in a somewhat humorous style: "Encontrárame algunas veces con ciertos figuras Irlandeses no, menos escolarizados que yo y entonces era indispensable disputar. Que voces! que patadas! que gestos! que contorsiones!" — *Isle's Version*.

surprising than those stupendous monastic creations of which her office reminds us.

We are not, then, surprised to find that in their honest pride Spaniards have long memories. They fondly treasure the memory of later literary leaders, but they do not forget more ancient, and perhaps more distinguished, ornaments of their race. We know, in fact, that the influence exercised by Spanish genius on ancient classical Latin literature was remarkable and extraordinary. Few other portions of Roman territory were so distinguished for valuable contributions to this department as the great Western Peninsula. With the exception of the great lights which shone forth in the golden age, few Latin authors could surpass the illustrious writers produced by Spain—writers whose works have attained the highest pinnacle of classical perfection, and which alone would be sufficient to render Latin literature worthy of an everlasting duration. The Senecas, the Lucans, the Martials, the Quintilians, and many others, all Spanish-born, have acquired the strongest titles to the fame of the highest literary excellence. Nor is this pride of the Spanish nation a mere sentimental feeling. An industrious and brilliant Spanish *littérateur*, Don Angelo Lasso de la Vega, has devoted a great portion of his time and his talents in demonstrating the claims of these illustrious classics to the esteem of posterity. His *Traduccion en Verso*, of the celebrated *Medea* of Seneca may be regarded an act of literary devotion of a modern Spaniard towards that ancient Spanish classic who, born on the banks of the Guadalquivir, in the third year of our era, after a varied life, above all distinguished for the performance of literary wonders in rhetoric, poetry, and philosophy, perished by the order of that same monster to whom our own SS. Peter and Paul owed their death. It is not easy to conceive the great difficulty encountered by this learned and painstaking Spaniard, Don Angelo de la Vega, in translating a work of such a nature as Seneca's *Medea*. It might be safely said that, in comparison, a translation of the older *Medea* of Euripides is but child's play. As a matter of fact, we have had in English many translations in verse of the plays of Euripides, without

at all speaking of numerous prose versions. We have had metrical translations by Potter, by Woodhall, and by Milman; but how many have attempted a similar version of the difficult and philosophical *Medea* of Seneca. "Yet," as Don Angelo de Vega remarks, "the Latin *Medea* is worthy of being studied and regarded, with reason, as one of the best, if not the very best, of the tragedies attributed to the famous Cordovan. In it the true poet is more striking than even the dramatic author."

Most classical readers are well acquainted with that wondrous tragedy composed much more than two thousand years ago by the great Greek poet whose work has been the wonder of his own and all succeeding ages. No doubt the sonorous and majestic Greek language has added to it a charm which cannot be resisted. The subject is, indeed, one of harrowing interest, and is thus neatly expressed by the Spanish translator:—

"After the death of Pelias, Jason dwelt with his spouse and children in Corinth. Creon having chosen him for son-in-law, Medea received from her husband a declaration of divorce, and from the king an order to look for another residence. She procured the favour of an additional day to prepare, as it were, for her departure, and availed herself of this delay in order to send to Creusa, the betrothed of Jason, a robe and a chaplet (in acknowledgment of the favour) which she puts on and perishes. Creon, also approaching his daughter, is destroyed, and Medea, having slaughtered her children, escapes to Athens carried through the air."

It is stated by an intelligent living critic (Professor R. C. Jebb), that "of the three great Greek tragedians, Euripides has been the most generally popular; his homeliness and his unrestrained pathos bring him nearer to every-day life." This description is signally applicable to his *Medea*, and, to quote but one instance, we see it illustrated in the passage beginning line 45 (Porson's ed.), where the nurse, soliloquizing on the domestic misfortunes

of her mistress, and seeing the children come from their playthings, bursts out :—

“ But lo ! returning from their sport, her sons
Draw near ; they think not of their mother’s woes
For youthful souls are strangers to affliction.”¹

And, we might say, in the same scene after descanting to the tutor on the enormity of Jason’s conduct, she thus addresses the children :—

“ Hear, O ye children, how your father’s soul
Is turned against you : still that he may perish
I do not pray, because he is my lord ;
Yet treacherous to his friends hath he been found.”²

Here is true *pathos*, and the tutor makes the *homely* and somewhat materialistic reply :—

“ Who is *not* treacherous ? Hast thou lived so long
Without discerning how self-love prevails
O’er social ? Some by glory, some by gain,
Are prompted. Then what wonder, for the sake
Of a new consort, if the father slight
These children ? ”³

But in the lines of Seneca there appears to be a much greater display of art—a much greater array of technical and scientific knowledge. “ Seneca,” as Don Angelo de Vega says, “ es un autor sententioso dado à hacer philosophos à sus personages en los que amengua la fuerza de la expresion quando sola la passion debe hablar.” Hence the difficulty encountered by the devoted Spanish critic in preparing a verse translation of the *Medea* of his classic idol. “ Euripides,” says Professor Jebb, “ has pathos and homeliness.” He is, therefore, in comparison easily rendered into a foreign language. For the past two thousand years

¹ ἀλλ’ οὔτε παῖδες ἐκ τρόχων πεπαυμένοι
στείχουσιν, μητρὸς οὐδὲν ἐννοοῦμενοι
κακῶν· νέα γὰρ φροντίς οὐκ ἀλγεῖν φιλεῖ.

² ὦ τεκν’, ἀκουεθ’ οἷός ἐστις ὑμᾶς πατὴρ ;
ὀλοιοιτο μὲν μὴ, δεσπότης γὰρ ἔστ’ ἐμὸς
ἀτὰρ κακὸς γ’ ὢν εἰς φίλους ἀλίσκεται.

³ τις δ’ οὐχὶ θνητῶν ; ἄρτι γινώσκεις τόδε ;
ὥς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ.

there has, indeed, been no lack of such translations. Before that period the ancient poet Q. Ennius, as quoted by Cicero (*Ad Herennium*), supplied a translation of the *Medea* and the passage :

“ Ah! would to heaven, the Argo ne’er had urged
Its rapid voyage to the Colchian strand
’Twixt the Cyaneen rocks, nor had the pine
Been felled in Pelion’s forest,”¹ &c.

was rendered by the words reproduced by Porson:—

“ Utinam ne in nemore Pelio securibus
Caesa cecidisset abjegna ad terram trabes
Neve inde navis inchoandae exordium
Coepisset, &c.”

“ Seneca,” says De Vega, “ is sententious and philosophical; he is an elaborate and a learned poet, and therefore we can conceive the extent of the labour which the Spanish critic imposed on himself.” That Seneca is thus superior to his Grecian predecessor, it would not be difficult to prove. As to arrangement of his dialogue he stands unquestionably high. Take, for instance, the interview between Medea and Creon, in which after his declaration of her banishment, she boldly asks:—

“ Quod crimen aut quae culpa multatur fuga?
(*Creon*) Quae causa pellat, innocens mulier rogat
(*Med.*) Si judicas, cognosce ; si regnas, jube.
Qui statuit aliquid, parte inaudita altera
Aequum licet statuerit haud aequus fuit.”

Here is the sententious, the elaborate, the philosophical poet, far superior, as we conceive, to Euripides in presenting the same scene. For their deep learning the lines of Seneca are to be highly prized. We would refer to two or three passages—for example to the monologue of Medea at the commencement of the tragedy, to the Epithalamium of the Chorus, and to the address of Medea to Creon beginning with the lines (verse 205):—

“ Difficile quam sit animum ab ira flectere
Jam concitatum, quamque regale hoc putet
Sceptris superbas quisquis admovet manus
Qua cepit ire.”

¹ Εἰθ’ ὦφελ’ Ἀργοῖς μὴ διαπτάσθαι σκάφος
Κολχῶν ἐς αἶκν, κ.τ.λ.

The whole speech, ending at line 250, is most learned and philosophical, every line as she advances abounding in profound classical allusions, and dexterously terminates in the appeal:—

“ Terra hac miseriis angulum et sedem rogo
Latebrasque viles (urbe si pelli placet)
Detur remotus aliquis in regno locus ;”

a petition thus rendered by De Vega:—

“ Un pedazo de tierra solo otorgame.
En el mi vida solitaria pase
Si de aqui me destierras, no me niegues,
Un refugio no mas, el mas distante,
En toda la extesion de tus Estados
Esta corta merced no has de rehusarme.”

We might quote many more passages from the laborious work of Don Angel de la Vega, this great enthusiast for the literary glory of Spain, but we have said enough to prove that Seneca is a writer of high classical excellence, and one whose works both in verse and prose merit from our generation a portion, at least, of the attention paid to them in past ages. “For,” as De Vega in his preface reminds us, “from an early period in the Middle Ages Seneca was lauded and esteemed by the learned both as a philosopher and a poet. The most distinguished writers of the Court or Don John II. translated extensively his Latin works, nor did they omit to render into the vernacular after the example of the Italians, the tragedies of the Cordovan poet.”

A. MACAULAY, P.P.

A HUNDRED GOOD BOOKS FOR YOUNG PRIESTS

SPECIAL.¹

1. The Douay Bible.
2. Missale Romanum.
3. Rituale Romanum.
4. The Imitation of Christ.
5. Memoriale Vitae Sacerdotalis.
6. Acta et Decreta Synodi Manutianae.

DOGMATIC THEOLOGY²

7. Praelectiones Theologicae. PERRONE. 4 vols.
8. Theologiae Dogmaticae Compendium. HURTER. 3 vols.
9. Summa Theologica SANCTI THOMAE AQUINATIS. 8 vols.
10. BILLUART : Cursus Theologiae. 10 vols.
11. FRANZELIN : De Deo Uno; De Deo Trino; De Verbo Incarnato; De Divina Traditione et Scriptura. 4 vols.
12. MAZZELLA : De Gratia; De Ecclesia. 2 vols.
13. MURRAY : De Ecclesia Christi. 3 vols.

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14. Theologia Moralis. GURY-BALLERINI. 2 vols.
15. Theologia Moralis. LEHMKUHL. 2 vols.
16. Theologia Moralis. St. ALPHONSUS LIGUORI. 6 vols.
17. De Actibus Humanis. WALSH. 1 vol.
18. De Impedimentis et Dispensationibus Matrimonialibus. FEJEL. 1 vol.
19. CROLLY : De Justitia et Jure. De Contractibus. De Restitutione. 3 vols.

¹ We take it for granted that, in addition to the Breviary, every young priest has secured a copy of the New Testament, and a Manual of Piety containing the form of morning and night prayers, &c.

² We give here Perrone and Hurter, as being the elementary treatises most generally in use; but several other compendiums of Dogmatic Theology are also highly recommended, such as Schouppe's *Elementa Theologiae dogmaticae*; Father Bernard Tepe's, *Institutiones Theologicae*; Father David's *Theologia Dogmatica Generalis*, and the *Praelectiones Dogmaticae* (not yet complete, of Father Peach, S.J.). Any two sets of these will satisfy the purpose we have in view. We may also recommend under this heading, *The Relations of Church to Society*, by Father Edmund O'Reilly, S.J., recently re-edited by Father Matthew Russell, S.J.

³ Those who cannot easily procure the work of St. Alphonsus might find it possible to invest in the treatise by Father Joseph Aertnys, C.S.S.R., entitled *Theologia Moralis juxta Doctrinam Sancti Alphonsi*. 2 vols. This is an admirable work, and we should not hesitate to include it in our list were we not obliged to confine ourselves within narrow limits.

20. *Les Indulgences, Leur Nature et Leur Usage.* By R. P. BERINGER. Translated by R. R. Abt and Feyerstein. 2 vols. Paris: Lethielleux.

CANON LAW¹

21. *Praelectiones Juris Canonici ad Usus Sem. S. Sulpitii.* 3 vols.
22. CRAISSON: *Manuale Totius Juris Canonici.* 3 vols.

SACRED SCRIPTURE²

23. *Biblia Sacra.* The Latin Vulgate.
24. LAMY: *Introductio in Sacram Scripturam.* 2 vols.
25. MENOCHIVS: *Expositio Totius Scripturae.* 3 vols.
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27. ESTIVS: *In Omnes Canonicas Apostolorum Epistolas.* 3 vols.
28. PICONIO: *Triplex Expositio.* 3 vols.
29. BELLARMINE: *Explanatio in Psalmos.* 1 vol.
30. MACARTHY: *Epistles and Gospels of the Sundays throughout the Year.* 2 vols.
31. STEENKISTE: *Commentarius in Omnes Sancti Pauli Epistolas.* 2 vols. *In Actus Apostolorum.* 1 vol.
32. *Concordance.* DUTRIPON.

RUBRICS AND LITURGY

33. *Pontificale Romanum.* *Caerimoniale Episcoporum.* 2 vols.
34. DE HERDT: *Sacrae Liturgiae Praxis.* 3 vols.
35. O'KANE: *Notes on the Rubrics of the Roman Ritual.*
36. O'LEARY: *Pontificalia. The Ceremonies of Ordination.* 2 vols.
37. O'LOAN: *The Ceremonies of Some Ecclesiastical Functions.*
38. Dom GUERANGER: *The Liturgical Year.*

¹ For the Canonical aspects of Matrimony we recommend Mgr. Gasparri's "*Tractatus Canonicus de Matrimonio*," 2 vols. Those who have the works of De Angelis, or of Father Santi, could easily dispense with Craisson or Icard.

² It would be a great advantage to any priest also to have the work of Maldonatus, *Commentarium in Quatuor Evangelistas*, and, if possible, the *Commentary* of Cornelius A Lapide. We hesitate, however, to place them on the list, as we wish to keep within moderate bounds. We should not fail to recommend the works of the Abbé Vigouroux, and especially *La Bible et Les Découvertes Modernes*. On some fundamental questions the *Spicilegium Dogmatico-Biblicum* of Father Joseph Corluy, S.J., is particularly good. *On the Psalms*, besides Bellarmine's, the best short commentaries are those of Father Schouppe and St. Liguori. A very useful and practical little volume is that recently published by Father Kenelm Vaughan, entitled, *A Scripture Text-Book*.

39. *Hierurgia*, or The Holy Sacrifice of the Mass. By Dr. DANIEL ROCK. 2 vols.

PASTORAL THEOLOGY

40. *Homo Apostolicus*. ST. LIGUORI.
41. JOSEPH FRASSINETTI: The New Parish Priests' Manual. Translated from the Italian by Canon Hutch.
42. FR. BENEDICT VALUY, S.J.: *Directorium Sacerdotale*. A Guide for Priests.
43. Catechism of the Council of Trent.
44. GAUME: Catechism of Perseverance. 4 vols.

APOLOGETICS

45. PAUL SCHANZ, D.D.: A Christian Apology. Translated from the German, by Glancy and Schobel. 3 vols.
46. Natural and Revealed Religion, by Mgr. HETTINGER. Translated by Bowden.
47. WISEMAN: Relations between Science and Revealed Religion.
48. MOLLOY: Geology and Revelation.
49. MANNING: *Religio Viatoris*.
50. NEWMAN: Grammar of Assent.

CONTROVERSIAL

51. WISEMAN: Lectures on the Church.
52. NEWMAN: Apologia. Present Position of Catholics in England.
53. MILNER: End of Religious Controversy.

PATROLOGY

54. JOSEPH FESSLER: *Institutiones Patrologiae*, Innsbruck. 2 vols.

HISTORY

55. FREDET: Ancient and Modern History. 2 vols.
56. ALZOG: Universal Church History. 4 vols. Or, The General History of the Church. By the Abbe Darras. Translated from the French by Archbishop Spalding.
57. GILMARTIN'S Manual of Church History. 2 vols.
58. BRENNAN'S Ecclesiastical History of Ireland. 1 vol.
59. MALONE'S Church History of Ireland. 2 vols.
60. St. Patrick, Apostle of Ireland. By Rev. JOHN MORRIS, of the Oratory.

61. HAVERTY'S History of Ireland, 1 vol. Or Joyce's. 2 vols.
62. LINGARD'S History of England.
63. MONTALEMBERT : Monks of the West. 6 vols.
64. Ireland's Ancient Schools and Scholars. 1 vol. By the Most Rev. Dr. HEALY, Coadjutor-Bishop of Clonfert.
65. Cromwell in Ireland. By Rev. DENIS MURPHY, S.J. 1 vol.
66. Battle of the Faith in Ireland. By Canon O'ROURKE. 1 vol.
67. Young Ireland. By Sir CHARLES GAVAN DUFFY.
68. New Ireland. By A. M. SULLIVAN.
69. History of the Catholic Church in Scotland. By Dr. BELLESHEIM. Translated by Dr. Oswald Hunter Blair, O.S.B.

PHILOSOPHY

70. ZIGLIARA : Summa Philosophica. 3 vols.
71. BALMES : Fundamental Philosophy. 2 vols.
72. Fr. HARPER, S.J. : The Metaphysics of the Schools. 3 vols.
73. Political Economy. By C. S. DEVAS. (Stonyhurst Series.)
74. W. G. WARD : The Philosophy of Theism.

HOMILETICS ²

75. POTTER : Sacred Eloquence.
76. LOHNER : Manuel du Predicateur. 3 vols.
77. St. LIGUORI : Sermons for Sundays and Holidays.
78. McNAMARA : Programmes of Sermons and Instructions.
79. BOURDALOUE. Sermons for Sundays and Festivals.
80. MASSILLON. Conferences.
81. Repertorium Oratoris Sacri. 4 vols.

SPIRITUAL ³

82. The Life of Our Life. By Father Coleridge, S.J. 2 vols.
83. The Spiritual Combat. By LAURENCE SCUPOLI.
84. Spiritual Exercises of St. Ignatius of Loyola.

¹ We strongly recommend to all priests who are specially interested in the study of Irish Ecclesiastical History, the work of Dr. Lanigan, entitled, *Ecclesiastical History of Ireland*, in 4 vols. This work is now out of print, but can be got frequently at auctions. Another most valuable work which is out of print, but can be similarly obtained, is that of Cardinal Moran, entitled, *Essays on the Origin, Doctrines, and Discipline of the Early Irish Church*. An invaluable repertory of information and work of reference for the early ecclesiastical history of Ireland is Canon O'Hanlon's *Lives of the Irish Saints*.

² We may also mention the excellent series of Sermons of Father Hunolt, S.J., translated into English by the Rev. J. Allen, D.D., also a recent work of much value, entitled, *Sermons*, by the Very Rev. Arthur Canon Ryan, President of St. Patrick's College, Thurles.

³ Although the works of Didon, Fouard, Maas, on the *Life of Our Lord*,

85. Christian Perfection. By Fr. ALPHONSUS RODRIGUEZ.
86. *Meditations for the Use of the Secular Clergy.* Translated from the French of Father Chaignon, S.J., 2 vols.; or, Practical Meditations for Every Day in the Year, 2 vols.
87. SCHOUPE : *Meditationes Sacerdotales.*
88. The Divine Office. Translated from the French of the Abbé BACUEZ.
89. Zeal in the Ministry, from the French of the Abbé Dubois.

SACRED MUSIC

90. F. X. HABERL : *Magister Choralis.*
91. *Graduale. Antiphonarium.*
92. *Officium Defunctuum et Ord. Exsequiarum.* Edited by His Grace the Archbishop of Dublin.

SECULAR MUSIC

93. MOORE'S Melodies. The Spirit of the Nation.

LITERATURE

94. A collection of British Poets, including Shakespeare, Milton, Pope, Byron, Wordsworth, Burns, Tennyson.
95. A collection of British Prose Writers, including Addison, Dickens, Thackeray, Scott, Macaulay, Carlyle.
96. The Divine Comedy of Dante.
97. The Prose Works of Miss Edgeworth, Samuel Lover, and Charles Kickham.
98. The Poems of Mangan, D'Arcy McGee, and Aubrey de Vere.
99. The Cabinet of Irish Literature.
100. A Good English Pronouncing Dictionary.

We are quite sure that many of our readers will consider that several important works have been omitted from this list which should have been mentioned, and that some, at least, have been recommended which might as well have been left out. There may,

might be included in our list of Scriptural authors, they may be very appropriately mentioned here as well.

Of course the lives of the saints are also most necessary, particularly those of such saints as St. Charles Borromeo, St. Liguori, St. Vincent de Paul, St. Ignatius of Loyola, St. Francis of Assisi, St. Francis Xavier, St. Theresa, The Curé of Ars, &c., and some, at least, of our native Irish saints. Want of space alone prevents us from including the spiritual works of St. Francis of Sales, especially his treatises on the *Love of God* and on *A Devout Life*; also the *Scala* and *Way of Salvation* of St. Liguori, and the *Hidden Treasure* of St. Leonard of Port Maurice, besides several of the works of Father Faber and Cardinal Manning.

indeed, be some fault to find with details; but, in the main, we think that we have given a place to all the works that are essential to a priest for the ordinary discharge of his functions. It must be borne in mind, that we were asked not for the *hundred best books*, but for a *hundred good books*; and that our object was not to make recommendations for the ideal library of a priest, but for the library of a young priest beginning life, who, either during his student days or afterwards, might be induced to spend his money on works of less urgent necessity, whilst he had made no provision for the essential requirements of the ministry. We have, therefore, confined ourselves almost to the minimum, and we are of opinion that until most of the works included in our list are procured, money should not be wasted on others. Of course, no hard-and-fast lines can be laid down as to individual works, and if anyone has any fault to find with our list, or any suggestions to make, we shall feel only too happy to give him an opportunity of expressing his views in the pages of the I. E. RECORD. If we were not limited to a *hundred books*, it is needless to say that we should have made our list much larger, and that we should have extended it particularly in the departments of Dogmatic Theology, Scripture, History, and Literature. Taking all things into account, however, we think that the zealous correspondent who first asked us for this list was right in confining himself and us to a *hundred good books*.

ED. I. E. R.

Theological Notes

ANSWERS TO CORRESPONDENTS

TESTIMONIAL LETTERS OF POSTULANTS ENTERING RELIGION

REV. DEAR SIR,—1. Is it contrary to ecclesiastical custom for a curate of a neighbouring parish to come into a parish, the parish priest and his highly-respected curate being present, and to personally convey a respectable parishioner's daughter to the convent for the purpose of entering religion? Is this a matter not likely to lessen the parochial clergy, who were never consulted? Is it a matter that the parish priest should pass over? or would he be conscientiously bound to ask the superioress that a repetition may not occur? I assume, of course, that the parochial clergy are willing and ready to act in every way for the young lady and parents, if only asked or consulted.

2. Is it in no way contrary to Canon Law and to ecclesiastical usage, that the entry into religion should be kept as a dead secret from the parish priest ? and is there no testimonial necessary as to the postulant's *ante actam vitam et mores* ? Is it only required that the novice should have the consent of her parents and the approval of her confessor, to be ushered into the religious life by any friendly priest who may offer his services for the occasion ?
—Yours sincerely, SUBSCRIBER.

We abstain from discussing the questions of mere ecclesiastical usage or etiquette raised by our correspondent. Our opinion in these matters could not increase or diminish the weight of his own. As regards the strict law of the case, we think that religious superiors are bound to make inquiries regarding the antecedents of their postulants : but the parish priest of the postulant cannot claim the exclusive right to supply this information. We take it that our correspondent's chief difficulty is this. Testimonial letters are, he rightly assumes, required by postulants entering religious communities of men. Is the same true of postulants entering convents of nuns ? And by whom should the testimonial letters be given ?

To clear up this difficulty it is necessary to distinguish (1) between religious orders or congregations of *men* and of *women* ; and (2) between religious orders in the strict sense and other congregations.

The present discipline as regards those entering *any* order or congregation of men is clearly set forth in the decree *Romani Pontifices*, 25th January, 1848 :—

“ In quocunque ordine, Congregatione, Societate, Instituto, monasterio, domo, sive in iis emittantur vota sollemnia, sive simplicia . . . nemo ad habitum admittatur absque testimonialibus literis tum Ordinarii originis tum etiam Ordinarii loci, in quo postulans post expletum decimum quintum annum ætatis suæ ultra annum moratus fuerit.

“ Ordinarii in præfatis literis testimonialibus postquam diligenter exquisiverint etiam per secretas informationes de postulantis qualitatibus, referre debeant de ejus natalibus, ætate, moribus, vita fama, conditione, educatione, scientia, an sit inquisitus aliqua censura, irregularitate, aut alio canonico impedimento irretitus, aere alieno gravatus vel reddendæ alicujus administrationis rationi obnoxius.”

From a subsequent declaration of Pius IX. 1st May, 1851, we learn that, if the Ordinary is unable or unwilling to give testimonial letters, postulants may be admitted.

“Dummodo tamen testimonialium defectui per aliam accuratum informationem, et fide dignam relationem suppleatur . . . et postulantes antequam ad habitum admittantur, maneant saltem per tres menses in conventu, ibique diligenter, probentur.”¹

(a) The superiors of orders or congregations, before admitting a postulant, are, therefore, bound to seek information regarding his antecedents, qualifications, and dispositions, and this information is to be furnished by testimonial letters from the bishop of the postulant. The bishop, of course, will sometimes have to rely on the testimony of the parish priest. In the event of the bishop not granting testimonials, the superiors of the religious order are bound to seek information elsewhere, and they would, in many cases, naturally seek it from the parish priest of the postulant.

The legislation of Pius IX. does not affect nuns, whether their vows be solemn or simple. The admission of postulants into orders of nuns with solemn vows is regulated by the Council of Trent, Sess. 25. *De Regul.* :—

“Sancta Synodus statuit atque decernit, ut si puella quae habitum regularem suscipere voluerit, major duodecem² annis sit, non ante eum suscipiat nec postea ipsa vel alia professionem emittat, quam exploraverit episcopus, vel eo absente vel impedito ejus vicarius . . . virginis voluntatem diligenter . . . habueritque condiciones requisitas juxta monasterii illius et ordinis regulam, necnon monasterium fuerit idoneum, libere ei profiteri liceat.”

(a) For those, therefore, entering orders of nuns that have solemn vows, testimonial letters from the bishop are not necessary. (b) The superiors, however, are bound to make suitable inquiries regarding the postulants. (c) There is no rule of common law obliging them to make these inquiries from the parish priest or the bishop of the postulant. (d) To give a better opportunity of learning the antecedents of postulants, and of proving their dispositions, they are not

¹ Vid. Lucidi, *De Visitatione Sacrorum Liminum*, vol. ii., pp. 86-98.

² By a decree S. Cong. Episc. et Reg., May 23rd, 1659, the age is raised to fifteen complete.

usually admitted to the novitiate for several months after entering the convent.

These provisions of the Council of Trent are not strictly binding on those orders of nuns whose vows are not solemn. But, manifestly, it is expedient that the same care and supervision should be exercised on the admission of their novices, and so we find that the provisions of Trent are followed in most, if not all, congregations.

We have spoken of the admission of postulants only in so far as it is affected by the common law. In particular orders or dioceses there may, of course, be special legislation which would modify what we have said.

TWO HONORARIA ON SUNDAYS

REV. DEAR SIR.—1. When is it lawful to take a second stipend for the application of the Mass on Sundays or holidays? 2. Is it lawful to take a stipend for the second Mass on Sunday, when one has not said his first Mass for a stipend?

BINANS.

1. The general rule is that, even when one binates lawfully, it is *de jure ecclesiastico* unlawful to take two stipends for the application of the Mass on the same day. The following cases, however, are exceptions: (a) a priest may take three stipends for the three Masses that he celebrates on Christmas Day; (b) a parish priest who has two parishes, and finds it necessary to binate, may fulfil both his obligations of celebrating *pro populo*, though, of course, he virtually receives a stipend for each of the Masses. The same would hold of a bishop who might find it necessary to binate in order to fulfil his obligation to his diocese, and to a parish that he retains in his own hands; (c) any priest may take a second stipend in virtue of a papal indult or a dispensation. Some bishops, in virtue of special faculties, can grant such a dispensation.

2. This question has been answered more than once in the I. E. RECORD, and we see no reason to depart from the answers given. It is, we believe, lawful to take the stipend for *either* of the Masses, provided no stipend be taken for the other. The obvious intent of the prohibition is to

remove the temptation to binate *intuitu stipendii*. This end is fully attained by merely forbidding the taking of two stipends; nor does it seem in any way necessary or useful to forbid a stipend for the second Mass absolutely. Again, if a parish priest says two Masses on Sunday, the first in a convent or in a private oratory, the second in his church *coram populo*, few, we think, would contend that he is bound to apply the first Mass *pro populo*. And yet if he discharges his obligation of celebrating *pro populo* at his second Mass, he will really take a stipend for his second Mass. According to our view, it would be not merely lawful for him to offer the second Mass, *pro populo*, and therefore to take a stipend for it, but it would be obligatory on him to do so; for the Mass *pro populo* should be said *in ecclesia parochiali*.

D. MANNIX.

Liturgical Notes

ANSWERS TO CORRESPONDENTS

THE MEANING OF THE TERM "QUARANTINE" IN INDULGENCES

REV. DEAR SIR.—In the elaborate mathematical calculation of Indulgences entered into by your highly distinguished contributor of Liturgical Notes in a recent issue of the I. E. RECONC. I noticed that an indulgence of five years and five quarantines is expressed by the formula, $5 \times 365 + 5 \times 40 = 2025$ days.

It would appear from this equation that, in the opinion of your learned contributor, the expression five years and five quarantines is synonymous with five years and two hundred days; or, in other words, that five quarantines is a less clear way of expressing two hundred days.

That explanation of quarantines is often given in sermons, and I have sometimes seen it stated in books, but I always believed that quarantines were certain periods of forty days in a term of canonical penance, during which the penitent was bound to undergo penances of a more severe kind than during the rest of the term. An indulgence of five quarantines would, therefore, mean

a remission of as much temporal punishment as would have been remitted by the performance of the *extra severe* penances imposed during five such periods of forty days each. It would be manifestly misleading to add 200 days of such penance to 1,825 days of ordinary canonical penance and represent the total 2,025 days; and, moreover, unless the same 200 days should be twice reckoned, there would be in reality only 1,825 days of penance.

I have also heard it contended that these periods of 40 days more rigid penance corresponded with the season of Lent in each year.

Perhaps you would be good enough to explain what is meant by a quarantine in the next issue of the I. E. RECORD, and oblige many of your readers as well as

Yours sincerely,

E. H. L.

We are not quite certain whether our esteemed correspondent's communication is intended as a criticism on "the elaborate mathematical calculation" to which he refers, or on our interpretation of the term "quarantine," or whether it was dictated by a genuine desire to obtain information. We shall accept it as if the last-mentioned motive were the only one which influenced the writer, and will lay before him and the others of our readers, in whose behalf he writes, the little information regarding the signification of the term "quarantine" which we have been able to pick up. We fear, however, that we must adopt that explanation which "is often given in sermons, and is sometimes seen stated in books," and we beg to express a hope that our correspondent will not reject it *merely* on this account. For whatever he may think, we are in a position to know that statements made in sermons or in books are not necessarily false.

The older theologians when discussing partial indulgences were wont to distinguish between the *Quadragesima*, the *Carena*, and the *Septena*. All agree that the first of these, the *Quadragesima*, which is the same as our quarantine, is a period of forty days. Hence, according to the theologians, five quarantines is a "way of expressing two hundred days." It may be a "less clear" way of expressing this:

may, it may even be a clumsy way of expressing it, but the formula has been consecrated by usage, and even though we joined with our correspondent in protesting against its use in this sense, we hardly think the Congregation of Indulgences would be moved by our united protest. We might quote many eminent theologians in support of the above statement, regarding the meaning of the term *Quadragesima*, or quarantine, but we will content ourselves by giving the words of Collet:¹

“*Indulgentia quadragesimæ, seu ut alii brevius loquuntur, quadragesima, est remissio tantæ poenæ temporalis, quanta in Dei judicio remissa fuisset per poenitentiam communem quadragesima dierum olim ex præscripto canonum pro quibusdam peccatis ad implendam.*”

The words *per poenitentiam communem*, together with those that follow, show clearly that a quarantine is equivalent to the ordinary penance of forty days formerly prescribed by the penitential canons for certain less grievous offences. This meaning is emphasized by Collet in the paragraph immediately following the one already quoted:—

“*Dixi [he says] per poenitentiam communem : Indulgentia enim qua remittebatur rigorosior poenitentia quadragesima dierum in pane et aqua sicut et eadem poenitentia, Carenæ, seu Carenæ Indulgentia, vocatur. Carenæ enim juxta plures dicitur a carentia cibis et potus, quæ uti homines consueverunt.*”²

From this it will be seen that our correspondent's definition of “quarantine” applies almost exactly to “carentine” (if we may be allowed thus to Anglicize *carena*), and, consequently, that he was too hasty in rejecting the definition of quarantine, often given by preachers and writers, merely because it did not correspond with his own. But it is not merely in his definition of quarantine that our correspondent errs: he errs, also, in believing that in an indulgence for a number of years and an equal number of quarantines, the quarantines are parts of the years; that is, are forty days of each year, corresponding, according to his

¹ *De Indulgentiis*, cap. i., n. 11.

² *Ibidem*, n. 12.

idea of quarantine, to forty days of a more rigorous kind of penance. This at least seems to be his meaning, when he says:—

“And, moreover, unless the same 200 days be twice reckoned there would be in reality only 1,825 days.”

That is to say, according to our correspondent, in five years and five quarantines there are not 2,025 days, but only 1,825; or, in other words, in five years and five quarantines there is exactly the same number of days as in five years without the quarantines. Obviously, if this were so, “five years and five quarantines” would be a very much “less clear” way of expressing five years. We beg to state, however, that in all indulgences of this form the years are integral periods of 365 days, and the quarantines are additional periods of 40 days each.

BEADS ENRICHED WITH VARIOUS INDULGENCES

In a recent issue of the I. E. RECORD we referred to an opinion according to which one recital of the beads is sufficient for gaining all the various indulgences which may be attached to the beads, and we then promised to examine this opinion on some future occasion. We take this opportunity of fulfilling our promise.

In the introduction to the *Acta Sanctae Sedis pro Societate SS. Rosarii*,¹ the following statement is made:—

“Coronae benedictae a sacerdote Ordinis Praedicatorum, ipso istius benedictionis facto non solum habent indulgentias Rosarianas sed etiam simul omnes indulgentias coronae S. Birgittae adnexas (*Benedictus XIII. decreto S. C. Indulg. 13 April, 1726, et Pius IX. decreto S. C. Indulg. 18 Sept., 1862*). Et tunc una et eadem recitatione Christifideles possunt lucrari tum Rosarianas tum Birgittinas Indulgentias.”

Regarding this extract, we beg to remark, first, that although taken from a work entitled the *Acta Sanctae Sedis*, &c., it pretends to no greater authority than if it were taken from the work of any private author; and, secondly, that the authorities quoted in the extract are

quoted in support of the statement regarding the powers of the members of the Dominican Order; and, consequently that the last statement which alone concerns us, rests on the sole unsupported authority of the compiler of this work. We beg to say, however, that although the decrees here cited do not seem to have any bearing on the question now under discussion, we have examined them carefully. Whether they actually support the statement in support of which they seem to be quoted does not, as has been already stated, concern us at present; but, beyond all doubt, they give absolutely no support to the statement that by a single recitation of beads, having both the Dominican and Brigittine indulgences, one gains both. The statement, then, so far as it is contained in the extract we have given, has only the authority of the compiler.

For the directly opposite opinion, we can quote no less an authority than the Congregation of Indulgences itself, whose decrees are every one confirmed by the Pope. To this question :—

“An uni et eidem rei, puta, uni coronae possint applicari indulgentiae diversae, v.g. indulgentiae dictae Apostolicae, et indulgentiae dictae S. Brigittae?”

the Congregation on February 29, 1820, issued the following reply :—

“Affirmative, dummodo ad eas lucrandas renoventur opera injuncta iterabilia.”¹

This reply is merely in accordance with a fixed principle regarding the gaining of indulgences, namely, that when various indulgences are attached to the performance of a certain work which can be repeated several times in a day, the work *must* be repeated for the gaining of each indulgence.

It may be argued, however, that as the *Acta Sanctae Sedis*, &c., from which the extract is taken, was published in 1890, whereas the decree of the Congregation of Indulgences which contradicts this opinion was issued as early as 1820, there may be a later decree justifying the statement

¹ *Deer. Auth.*, n. 249, ad 3.

made in the *Acta*, &c. This is a reasonable argument, and requires to be met, and although it is proverbially difficult to prove a negative, we do not despair of convincing our readers that no decree issued by the Congregation of Indulgences since the year 1820, either contradicts or modifies the decree issued on February 29th of that year.

Had such a decree been issued, we should have expected the compiler of the *Acta*, &c., to refer to it in support of his statement. But, as we have seen, he quotes neither decree nor author. We should also expect that such a decree, if issued, could not have escaped Father Beringer, S.J., for some time Consultor of this very Congregation of Indulgences, and the author of the most complete work on indulgences ever offered to the public. Yet this learned and painstaking author says, in the tenth edition of his work, from which the French translation, published in 1890, now before us, was made :—

“ Nous avons déjà dit plus haut qu'un seul et même chapelet peut recevoir non seulement les indulgences de Sainte-Brigitte mais encore celles des Dominicain, des Crosiers, et les indulgences apostolique, pourvu, qu'ils soient bénits par des prêtres ayants les pouvoirs nécessaires ; mais on ne peut point par une seul récitation du chapelet gagner tous ces indulgences à la fois.”

We conclude, therefore, with the Congregation of Indulgences and Beringer, that by one recital of the beads only one set of indulgences is gained, no matter how many the beads may have had attached to them.

What, then, is the advantage, it may be asked, of having several indulgences attached to the same beads? There are several, but we will mention only one, which, however, is peculiar to the members of the Confraternity of the Rosary. Suppose a member of this Confraternity has beads bearing the Dominican indulgences, and the Crosier indulgences. Inasmuch as they have the latter indulgences he gains five hundred days' indulgence for each *Our Father*, and each *Hail Mary*, whether he says five decades consecutively, or only one decade, or whether he says only one single *Our Father*, or one *Hail Mary*. And inasmuch as these same beads possess the Dominican indulgences, he gains an

indulgence of one hundred years, each day, by carrying them about his person, and moreover, gains the many other indulgences which members of this confraternity can gain by using beads having the Dominican blessing.

D. O'LOAN.

CHORAL DRESS OF MONSIGNORI

REV. DEAR SIR,—Would you kindly say what ought to be the *choral dress* of the different classes of Monsignori who will take part in the ceremonies and meetings of the Members of the Maynooth Union, on the 23rd June. I mean those who do not belong to the Archdiocese of Dublin.

MONSIGNORE.

May 14, 1896.

If the Monsignore is a domestic prelate, his choral dress should be a violet cassock, with train (which, however, must not be allowed to flow); cincture of violet silk; rochet, if mentioned in the brief; violet mantelletta, and violet tuft in beretta. If the Monsignore is not a domestic prelate, but only a *Cameriere*, i.e., private chamberlain or supernumerary chaplain to the Pope, then his proper dress in choir is—violet cassock, without train; narrow violet cincture, with tassels; and violet mantellone. All these things are fully explained in an admirable work entitled *Pontificalia* by the Rev. P. O'Leary, Dean of Maynooth College, recently published by Messrs. Browne and Nolan, Limited.

ED. I. E. R.

Correspondence

THE BIRTHPLACE OF MAURICE DE PORTU

DEAR REV. SIR,—Historical questions which have long been in dispute do not usually of themselves afford a motive of banter or ridicule. The very best cause may have a weak defender. The weakness is his own, however, not that of the cause for which he stands; and strong adversaries ought not to stay to laugh at the weakness of the man, when they could bring argument to bear against his cause.

Cardinal Moran, in his edition of Archdall's *Monasticon*, has the following note on that portion of his author's text which treats of the Franciscan Convent of Galway:—

"Much controversy has arisen as to the birthplace of the illustrious Archbishop of Tuam, Dr O'Fihely, referred to in these extracts. Cotton writes that 'three of the provinces of Ireland contended for the honour of his birth.'¹ The generally received opinion is that of Ware, that he was born in Baltimore, in the county of Cork, and from that small port-town he derived the surname of *a Portu*, by which he is usually designated in the annals of the Franciscan Order. It is to be remarked, however, that Ware in the first edition of his work, wrote that the Archbishop was said to have been born in the province of Connaught. Lynch's MS., which has only of late come to light, seems to settle the controversy, for he expressly states that Dr. O'Fihely was born at Clonfert, in the province of Connaught. The MS. adds that the Convent of Conventual Franciscans, Kenalthin, near Clonfert, was styled for the same reason *Conventus de Portu puro*, and thus the Archbishop derived from that town the surname by which he was known in his Order. Dr. Lynch further writes that John de Burgo, who had been bishop of Clonfert, and was raised to the see of St. Jarlath during the eventful period of the Irish Confederation, communicated to him this fact regarding the birthplace of his illustrious predecessor."²

This note seems to sum up all the authority that can be brought forward in support of the statement that Father Maurice de Portu was a native of Clonfert. We shall test the worth of the note later on; meanwhile we must remark that Cardinal Moran states 'the generally received opinion is that of Ware,' and he adds that Ware, in his second edition, suppressed the statement he

¹ *Fasts*, p. 11.

² Card. Moran's *Archdall's Monasticon*, vol ii., p. 212.

had made in his first edition, viz., that :—"the Archbishop was born in the province of Connaught." An authority as careful as Ware would not have made such a suppression without good reason to believe that the former statement did not deserve repetition. There is nothing in this note of Cardinal Moran to justify the rejection of what he calls the generally received opinion, and the one which Ware, on second thought considered the best. The note leaves us where we were at first, still dealing with the hearsay evidence of Dr. Lynch, who says that he heard Dr. John de Burgo say that Dr. O'Fihely was a native of Clonfert. To more than this the evidence, as set forth in the note, does not amount, no matter how it may be considered. The spoken word of John de Burgo is the only authority given for the rejection of the "generally received opinion."

In favour of this general opinion we alleged the Franciscan belief that Father Maurice de Portu was a native of Cork. Let us suppose that this belief is only traditionary, yet even in this case it ought to be of very great weight. Franciscans ought to know something about a Franciscan, and, *cæteris paribus*, they ought generally to be better authorities on Franciscan questions than those who are not Franciscans. The history of the Franciscans has not been written too carelessly, and many of their beliefs and practices have been worthy of world-wide acceptance. In all cases, indeed, a well-established tradition is worthy of respect. The Church herself is deeply indebted to her great traditions. Were, then, the Franciscan belief about the birthplace of Father Maurice de Portu only a tradition, it would be deserving of respect rather than ridicule. But when this belief is upheld by the authority of one who, in history as in many other matters, must be looked up to by friend and foe alike, the belief becomes almost an established truth. No one can make light of the opinions of Father Luke Wadding on questions of Franciscan history, yet on the question of the birthplace of Father Maurice de Portu, Father Wadding writes:—"Populum autem vel locum nativum Mauricii Portum esse a quo cognominatur *De Portu*, a Duno versus Adriam, duabus vel tribus leucis distantem, autumat Cavellus vir doctus illius regionis. Camden [item]. . . Sed portum hunc *verius* alii in Momoniae provincia constituunt." ¹ Father Luke Wadding was the historian of his Order, and specially qualified, therefore, to speak on matters

¹ *Scoti Opera. Edit. Waddingi, 1639. Vol. i., p. 2.*

of Franciscan history, As editor also of Father Maurice's *Commentaries on Scotus* he had a motive for knowing the history of Dr. O'Fihely, which certainly was not given to Dr. John de Burgo: and, owing to his many friends and helpers throughout Europe, he had facilities for gaining information on any subject beyond what many men can have. When, then, after passing in review the opinions held by others about the birthplace of the renowned Franciscan, with whose work he was so familiar, Father Wadding thought it just and right to say:—"Sed portum hunc Mauricii verius alii in Momoniae provincia constituunt," we are justified, assuredly, in believing that Father Maurice O'Fihely was not born in the diocese of Clonfert. Father Luke could not have rejected the other opinions which he knew and had considered, without good reason for such rejection, and few will venture to say that the spoken statement of John de Burgo, on a question of Franciscan history, is of greater weight than the well-considered opinion of Father Luke Wadding, the historian of the Franciscan Order.

Having thus established, on the highest authority, that Father Maurice O'Fihely was a native of Munster, we naturally and lawfully look for his birthplace to the locality in Munster, which was the seat of the family of the O'Fihelys. Portions of this clan may, undoubtedly, have migrated to Roscommon and to Clare, but unless it can be shown distinctly that such migration took place before the year 1463, when Father Maurice was born, the fact of the migration does not tell against us. We know, on the authority of Dr. Lynch, that even in 1650, many of the Irish families were still in their original localities, and we are justified, therefore, in holding that Maurice O'Fihely, in 1463 was born in Barryroe, the ancient seat of his kith and kin.

With regard to the assertion, that the Convent of Kenalehan near Clonfert, was called *Conventus de Portu*, and that Father Maurice was an *alumnus* of the Abbey, and took his surname therefrom, we can fortunately quote the words of Dr. Lynch in the MS. *Historia Ecclesiastica* referred to by Very Rev. Dr. Fahey. Dr. Lynch says:—

"Sexto Junii, 1506 (Tabularum Romanarum verba sunt) per obitum D. Phillippi Archiepi de persona Revdi. patris fratris *Mauritii O Portu* Ord. Minorum Archieptui Tuam a Julio II. provisum est, qui, ante ordinem religiosum initum, Mauritius Fildacus, Hibernice Ophihilla, dictus Cluanfertae (ut nupera nupero Archiep.

Tuam, Joanne de Burgo accepi) natus, et ab Abbatia Cluanfertensi a Portu puro dicta cognomen a Portu nactus. Waraeo tamen (qui eum in comitatu Galviensi natum, ut ferebatur, fuisse, in priore editione dixit) asserente illum in Comitatu Corcagiensi prope Baltimoram portum celebrem natum fuisse. Certe Conventus Kenalfhehin Cluanfertae finitimus ad Conventuales attinebat, et cum Mauritius inter Conventuales in Italia deguerit, par est ut credamus eum illius Conventus religiosus se juvenem aggregasse . . . cum annos a juventute 40 in Italia inter patres Conventuales versaretur et in universitate Patavina publice theologiam diu profiteretur.”¹

This quotation from Dr. Lynch does not by any means settle the controversy. Dr. Lynch sets the statement of Ware against that of John de Burgo, and tells us, what we have already learned from the note in the *Monasticon*, that Ware’s opinion about Galway as the birthplace of Father Maurice was rejected on consideration for the one which gave the honour to Baltimore. Dr. Lynch evidently did not know of Father Wadding’s opinion, although dated from 1639.

It is stated in the note we have given above from Dr. Moran’s Archdall:—“The MS. adds, that the Convent of Conventual Franciscans, Kenalthein, near Clonfert, was styled for the same reason, *Conventus de Portu puro*,” and we find now that the MS. does not add any such thing. “*Ab Abbatia Cluanfertensi a Portu puro dicta*,” are the words of Dr. Lynch, and he refers plainly to the Abbey of Clonfert, not to the neighbouring Convent of Kenalehan. That this is so, the following note in Archdall clearly proves: “St. Brendan was trained by St. Ita . . . He founded the see of Clonfert in the year 558, and established here at the same time the monastery, which in after times received the name *De Portu Puro*, where three thousand religious served God under his rule.”² From this we see that the Abbey of Clonfert de Portu puro was founded more than six centuries before St. Francis or the Franciscans were heard of; that it was not then a Franciscan convent, and did not become a Franciscan convent in later times; for Archdall, in the text, tells us that the successors of St. Brendan, “in course of time followed the rule of St. Augustine;”³ and also says, “Henry O’Gormacain was abbot at the time of the general suppression of monasteries: he never

¹ Lynch’s MS. *Hist. Eccl. Hib.*, vol. ii., p. 715, *et seqq.*

² Card. Moran’s Archdall’s *Monasticon*, vol. ii., p. 199, note 10.

³ *Monasticon*, ubi supra, 200.

surrendered the abbey . . . Immediately on the decease of Henry, William O'Gormacain procured the Abbey from the Pope, and kept quiet possession thereof, till about the year 1567."¹ Ware also states that the Abbey of Clonfert, "al. de Portu puro B.V.M." belonged to the Canons Regular of St. Augustine.² This being the case, we say that, since the Abbey of Clonfert, both during the lifetime of Father Maurice de Portu, and for fifty-four years after his death, was in possession of the Canons Regular of St. Augustine, there is no likelihood that he took his surname from that Abbey. The established custom in the Franciscan Order was, and is, that in all cases where the family name is dropped by a friar, that of his birthplace is taken up instead. Hence Father Wadding wrote, "*Populum autem vel locum nativum Mauricii*," in the understanding that either should of necessity be meant. Furthermore, it is not likely that a Franciscan, in opposition to this custom, would go a-begging a surname from an Augustinian Abbey, and such a Franciscan too as Father Maurice O'Fihely.


Does it not look very much like begging the question to say that Father Maurice took his surname from a certain place before it had been established beyond doubt that he was born in that place? Until we know where he was born it is useless to ask whence he got his surname. If Dr. Lynch had proved that Clonfert were the birthplace of Father Maurice, then his reasoning about the surname from the Abbey de Portu puro might hold good if he were an Augustinian, but not in the present case.

There seems to be another mistake in Dr. Lynch's text, where he says: "Cum annos a juventute quadraginta in Italia inter PP. Conventuales versaretur." Father Maurice O'Fihely was born in 1463, and was raised to the Archbishopric of Tuam in 1506. Counting back forty years from 1506, we reach the year 1466, when Maurice O'Fihely was only three years old, an age at which "the fathers of the Abbey de Portu" could have very little early history of O'Fihely with which to be familiar, and at which he could not be an *alumnus* of their house. Father John Camers, so intimate a friend of Father Maurice as to have received six hundred letters from him, tells us that Father Maurice died "cum nondum quinquagesimum aetatis annum attigisset,"³ and the death took place in Galway on the 25th May, 1513. II.

¹ *Ibid.*, p. 203.

² Ware's *Antiquities*, p. 267.

³ Ware's *Bishops*, and Dr. Lynch's *MS.*

then, Maurice O'Fihely left Ireland for Italy when he was only three years of age, how many about Clonfert (in the supposition that he was born there) could remember anything of the child who had left them long before he was able to do anything that could impress his memory on his neighbours' mind? And on what local authority could Dr. John de Burgo, one hundred and ninety years after the fact, assert that Father Maurice de Portu was born in Clonfert? Even in this year of grace, with all our registration of births to help us, it would not be an easy thing to find out the birthplace of one who had left this country for Italy in 1706 (*i.e.*, one hundred and ninety years ago), being then a child of only three years. The *ipse dixit* of Dr. de Burgo must have rare weight when, under such circumstances, it is taken as quite sufficient evidence for a matter which took place so far beyond the reach of his own, or his neighbours' memory. 

Ware and Wadding are professed historians of the matters about which they write. They both *ex professo* enter into the question of the birthplace of Father Maurice O'Fihely, surnamed *de Portu*. Father Wadding, after due consideration, rejects all opinions except the one which holds for Munster. Ware rejects his own earlier opinion, and settles on Baltimore, in Co. Cork, as the birthplace of De Portu. Yet we are told that Dr. de Burgo's spoken word, without any proof, without a line of writing, is evidence enough to settle the controversy in opposition to these two great authorities on Irish Episcopal and Irish Franciscan history. We cannot, under the circumstances, accept the mere word of Dr. John de Burgo as sufficient authority, and, for the second time, in this question of Franciscan history, we say that we believe the birthplace of Father Maurice O'Fihely to be *Portus Baltimoriensis in Comitatu Corcagiensi*.¹

FR. E. B. FITZMAURICE, O.S.F.

THE NECESSITY OF MISSIONS

REV. DEAR SIR,—In Rev. Father J. Lennon's very practical article on Missions in the I. E. RECORD, May, 1896, I find *one word* on which much depends, and the sense of which, therefore, needs a clear determination. "A mission," he says, "is a course of religious exercises given for the benefit of the faithful of a certain

¹ We have deliberately left unnoticed some things in which Dr. Fahey called us to task. Should Dr. Fahey wish it, we shall give what we considered our authorities for the statements which we made.

parish or *district*.¹ Now, the sense of the word *district* needs to be determined. It may mean *a district* in a large parish, or *a district* including many parishes. In this sense it would be what is called a *central mission*. Father Lennon can hardly mean a *central mission*, for he very rightly shows that the force of the sermons is in the natural sequence of subjects; and, hence, a mission is for the people what a retreat is for ourselves.² As, then, to give this wide sense to the word *district* would be positively injurious to missions, you will allow me to give the words of St. Alphonsus which embody not only his own long experience, but also that of other missionaries. In a chapter, "General Remarks about the Giving of Missions," he writes:—

"When a mission is given in a church for several neighbouring places, it happens that the greater part of those that come from the surrounding villages do not hear all the sermons; they scarcely hear two or three of them. . . . Such a mission may be useful to the devout, but not to others who stand most in need of it. . . . But when the mission is given in the place itself, and all attend it, men, women, children, and although they may attend through human respect, lest others may point them out, yet they do actually attend, and, as we know from experience, God touches their hearts."³

Again, in his *Reflections Useful for Bishops*, we read:—

"It is, therefore, advisable that the bishop should have a mission . . . in every village, however small it may be. I say this, because there are missionaries who, in districts where small villages are close to one another, are accustomed to give one mission in a central place for all at the same time. I respect their zeal in wishing to sanctify all these souls at the same time; but I do not approve of their method, and I would ask the bishops, through their zeal for the glory of Jesus Christ, not to be satisfied with missions thus given in groups; they should take care that each place, however small it may be, should have its own mission; . . . for we know that if a mission is given for several parishes, those go to it who need it least. I speak from experience. We have seen many places where it was said a mission had been given; but because it had been given in some central church, or because the time allotted to it was too short, we found the people as abandoned as if no mission had ever been given."⁴

The opinion of the holy doctor is, therefore, clearly against *central missions*, or *district missions*, if we take the word in its wide sense. —I remain, dear Rev. Sir, yours very sincerely,

ROMA, May 11, 1896.

J. M.

¹ Page 418.

² Page 419.

³ Cent. Edition, vol. xv., page 285.

⁴ Cent. Edition, vol. xvii., page 465.

Documents

LETTER OF HIS HOLINESS POPE LEO XIII. TO THE BISHOPS OF HUNGARY

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE XIII.
EPISTOLA AD EPISCOPOS HUNGARIAE DILECTIS FILIIS NOSTRIS
S. R. E. PRESBYTERIS CARDINALIBUS CLAUDIO VASZARY ARCHIE-
PISCOPO STRIGONIENSI LAURENTIO SCHLAUCH EPISCOPO MAGNO-
VARADINENSI LAT. RIT. CETERISQUE VENERABILIBUS FRATRIBUS
HUNGARIAE EPISCOPIS

LEO PP. XIII.

DILECTI FILII NOSTRI ET VENERABILES FRATRES SALUTEM ET
APOSTOLICAM BENEDICTIONEM

Insignes Deo aeterno grates tota Hungaria singularibus cum laetitiis agendas iure vos optimo decrevistis. Deo quippe, statori providentissimo et conservatori regnorum, si qua unquam natio, vestra maxime referre debet vim magnam beneficiorum, non pauca iam saccula difficilesque percusus, acceptam: quibus recolendis celebrandisque beneficiis peraptum obvenit tempus, patriae vestrae natali felicissime redeunte. In eo namque estis ut annum numeretis millesimum ex quo maiores illi domicilia sedesque suas istis in regionibus collocaverunt, atque res coepit Hungarica. Constituta sollemnia nihil dubitamus quin dignum plane exitum honestissimaeque fecundum utilitatis sint habitura. Neque enim esse ullus potest sincera caritate civis, quem non decora tangant communis patriae, et cui non acres admoveat imitandi stimulos avita rerum gestarum gloria publice revocata. Ad haec accessio nobilis fiet ex consentiente suffragio exultarum quotquot sunt gentium, quae gaudia vestra amice consociantes, regnum certe gratulabuntur aptis legibus institutisque conditum, civili prudentia et virtute bellica conservatum, multis egregie factis in hanc pro-
fectum diuturnitatem et amplitudinem. Nobismetipsis tam iucunda accidit faustitas vestra quam quae incundissima, nec quidquam optatius est quam vobiscum, Venerabiles Fratres, praesentes in populo vestro mente animoque versari. Facit hoc praecipue tum Nostra erga Hungariam catholicam peculiaris propensio et cura, tum vero ipsius in hanc Apostolicam Sedem atque in Nos plane studiosa voluntas, crebris significationibus declarata. Inter cetera, postremis hisee annis frequentes Hun-
garos Roma vidit, vobis rite ducentibus, ad sepulcra Apostolorum

Principum venerabundos; vidimus Nos coram effusos, quum testimonia fidei, obsequii, amoris, communi popularium nomine, exhiberent pulcherrima. Nec defuit eis benevolentia Nostra et opportuna exhortationis alloquium, ut animos in officiis sanctae professionis confirmaremus: quamquam id consulto uberiusque praestitimus nationi universae, litteris ad vos semel atque iterum datis. Nunc autem, quandoquidem commemminisse iuvat quae verecundia et gratia clerus bonique omnes illa paterni animi argumenta acceperint, rursus ad vos, interpret caritatis Nostrae, haec epistola adveniat: quae, favente Deo, saecularis celebritatis et laetitiam augeat et fructus multiplicet.

In tota rerum serie quarum apud vos commemoratio cultu magnifico apparatur, religionis catholicae ea omnino elucet atque eminet virtus, quae optima est incolumitatis publicae conciliatrix bonorumque omne genus parens vel fautrix in populis. Sane, quod prudentiores vestrarum rerum scriptores aiunt, occupatas istae regionis natio Hungarorum nec diu nec prospere tenuisset, nisi eam doctrina et gratia evangelica, iugo superstitionis exemptam, monendo ac mitigando, ad illa adduxisset, iura gentium vereri, laedere neminem, clementiam induere, colere studia pacis, principibus tanquam Deo subesse, fraternitatem domi forisque exercere. Admirabili modo, in Geiza duce et in primoribus gentis, catholicae fidei apud vos consecrata sunt initia; agente in primis sancto episcopo Adalberto, viro apostolicis laboribus et martyrii denique laurea clarissimo. Quae quidem initia tanto praestantiora extiterunt, quanto et tempora et loca periculosius patebant funesto cum Ecclesiae romanae dissidio ab orientalibus erumpenti. Coepta patris institit perfectitque Stephanus, christianus princeps spectatissimi exempli, divinae in vos benignitatis consiliis magno animi et operae ardore obsecutus. Qui merito gentis vestrae firmamentum principum ac lumen ideo salutatur, quod eam, religionis verae beneficio, non modo ad sempiternae adoptionem salutis, summam bonorum omnium, instruxit, sed ceteris etiam expetendarum rerum praesidiis auxit et nobilitavit. Eo ipso principe, qui pietate excelsa scriptum quum augustae Dei Matris es beatissimo Petro oblatum dedicatumque voluit, inita est inter romanos Pontifices et reges populumque Hungariae illa studiorum officiorumque vicissitudo, quae a Nobis aliis est collaudata. Eiusdem coniunctionis sacratum quasi vinculum ad perpetuitatem fuit corona regia, Christi Servatoris et Apostolorum iconibus distincta, quam Stephano Sylvester II decessor Noster dono misit, quum regium

ei attribuit nomen, quod apud vos *Christi fidem longe lateque diffuderit*.¹ Illud autem est commemoratu dignum, quod simul Hungarorum comprobatur in obsequio Petri constantiam, ut scilicet eadem corona varias gravesque temporum procellas salva pertulerit, pristino fulgens honore, perinde semper habita religioseque custodita tamquam regni decus maximum et praesidium.

Eiusmodi auspiciis factum est, ut crescens opibus Hungaria easdem ingressa sit vias quibus populi incedebant christianae Europae adolescentis, et proprium generis ingenium, validum erectumque, eo felicius ad omnem virtutis humanitatisque appulerit laudem. Inde, praeter commoda et ornamenta cetera, haud exiguus provenit hominum numerus, qui sanctitate vitae, doctrina, litteris, artibus, gestis muneribus, semetipsos et patriam verissime illustrarunt. Atque rem sane optimam ii moliantur, qui, ut allatum est, talium religionis promeritorum selectam copiam, monumentis ex oblivione et silentio eductis, in lucem per sollemnia ipsa proferendam oculisque exponendam curant. Porro monumenta litterarum, quum vestra, tum ea quibus apostolica Nostra tabularia abundant, summa consensione illud testantur quod permagni interest, praesertim hoc tempore, reputare. Videlicet quales fuerint apud maiores vestros Ecclesiae partes in iure publico sive constituendo sive administrando; eius certe sapientia, disciplina, aequitas, cunctis ordinibus libentissimis, usquequaque influxit. Civilis praeterea libertatis, pro qua populus vester nunquam destitit propugnare, Pontifices romani tutores vindicesque se, quodcumque illa in periculum ac discrimen vocata est, vel rogati vel ultro praebuerunt: Id saepius olim accidit; tunc in primis, quum impetus acerrimorum fidei sanctae hostium oportuit refutari. Qua in parte nemo quidem unus non consenserit, clades teterrimas, quae simul plerisque ex occidente populis imminebant, Hungarorum constantia invicta esse depulsas; nulli tamen obscurum est, ad eam eventum felicitatem decessores Nostros contulisse multum, suppeditata pecunia, missis auxiliis, conciliatis foederibus, praesidio caelesti exorato. Id potissimum praestitit Innocentius XI; cuius perennat nomen, ab utroque clarum insigni facto, liberata nempe circumsedentibus infeste armis Vindobona, et Buda, urbe primaria vestra, post diutinam oppressionem magnifice vindicata. Item Gregorio XIII immortalis in gentem vestram stat meritum. Quum enim et istic, ob studia novarum rerum ex finitimis infusa populis, religio graviter laboraret, saluberrimum ille consilium, quod iam,

¹ Clemens XIII P. M. in alloc. *Si qui militari*, die 1 oct. an. MDCLVIII.

aliis pro nationibus sapienter liberaliterque perfecerat, idem pro Hungaria, tamquam *insigni et amplo christiani orbis membro*, suscepit. Scilicet collegium vobis in Urbe condidit, quod deinde Germanico adiungendum censuit, in quo delecti alumni ad doctrinas virtutesque sacerdotio dignas exquisitius instituti, operam ecclesiis vestris fructuosioreni aliquando navarent: id quod non intermissa ubertate evenit, multis etiam eductis qui episcopalem gradum magna laude parique Ecclesiae et civitatis decore tenuerunt.

Isthaec Nos similiaque beneficia quae continua Ecclesiae gratia sunt in genus vestrum profecta, libentes agnovimus non tam esse patriis consignata fastis, quam in animis civium alte manere insculpta. Instar omnium locuples testis est, inde a saeculo quinto decimo, Joannes ille Hunyades, cuius consilium et fortitudinem nunquam Hungaria non efferet memor: is igitur grate diserteque affirmavit: *Haec patria, nisi stetisset fide, opibus, reor, non fuisset statuta*: eodemque regni moderatore, ordines cuncti, communi ad Nicolaum V epistola, professi sunt: *Utrumque sumus, Apostolica maxime gratia nutriti consistimus*. Quibus testificationibus tantum abest ut consecutae aetates quidquam ademerint ponderis, ut non minimum potius addidisse, beneficiis auctis, videantur. — Emergitque in Hungaris, quemadmodum id semper magno opere enisi sint, praecipuaeque sibi duxerint gloriae, u regnum suum Apostolicae Sedi, tamquam *peculiare et deditissimum*, quam maxime obstrictum tenerent. Huic rei complura quidem ex actis publicis suffragantur; vel litterae a regibus et optimatibus ad Pontifices romanos summa cum pietate perscriptae, vel exempla magnanimae strenuaeque virtutis, quae, ante etiam quam contra irruentes Mahometanorum copias contenderet, suppeditas venit Ecclesiae, ad iura eius tutanda ulciscendasve perduellum iniurias. At, ne fusius ea persequamur, satis loquuntur quae multis modis intercessere officia regi Ludovico Magno cum Innocentio VI et Urbano V, plena fidei et observantiae, plena benevolentiae et laudis. Eaque sunt commemorabilia quae Mathias rex Paulo II rescripsit, adhortanti ut nomini catholico, ab Hussitis in Bohemia afflicto, ope valida subveniret: *Ego me, inquit, sanctae romanae Ecclesiae et vestrae Beatitudini, una cum regno meo totum dedicavi. Nihil mihi tam arduum, nihil adeo periculosum Dei in terris Vicarius, immo Deus ipse iubere potest, quod suscipere non pium et salutare existimem, quod non intrepidus aggrediar, praesertim ubi de solidanda fide catholica et de*

contundenda perfidia impiorum agitur... Quibuscumque religionis hostibus occurrere opus est, ecce Matthias simul et Hungaria... Apostolicae Sedi et vestrae Beatitudini devoti manent, aeternumque manebunt. Nec vero vel regis dictis vel Pontificis expectationi res defuit; manetque posteritati gravissimum documentum. Huc praeterea spectant, tamquam fidelis admodum voluntatis praemia, eae commendationes non paucae nec mediocres, quibus ab hac Sede Apostolica dignatum est genus vestrum; singulares item honores ac privilegia, quae vestris regibus ab ipsa sunt impertita. Libet autem Nobis, praesentemque celebritatem omnino addæcet, illustriorem quamdam paginam excitare ex amplo diplomate, quo Clemens XIII Mariae Theresiae, reginae Hungariae, eique in eodem regno successuris *appellationem Regis Apostolici*, privilegio vel consuetudine inductam, pro potestate confirmavit. Hoc igitur Pontificis praeconio, ut iam patres atque avi, nepotes ipsi fruantur: “Florentissimum Hungariae regnum, ad christianae ditionis et gloriae terminos proferendos, vel propter bellicosissimae gentis fortitudinem omnium aptissimum, vel propter locorum naturam opportunissimum adhuc quidem semper habitum est et fuit. Neque vero quisquam ignorat quam multa et quam egregia facinora pro tuenda propagandaque Iesu Christi religione gessit nobilissima Hungarorum gens; quam saepe manus conseruit cum teterrimis hostibus, iisdemque ad communem christianae reipublicae perniciem erumpentibus suo veluti corpore aditum intercluserit, maximasque de illis victorias reportavit. Celebrantur ea quidem fama, clarissimisque prodita sunt monumentis litterarum. At silentio nullo modo praeterire possumus Stephanum illum sanctissimum fortissimumque Hungariae principem, cuius memoriam caelestibus honoribus consecratam atque in Sanctorum numero collocatam rite veneramur. Eius autem virtutis, sanctitatis, fortitudinis vestigia extant istis in locis ad laudem Hungarici nominis sempiternam. Neque eius pulcherrima exempla virtutum reliqui in regno successores non sunt perpetuis temporibus imitati. Quamobrem nemini mirum videri debet, si romani Pontificis Hungaricam nationem eiusdemque principes et reges, ob maxima et egregia illorum erga catholicam fidem et romanam Sedem merita, amplissimis semper laudibus ac privilegiis condecoraverint. Quale est illud in primis sane honoritatem, quod ante reges, quando prodeunt in publicum, tamquam splendidissimum Apostolatus insigne, Crux praeferatur, idque ut ostendatur Hungaricam

nationem atque eius reges gloriari unice in Cruce D. N. Iesu Christi; utque in eo signo pro catholica fide et clinicare semper et vincere consuevisse.”¹

Iamvero, quamquam tam praeclaris hominum ac rerum recordationibus sollemnia commendari vestra magnisque laetitiae significationibus exornari perpulerum est, res tamen ipsa suadet ut aliquid spectetur amplius, quod fluxum non sit idemque communi bono solida afferat incrementa. Caput est, ut se respiciat Hungaria: et conscientia nobilitatis religiosissimorum patrum impulsu, nec ignara temporum, ad proposita digna nitatur. Vos nimirum, cuiuscumque ordinis estis, appellat cohortatio Apostoli: *Stete in fide, viriliter agite et confortamini*; ² eique concinat sane oportet una mens omnium et vox: *Teneamus spei nostrae confessionem inextinguibilem*? ³ Non inferamus crimen gloriae nostrae, ⁴ Saeculi cursum universe contuentibus dolendum certe, Venerabiles Fratres, homines passim esse, eosque in sinu Ecclesiae nutritos, qui religionem catholicam neque opinione neque actione vitae proinde edant ac digna est parente propemodum faciant cuilibet religionis formae, atque etiam suspectam invisamque habeant. Vir autem attinet dicere quale illud sit, praestantissimam hanc patrum laudabilitatem degeneri sensu repudiare, et quam ingrati sit improvidique animi beneficia eius, tum diu parva agnoscere posse, tum in posterum expectanda negligere. Siquidem in sapientia institutisque catholicis virtus et efficientia inest, prout initio communis, ultra prorsus et multiplex ad humanae societatis bonum: neque ea cum aetatibus exarescit, sed eadem semper et rivida, novis item temporibus, modo ne opprimatur, constanter est protutura. Quod propius attinget populum vestrum, iam ei Nos de religione, per superiores litteras adsimilesque curas, satis consuluisse existimamus, aeque periculis denunciatis ab illa prohibeatis, neque adjuvantis propositis quae ad eius libertatem dignitatemque aptius conducere. Et quoniam a re religiosa nos civilis dissociare nequit, huic etiam curationem opemque afferre, quod plane coheret cum Apostolico officio, vehementer studuimus. Nam quae Nobis visum est convenienter temporibus vestris identidem suadere et praescribere, ea non exiguum partem, ut probo meministis, publicae quoque saluti ac prosperitati vertebant. Quod si, hoc ipso in genere, coniuncta bonorum studia

¹ Epist. *Quoniam* ult. die xix aug an mdcxviii.

² 1 Cor. xvi. 13.

³ Hebr. x. 23.

⁴ 1 Machab. ix. 10.

impensius quotidie consiliis monitisque Nostreis sint responsura, quidni eam spem amplectamur quae ex hac saeculari memoria laetior efflorescit et quasi praelucet ad communium votorum exitum maturandum? Nemini sane civi optinio non id in votis fuerit, ut, sublatis dissentiendi causis suus Ecclesiae ne abnuatur honos, ex quo pariter civitati luculentius niteat suus, in foedere ductuque avitae religionis. Inde fiet ut auctoritas potestatum, mutua ordinum officia institutio adolescentiae, talia plura recte se tueantur in veritate, in iustitia, in caritate; his enim maxime fundamentis praesidiisque civitates nituntur ac vigent. Quae complexio bonorum ut apud vos habeatur qualis clariore patrum memoria fuit, id certe valiturum non minime est, si pietatis affectio erga romanam Ecclesiam, novis veluti auspiciis, ab eorum exempla incitamenta capiat. Opportune quidem in publicis gaudiis illud etiam indictum novimus, ut honorificentissimum Stephani diadema insueta pompa per urbem principem, ad *Sedem Comitiorum* dedicandam, certa die deferatur; nihil quippe cum gloria nationis regumque vestrorum tam est connexum, nihil cum recta civilis rei temperatione tam congruit, quam sacrum illud regiae potestatis insigne. At vero spe libet praesumere duplex praestabile emolumentum ex illa re facile oriturum. Alterum, ut in ordinibus atque in multitudine eo magis sacramentum firmetur obsequii fideique in augustam Domum Habsburgensem, quae idem diadema, ultro sibi a maioribus vestris delatum, ad felicitatem regni perpetuo gessit; alterum, quod est huius propositi, ut copulata recordatio intimae patrum cum Cathedra Petri necessitudinis, quae per ipsum pontificale donarium rata sanctaque extitit, iisdem vinclis stabilitatem addat et robur.

Sciat autem gens Hungarorum illustris omnino se posse ac debere auctoritati et gratiae confidere Sedes Apostolicae: quae nec immemor erit unquam rerum ab ipsa pro catholico nomine praeclare gestarum, et pristinum erga ipsam animum providentiae indulgentiaeque maternae retinet, retinebit. Quantum est in Nobis, si quidquam adhuc vestra causa curavimus et effecimus, ea Deus perbenigne ad successum foveat, Nobisque consilio et ope sua sic adsit, ut liceat eo vel amplius rationibus vestris gratificari. Per hanc praesertim faustitatem respiciat Ille praesentissimo numine Regem vestrum Apostolicum, ordines clerum, populum universum; faciatque affluentes eorum copia bonorum, quae ipsa nationibus regnisque promisit custodientibus iustitiam et pacem.

Vos aequè respiciat omnes magna Domina vestra Maria, unaque Stephanus et Adalbertus, iidem regni apostoli et patroni caelestes ; quorum salutari tutel, ab avis et maioribus tantopere explorata, cumulatione in dies fructu laetemini. Singulare votum summa caritate adiecinus. Fiat nimirum ut cives omnes, quos unus eiusdem patriae commovet amor eademque publicae gratulationis causa fraterno more coniungit, eos una eademque fides in felici complexu Ecclesiae matris aliquando devinciatur.

Vos autem, Venerabiles Fratres, omni vigilantia diligentiaque peragite, ut facitis, de populo vestro et de civitate mereri optime : auspiciamque divinorum munerum et peculiaris benevolentiae Nostrae testem, Apostolicam benedictionem habete, quam singulis vobis cunctaeque Hungariae laetanti amantissime impertimus.

Datum Romae apud Sanctum Petrum die 1 Maii anno MDCCCLXXXVI, Pontificatus Nostri decimo nono.

LEO PP. XIII.

LETTER OF HIS HOLINESS POPE LEO XIII. ON " PILGRIMAGES
TO THE HOLY LAND "

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM

Romanorum Pontificum Praedecessorum Nostrorum vestigiis insistentes, qui iugiter pias ad sancta Palaestinae loca Christianorum peregrinationes commendarunt atque indulgentiis foverunt, iam inde ab anno MDCCCLXXXII peregrinationes expiatorias cura patrum Augustinianorum ab Assumptione suscipiendas, et meritis laudum praeconiis prosequuti sumus, et per litteras Nostras die VI martii mensis datas, spiritualibus quibusdam peculiaribus gratiis decoravimus. Expectationi autem Nostrae plane respondit eventus. Sequentibus enim annis erga purpurata Divino Sanguine loca, fidelium studium in Gallia potissimum excitatum atque auctum ; Episcopi, Sacerdotes, laici, plura Christianorum millia dictis peregrinationibus nomen dare properarunt ; horum exemplis Christi fideles in Oriente degentes in fide sunt confirmati ; denique mirabilis huiusmodi Orientalium cum Occidentalibus consensus suavi animum Nostrum laetitia replevit, et in spem optimam erexit. Et sane auctore et auspice dilecto filio Francisco Picard Praeposito generali Augustinianorum ab Assumptione qui quindecim annorum spatio expiatoriis hisce peregrinationibus egregia quidem laude praefuit, erectum est

Hierosolymae hospitium Nostrae Dominae, sacra et civili auctoritate probatum, pro peregrinis excipiendis, aperta ibidem pia domus studiorum pro religiosis ab Assumptione; habitus Eucharisticus Conventus pluribus adstantibus Patriarchis et Antistitibus tum latini ritus, tum orientalis, positusque auspicatissima illa occasione primus lapis Ecclesiae Nostrae Dominae Galliarum per Cardinalem Apostolicae Sedis legatum; tandem illud templum modo absolutum et structura praenobile sedes est, tum operis piacularium precum peregrinationum memoratarum, tum pie Associationis canonice ibi institutae pro suffragiis rite ferendis animabus fidelium defunctorum ex Ecclesiis tum Orientis, cum Occidentis, quae purgatorio in igne detineantur. Iamvero quum ipse Praepositus Generalis Augustinianorum ab Assumptione enixas Nobis humiliter preces adhibuerit ut Indulgentias, singulis annis, vi supradictarum litterarum Nostrarum, iis peregrinationibus concessas in perpetuum elargiri nonnullaque addere privilegia de benignitate apostolica velimus, Nos ut tam frugiferae pietatis opera maiora favente Domino suscipiant incrementa, et praesertim preces quae dictorum Operum cura pro Ecclesiarum Unione ad Deum iuxta mentem Nostram effunduntur uberiori fiant cum animarum fructu, piis his votis annuendum propensa voluntate existimavimus. Itaque tam religiosos patres ab Assumptione quibus earundem peregrinationum regimen est demandatum, quam fideles qui in exercitium pietatis, obedientiae, mortificationis, et abnegationis sui ipsius simulque in spiritu charitatis et precum, idem iter suscipiant, peculiari benevolentia complecti volentes et a quibusvis excommunicationis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis quovis modo vel quavis de causa latis, si quas forte incurrerint, huius tantum rei gratia absolventes et absolutos fore censentes, Apostolica nostra auctoritate praesentium tenore, ad nutum Sedis Apostolicae, haec quae infrascripta sunt concedimus atque indulgemus. Nimirum omnibus et singulis fidelibus qui nunc et in posterum quolibet anno expiatoriam huiusmodi peregrinationem susceperint, et in ipso itineris ingressu Moderatori pro tempore debitam obedientiam professi sint, plenariam concedimus Indulgentiam pro discessu, ac pro die ab unoquoque eligendo durante peregrinatione, dummodo rite confessi sacraque Communione refecti aliquamdiu iuxta Romani Pontificis mentem orent pro extirpatione haeresum, sanctaeque Ecclesiae necessitatibus et exaltatione. Has vero condiciones adiectas volumus aliis omnibus plenariis indulgentiis

infra concedendis, quas universas in suffragium etiam converti posse permittimus fidelium omnium qui pie ex hac vita excesserunt. Illis autem qui domi detenti per alios a se missos, vel per eleemosynas, vel in alio modo suffragati fuerunt cuilibet e peregrinationibus memoratis, et illis etiam qui spiritu iuncti cum peregrinantibus sibi indicant aliquem mortificationis aut pietatis actum quotidie exercendum, tempore quo respectiva peregrinatio perduraverit, nempe ab continentiam aliquam, Missae auditionem, exercitium Viae Crucis, recitationem Rosarii, vel septem psalmorum poenitentialium, aut alicuius e parvis Officiis approbatis, plenariam Indulgentiam concedimus lucrandam ad libitum uno e diebus festis durante respectivae peregrinationis spatio occurrentibus. Quo vero consultum sit earundem peregrinationum tempori, concedimus ut quotidie in navi, servatis servandis, sacrum fieri possit, et sacra petentibus Communio distribui. Potestatem pariter facimus Moderatori pro tempore cuiusque peregrinationis in posterum peragendae et aliquot sacerdotibus ad confessiones approbatis, ab eodem designandis, excipiendi peregrinantium confessiones. Pro mulieribus tamen, excepto aegrarum decumbentium casu, volumus adhiberi ut in exedris, apto in loco ponendam cratem, quae sacerdotem a poenitente seiungat. Et ne peregrinantes careant beneficio exercitii Viae Crucis tum in navi, tum ubi illa non habeatur canonice erecta, concedimus ut ipsi lucrari valeant indulgentias omnes eidem exercitio adnexas, si illud obeant coram praeclara vinctibili Cruce. Cum vero ad loca sancta pervenerint indulgemus ut peregrinantes apud unumquodque Sanctuarium quod visitaverint, eas omnes indulgentias assequi valeant, quas lucraturi forent si praecipuo eiusdem Sanctuarii festo interessent. Quod si alicuius ex Sanctuariis angustiae nec universos fortasse admittant peregrinos, nec simant sacerdotes omnes peregrinantes ibi Sacrum facere, decernimus ut respectivae peregrinationis Moderator rem agat cum Patriarcha Hierosolymitano, cui, dummodo locorum Mores, et incolarum ingenium istaec citra ullam offensionem perfici patiantur, Apostolica Nostra auctoritate, praesentium vi facultatem committimus, impertiendi veniam ex qua Missae sub aperto coelo ibi fieri servatis servandis queant, et sacra peregrinis Eucharistia diriberi, ita ut per haec indulgentia visitationi illius sanctuarii adnexae perinde acquirantur, ac si Sanctuarium fuisse reapse visitatum. Tandem, de Apostolicae similiter potestatis Nostrae plenitudine, praesentium vi, itemque in perpetuum, in Sanctuarium quod ante

memoravimus, Hierosolymae erectum, Nostrae Dominae Galliarum, indulgentiam plenarium transferrimus Virginis Sepulchro adnexam, quod a Schismaticis detinetur et gravi absque discrimine a piis peregrinantibus visitari nequit. Haec concedimus atque indulgenus decernentes praesentes Nostras litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et in posterum spectare poterit in omnibus plenissime suffragari, sicque in praemissis per quoscunque Iudices ordinarios et delegatos iudicari et definiri debere, atque irritum et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigeret attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de non concedendis indulgentiis ad instar, aliisque Constitutionibus et Ordinationibus Apostolicis ceterisque contrariis quibuscunque. Volumus autem et praesentium litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis et sigillò personae in ecclesiastica dignitate constitutae munitis eadem prorsus adhibeatur fides, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae, apud Sanctum Petrum, sub annulo Piscatoris die XVIII aprilis MDCCCXVI, Pontificatus Nostri anno decimo nono.

C. CARD. DE RUGGIERO.

Locus ✠ Sigilli.

LETTER OF HIS HOLINESS POPE LEO XIII. TO CARDINAL
GOOSENS, ARCHBISHOP OF MECHLIN, ON THE USE OF THE
LATIN LANGUAGE IN PHILOSOPHICAL STUDIES AT LOUVAIN
DILECTO FILIO NOSTRO PETRO LAMBERTO S. R. E. CARD. GOOSENS
ARCHIEPISCOPO MECHLINIENSI

DILECTE FILI NOSTER, SALUTEM ET APOSTOLICAM BENEDICTIONEM

Probe nosti qua firma ac studiosa voluntate propositum Nostrum prosecuti hucusque simus, quod jam Pontificatus initio Praedecessori Tuo significavimus, de amplificandis in isto perillustri Lovaniensi Athenaeo philosophiae studiis, ut Belgica etiam juvenus de solidis uberibusque fructibus particeps fieret, quos ex restauratione christianae philosophiae ad mentem Divi Thomae a nobis firmiter intentos ubique terrarum jam ex parte, Deo favente, in bonum Ecclesiae et civilis societatis obtentos fuisse laetamur, uberioresque in dies obventuros certo confidimus.

Opportunis praecipuum in hunc scopum adhortationibus Nostris et pluries datis epistolis. Nos minime latet, qua actiosa prope simile ac zelo morem gesserint. Te quidem duce, dilectissimi omnes Belgii Episcopi, alique e clero et laicis viri praeclarissimi, ita ut in Lovaniensi Universitate nedum philosophiae studia non solum amplifata fuerint, sed etiam, quod in votis erat, singularis Schola quae Divo Thomae inscribitur, paucis abhinc annis instituta sit, atque adnexum Seminarium pro Dioecesium clericis ingenio ac pietate praestantioribus.

Debites laudes hac arrepta occasione Tibi, singulisque Praesulibus, aliisque catholicis viris pro illis id collatis officiis, curis et sumptibus, iterum ex animo rependere pergratum est.

Quas inter ea fructus inde maximos in Domino auspicari fas est, ut firmius ac securius caperentur, leges et praescripta tum Scholae tum Seminarii Nobis deferenda injunximus, quae collatis consiliis Lovanii confecta, revisa jam et probata per S. Studiis regendis praepositam Congregationem, Nostra auctoritate mense **Julio superioris anni sancita fuere.**

De quorum fideli executione peculiarem commendationem facere haud ducimus, quum omnes Episcopos libentissime et grato animo ea acceperint testentur litterae collectim Nobis datae mense **Octobri nuper elapso.**

Si quae caeterum exorta sunt dubia in nonnullis articulis interpretandis, Nostram mentem Tibi patefacere jam commisimus per dilectum Filium Nostrum Card. ejusdem Congregationis Praefectum spesque affulget fore ut omnia quam citius componantur.

Attamen unum praee omnibus per has Nostras Litteras speciali modo commendandum censemus, ut nempe in lectionibus habendis, iis quidem exceptis, quae scientias naturales, quas vocant, historiarumque respiciunt, latina lingua adhibeatur: hujusmodi enim latini sermonis usum in statutis praescribendum expressa Nostra mandavimus voluntate, a qua nullo modo recedendum omnes admonitos volumus sive institutores sive alumnos.

Quo enim pacto serio et solide in Divi Thomae et scholasticorum doctrinam incumbere alumni poterunt, eorumque immortalia evolvere volumina, latine conscripta, hujus idiomatis nescii?

Impervii profecto iis semper erunt electissimi scientiae thesauri inibi per saecula a summis ingeniis congesti!

Nec institutoribus ipsis facilis res erit, si scholae conceptus,

axiomata, terminos vel ipsos vernacula lingua explanare conentur. Viros autem altioris eruditionis ac scientia vere praestantes, quales thomisticae scholae alumnos optamus, vel maxime dedecet latinam linguam non callere, praesertim si de clericis agitur. Ecclesiae mancipatis cui proprium est Latii sermone a saeculis uti et gloriari. Quod laicos autem attinet, quorum solidior in philosophicis disciplinis institutio Nobis etiam cordi est, eos a Thomisticae scholae frequentia latini sermonis usus arcere non debet, sed potius allicere, si serio scientiae inhiant possessui et honoribus. Quam forsitan ab initio cursuum invenient difficultatem cito evincent, prout exemplum probat alumnorum, qui ex diversis regionibus et linguis Urbem conveniunt innumeri, ut scientiis vacent, quae semper latine explanantur.

Spe certa igitur Nos nitimur, ut si executioni debito, quo par est, obsequio mandentur omnia, quae vel commendanda vel praescribenda significavimus, ex alumniis qui Thomisticae Scholae cursus Lovanii rite celebraverint, strenuus profecto, licet initio exiguus, brevi efformari poterit virorum numerus, qui omnis philosophiae apparatu apprime instructi, in Dioecesibus praesto esse Episcopis possint, et adjutores validissimi hac temporum pravitate ut contra innumeros veritatis, praesertim fidei, hostes vel ipsis scientiae armis invicti sese opponant et erigant.

Primitias uberemque horum fructuum copiam ut colligant nedum Episcopi sed et omnes Belgicae, Nobis dilectissimae. nationis civium ordines enixe a Deo adprecamur, medio et auctore ipso sanctissimo scholarum Magistro, qui suis favoribus Thomisticae Lovaniensis scholae alumnos, in Ecclesiae spem et christianae philosophiae jura succrescentes, profecto e coelo amplecti non desinet, ita ut omnibus, qui optime de eorum institutione meriti fuerint, datum tandem sit de assiduis in hoc nobilissimum opus praestitis curis, pretiosis inde manantibus beneficiis satis compensari ac in Domino abunde solari.

Auspicem interim divinatorum munerum et praecipuae benevolentiae Nostrae testem Tibi Dilecte Fili Noster, tuis in Episcopatu Collegis, moderatoribus, institutoribus, ac alumniis universis Lovaniensis Athenaei, Scholae praesertim Divi Thomae Benedictionem effusa caritate impertimus.

Datum Romae apud S. Petrum die 6^a Februarii 1896, Pontificatus Nostri anno decimo octavo.

LEO PP. XIII.

DECREE OF THE INQUISITION CONDEMNING CERTAIN ABUSES
IN FRANCE

DECRETUM SANCTAE ROMANAE ET UNIVERSALIS INQUISITIONIS

Feria IV. die 15 *Aprilis*, 1896

Ad caeteros effrenes abusos, quibus damnatum iam conventiculum, apud paroeciam de Loigny in dioecesi Carnutensi congregatum, proprias visiones, revelationes et prophetias, sed verissime incredibilia deliramenta, in vulgus iactare et praefracte defendere, nec veritati, nec honori sacrae hierarchiae debito parcendo, plures per annos perditissime consueverat, novissime accessit audax facinus, nec oculis credendum, sed numero octogesimo quinto ephemeridis cui titulus *Les Annales de Loigny* contentum, confictorum, scilicet ex integro actorum, ac si habita fuerint in consistoriis pontificii diebus vigesimonono Novembris et secundo Decembris 1895 habitis. Eorum vero actorum summa nempe fuerit oraculum viva Summi Pontificis voce prolatum, quo praedicta ephemeris approbaretur; approbaretur insuper societas illa quae sibi assumpsit nomen *Des Epouses du Sacre-Cœur de Jésus Pénitent*, eiusdemque societatis opera; irritaretur etiam interdictio lata ab Ordinario Carnutensi in Mathildem Marchat, quae sibi nomen attribuit Maria Ienuetae; restitueretur mulier illa ad sacra tanquam ex iustitia, et praetensae illius visiones uti divinae recognoscerentur.

Licet autem fideles per haec mendacia quominus decipiantur, tum per acta Ordinarii Carnutensis, ab hac Suprema Congregatione probata et confirmata, tum maxime per decretum, quo mendax illa ac impudens libellorum seu annalium loigniensiū series iam a die 27 Iunii 1894 proscripta fuit, satis consultum videri possit: attamen super hac nova fraude decipiendis incautis visum est expedire, ut nova declaratione occurratur.

Sacra igitur haec Suprema S. O. contra haereticam pravitatem Congregatio, de expresso SS.mi D. N. Leonis Papae XIII. mandato, omnibus et singulis Christifidelibus declarat atque significat, acta consistorii pontificii in recensito libello relata conficta omnino esse et commentitia; atque pro confictis et commentitiis habenda esse praecipit et mandat.

Ad haec, proscriptionem annalium loigniensiū, de qua supra, firmam manere; numerum eorundem annalium octogesimum quintum superius memoratum ementita consistoriorum acta cum pluribus aliis reprobatione dignis referentem, prohiberi et esse

prohibitum ; quaecumque hucusque sive ab Ordinario Carnutensi sive a Sancta Sede in pseudocommunitatem de Loigny decreta fuerunt, rata et firma haberi ; mulierem de qua supra a sacramentorum susceptione manere interdictam, reservata Summo Pontifici, praeterquam in mortis articulo eam absolvendi, si poenituerit, potestate ; visiones, revelationes, prophetias, loignienses falsas et confictas esse et pro falsis et confictas esse ab unoquoque habendas ; fautores in eo mendacii opere, cuiuscumque sexus conditionis et dignitatis, assentientes, adhaerentes, auxilium quomodocumque aut suffragium ferentes, absolutionis nisi resipuerint, aliorumque sacramentorum recipiendorum esse omnino incapaces.

Atque haec omnia praescriptis modis publicari mandavit.

L. ✠ S.

Ios. MANCINI, S. Rom. et Univ. Inquisitionis,
Notarius.

THE FEAST OF ST. THOMAS OF CANTERBURY

DECRETUM QUO FESTUM S. THOMAE EPISCOPI CANTUARIENSIS ET
MARTYRIS EVEHITUR AD RITUM DUPLICEM MINOREM PRO
UNIVERSA ECCLESIA

Sanctissimus Dominus Noster Leo Papa XIII, referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, communia vota Rñorum et Rñorum Patrum Sacris tuendis Ritibus praepositorum, libenter excipiens, festum Sancti Thomae Episcopi Cantuariensis et Martyris ad ritum duplicem minorem minorem pro universa Ecclesia evehere dignatus est ; illudque sub praedicto ritu in Calendario universali et in novis editionibus Breviarii Romani deinceps inscribi decrevit. Contrariis non obstantibus quibuscumque.

Die 24 Februarii 1896.

CAL. CARD. ALOISI-MASELLA, *S.R.C., Praefectus.*

L. ✠ S.

ALOISIUS TRIPEPI, *Secretarius.*

THE BISHOP AND HIS CANONS, BLESSING WITH THE PYXIS, BLESSING OF A CHURCH AND CEMETERY

Rñus Dñus Marianus Palermo, Episcopus Platien. a Sacra Rituum Congregatione sequentium Dubiorum solutionem humillime flagitavit, nimirum :

I. An in accessu Episcopi Ordinarii ad Ecclesiam Cathe-

dralem, rei divinae peragendae causa, sive ipse celebraturus sit, sive alter, aera turris campanariae pulsari debeant?

II. Utrum in casu teneantur Canonici Episcopum, cappa vel habitu choralis indutum, comitari et deducere?

III. An in expositione privata, quando populus benedicitur cum Sanctissimo Eucharistiae Sacramento, pyxide clausa, ipsa pyxis cooperienda sit velo humerali?

IV. Utrum benedicto coemeterio, censeri debeat benedicta etiam Ecclesia, eidem adnexa, et viceversa?

Sacra porro Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto alterius ex Apostolicarum Caeremoniarum Magistris, Dubiis accurate perpensis, respondendum censuit:

Ad I. *Affirmative, ad normam Caeremonialis Episcoporum.*

Ad II. *Stetur Coeremoniali et Decretis.*

Ad III. *Affirmative, iuxta Decretum in una Meliten. 23 Februarii 1839.*

Ad IV. *Negative ad utrumque.*

Atque ita rescripsit. Die 21 Februarii 1896.

C. CARD. ALOISI-MASELLA, *S. R. C., Praefectus.*

L. ✠ S.

ALOISIUS TRIPEPI, *Secretarius.*

INTONATION OF THE "GLORIA" AND "CREDO"

ROMANA QUOAD INTONATIONEM HYMNI ANGELICI, ALIASQUE

A Sacra Rituum Congregatione postulaverunt plurimi: An intonationes Hymni angelici ac Symboli, necnon singulae modulationes a Celebrante in Missa cantata exequendae, videlicet Orationum, Praelationis, Orationis Dominicæ et cum relativis responsionibus ad chorum pertinentibus, ex praecepto servari debeant prout iacent in Missali, an mutari potius valeant, iuxta consuetudinem quarundam Ecclesiarum?

Et eadem S. Rituum Congregatio, audito voto Commissionis liturgicae, reque mature perpensa, censuit rescribendum: *Affirmative ad primam partem: Negative ad secundam, et quamcumque contrariam consuetudinem esse eliminandam iuxta Decretum 21 Aprilis, 1873.* Atque ita rescripsit ac servari mandavit.

Die 14 Martii 1896.

C. CARD. ALOISI-MASELLA, *S.R.C., Praefectus.*

L. ✠ S.

ALOISIUS TRIPEPI, *Secretarius.*

MATRIMONIAL DISPENSATIONS

LITTERAE EMI PRO-DATarii QUOAD DISPENSATIONES MATRIMONIALES
PERILLUSTRIS ET REVERENDISSIME DOMINE,

Petitionum copia pro obtinendis matrimonialibus dispensationibus super impedimento primi tangentis secundum consanguinitatis gradum Sanctissimi Principis Domini Nostri Leonis Papae XIII. mentem, ingluvie malorum percrebescente, perculit. Etenim animadvertens indulgendo huiusmodi concessionibus, effraenata licentia, quae de die in diem augetur, haudquaquam compescitur; eo quod occasio continua, commodum eam impune satisfaciendi allectant nupturientes spe etiam modo coniugali occulturos infelices effectus, atque reatus, qui iam praecesserunt.

Ne vero Sanctitatis Suae indulgentia praebeatur occasio salutarem disciplinam labefactandi, quae a sanctitate sacramenti iubetur, et tantum prodest morum integritati, societatis bono et vegetiorum corporum incremento, onerat Episcoporum conscientiam, ut sedulo invigilent, ne Sanctae Sedis precantes accedant, nisi verae causae canonicae iure commendent, et litteris manu propria exaratis rationes in quolibet casu explicent, nec non circumstantias, quibus putent gratiam esse concedendam. Tali modo Summus Pontifex tutior annuet petitionibus, quoties agnoscat necessitatem eo obstrictiorem, quo artes erunt minores alio modo consulendi.

Pro certo habeo Amplitudinem Tuam omnibus viribus elaboraturam, ut Sanctitatis Suae vota praeoptatum finem habeant. Interim meae observantiae sensus Tibi profiteor, atque cuncta adprecor a Domino.

Datum Romae ex Aedibus Nostris die 19 Iunii 1895.

Amplitudinis Tuae.

Servus verus

A. CARD. BIANCHI P. D.

CONDEMNATION OF THREE SOCIETIES IN THE UNITED STATES
DAMNANTUR TRES SOCIETATES IN STATIBUS UNITIS AMERICAЕ
SEPTENTRIONALIS

ILLUSTRISSIME AC REVERENDISSIME DOMINE,

Amplitudinem Tuam profecto non latet, Reverendissimos Archiepiscopos in ecclesiasticis Provinciis istius Foederatae Reipublicae constitutos in suis conventibus egisse de tribus, quae istic evaluarunt Societatibus, Sociorum nempe singularium (Odd

Fellowst), Filiorum temperantiae (Sons of temperance) et Equitum Pythiae (Knights of Pithias) atque unanimi consensu rem iam iudicio Sedis Apostolicae detulisse. Porro Sanctissimus Dominus Noster quaestionem examinandam tradidit Reverendissimis et Eminentissimis DD. S. R. E. Cardinalibus una necum Inquisitoribus generalibus. Illi vero generali Congregatione Feria IV. die 20 Iunii 1894, confirmantes iudicium de aliquibus ipsismet Societatibus alias latum, decreverunt.

Cunctis per istius regionis Ordinariis esse omnino committendum, ut fideles a tribus Societatibus praedictis et ab unaquaque earum arceantur, eaque de re fideles ipsos esse monendos: et si monitione insuper habita, velint adhuc eisdem Societatibus adhaerere, nec ab illis cum effectum separari, a perceptione sacramentorum esse arcendos.

Sanctissimus Dominus Noster sententiam hanc plene confirmavit et ratam habuit. Quae ideo per praesentes Amplitudini Tuae significantur, ut per te nota fiat cunctis istarum regionum Archiepiscopis, Episcopis, aliisque locorum Ordinariis et pro bono animarum regimine ad effectum deducatur.

Interim fausta atque felicia omnia tibi a Deo O.M. precor.

Romae, 20 Augusti 1894.

L. M. CARD. MONACO.

POWER OF BISHOPS TO DISPENSE IN LAWS OF FAST AND ABSTINENCE, OR PERMIT ANTICIPATION

DUBIA QUOAD DECRETUM DE LEGE IEIUNII ET ABSTINENTIAE
ANTICIPANDA, VEL DISPENSANDA AB EPISCOPIS ¹

Feria IV die 18 Martii 1896.

Post latum feria IV die V Decembris 1894 Supremae huius Congregationis S. O. Decretum, quod incipit *Cum recenter*, quo facultas fit locorum Ordinariis anticipandi in alium diem, vel etiam, gravissimis de causis, dispensandi super ieiunii et abstinentiae lege, occasione solemnitatum in vetitum aliquem diem incidentium, a pluribus locis circa eiusdem Decreti genuinum sensum dubia proposita fuere quae sequuntur:

I. Utrum ad hoc, ut Episcopus dispensare valeat, ad tramitem Decreti, necesse sit ut festum celebretur magno populorum concursu?

II. Utrum Episcopus dispensare possit quando agitur tantum

¹ Decretum hoc habes Vol. xxvii., 512.

de festis duplicis praecepti, an etiam quando agitur de alio festo vel de alia catholica solemnitate, ex. gr. de centenariis, de peregrinationibus et similibus?

III. Quomodo sit intelligendus *magnus populorum concursus*, an populorum extraneorum vel etiam eiusdem civitatis aut loci?

IV. Utrum inter causas gravissimas, ob quas Episcopus non solum anticipare, sed etiam dispensare potest, assignari valeat grave periculum quod abstinencia anticipanda non observetur?

V. Utrum in diebus exceptis, ieiunio consecratis, vetitum sit Episcopis tantum dispensare super abstinencia, vel etiam illam anticipare?

VI. Utrum ex rationabili causa possit Episcopus committere Parochis, ut ipsi assignent diem in quo anticipari debeat abstinencia?

Quibus dubiis, ad examen sedulo vocatis in Congregatione Generali habita feria IV, die 18 Martii 1896 Emi ac Rmi Domini Cardinales Inquisitores Generales, praehabito voto DD. Consulorum, respondendum mandarunt:

Ad I. *Affirmative.*

Ad II. *Negative ad primam partem; Affirmative ad secundam; modo adsit magnus populorum concursus.*

Ad III. *Attentis omnibus, intelligi potest etiam de concursu civitatis aut loci, facto verbo cum Sanctissimo.*

Ad IV. *Affirmative, modo periculum sit generale.*

Ad V. *Affirmative, scilicet utrumque vetitum est Episcopis.*

Ad VI. *Affirmative.*

Sequenti vero feria VI die 20 eiusdem mensis SSmus Dominus Noster Leo divina Providentia Papa XIII, in solita audientia R.P.D. Assessori impertita, relatas sibi Emorum Patrum resolutiones, benigne approbare et confirmare dignatus est.

THE MEANING OF "CONDIMENTA EX ADIPE"

LITTERAE EMI CARDINALIS MONACO LA VALLETTA AD ORDINARIUM
ALEXANDRINUM, QUOAD CONDIMENTA EX ADIPE

Die 25 Martii 1895.

Litteris ab Amplitudine Tua ad R. P. D. Commissarium huius Supremae Congregationis, datis sub die 12 mensis decurrentis respondeo, certiore faciendo eandem A. Tuam quod feria IV.

I Mail 1884, proposito dubio, an locutio *continentia ex adipē*, adhibita in concessione indulgentiarum pro quadragesima et condempnata infra annum, intelligenda esset ex adipē *cachectica animalia*; Eius DD. Cardinales, una cum Inquisitores Generales, responderunt: *Affirmative*.

CARD. MONACO LA VALLETTA.

Notices of Books

ST. PETER, HIS NAME AND HIS OFFICE. By T. W. Allies. K.C.S.G. With a Preface by the Rev. Luke Rivington, M.A. Catholic Truth Society, London.

IN the history of theological literature the name of T. W. Allies will be long associated with at least one point of Catholic doctrine, the Primacy of St. Peter and his successor the Roman Pontiff. Mr. Allies is himself a convert to the Catholic Church. In an autobiography of exceptional interest and ability, *A Life's Decision*, he has left us a history of his religious opinions; and it is curious to observe therein that the point of Catholic doctrine most debated by him before his conversion was this very dogma of the Primacy which his powerful intellect and vigorous pen have since done so much to elucidate and confirm. With true strategic insight he has seized upon this fact, that in the controversy between Catholics and non-Catholics, the fundamental and decisive question is this—Whether the successor of St. Peter is, or is not, by Divine ordinance the Head and Ruler of the Church of Christ?

The historical argument for the primacy of the Roman Pontiff, Mr. Allies has made the work of a lifetime. The subject was a vast one; the wide field to be travelled; the complicated character of the episodes and incidents entering into the argument requiring for its successful treatment not only great learning and research, but intellectual gifts of a very rare order indeed. The man, however, was equal to the task, and his noble work, *The Formation of Christendom*, now universally recognised as a master-piece of historical treatment, will remain a magnificent monument to the author's devoted labours in the interest of Christian truth.

The Formation of Christendom is now, by the kindness of the author, appearing in a popular and cheap edition, and in view of

this fact the publication, by the Catholic Truth Society, of the book at the head of this notice, *St. Peter, his Name and his Office*, in which Mr. Allies carries the argument back into Scripture, is particularly opportune. The two works, *St. Peter, his Name and his Office*, and *The Formation of Christendom*, taken together, furnish an argument upon a cardinal dogma as convincing and conclusive, as it is exhaustive and scientifically complete.

We confess we took up the book under notice, *St. Peter, his Name and his Office*, with the greatest interest, for we had been long anxious to hear the author of *The Formation of Christendom* upon the scriptural argument for St. Peter's primacy. We had formed high anticipations of its merits. We have not been disappointed. The work to our mind is perfect, nor can we conceive how it is possible for anyone to improve on it.

The testimony to St. Peter's primacy, borne by the inspired word of God, is here presented in its completest form. We have first an excellent chapter on "The Name of Peter, promised, conferred, and explained;" then a second, of equal excellence, on "The Education and final Designation of Peter to be the ruler who should confirm his brethren;" a third, perhaps the very best, on "The Investiture of St. Peter;" a fourth, of singular power, upon "The Correspondence and Equivalence of the great Texts concerning Peter;" then a chapter on "Peter's Primacy, as exhibited in the Acts," which it is a delight to read; and yet a sixth of equal fascination on "The Testimony of St. Paul to St. Peter's Primacy;" a seventh chapter upon "The Primacy of Peter involved in the four-fold Unity of Christ's Kingdom;" followed by a chapter in which all are gathered up, "Summary of the Proof given for St. Peter's Primacy;" with a concluding chapter on "The Nature, Multiplicity, and Force of Proof for St. Peter's Primacy." It is not possible to analyze here these various sections, nor is it possible by mere extracts to convey any idea of the excellence of the work as a whole: for, as Mr. Allies so often remarks, it is not merely any one text, no matter how clear and emphatic, taken by itself, but the mass of evidences arising out of so many texts, and in such different circumstances, that makes the argument so irresistible. But this we shall venture to say, that even learned theologians will be surprised to find in how many ways, hitherto unobserved by them, the Sacred Scriptures bear significant testimony to St. Peter's Primacy. In the main the writer follows Father Passaglia's great book on the Primacy of St. Peter; but

in every page of the work the author has new light of his own to illumine the argument.

The author's style, direct and vigorous, is a reflection of his mind. A lover of truth, he has an eye for what is the central point in a controversy or argument, and like a great general brings all his powers to bear upon it, working out his conclusions with a completeness and spring-tide force and momentum impossible to withstand. Father Luke Rivington, in the admirable preface which he has written for this edition, bears personal testimony to the argumentative force of the present work, when he says:—"The present writer is able to say that the Anglican theory of Church government never seemed to him secure after the day when he finished a careful perusal of the following pages. It seemed that the papal theory ought to be found at work in the Church, since it stands out so plainly in Holy Scripture."

We are not surprised at this statement. It would be difficult for any candid mind to remain unimpressed by the reasoning in this excellent work. We warmly recommend it to students of theology, confident that they will find nothing equal to it in the English language, nor anything on the same subject superior to it in any language.

M. F.

STUDIES IN THE NEW TESTAMENT. By the Rev. James H. O'Donnell, Watertown, Connecticut. With an Introduction, by the Very Rev. John A. Mulcahy, V.G., Hartford. West Chester, New York. 1895.

This is a series of catechetical instructions on the New Testament intended for the laity. It explains in clear and accurate language the Catholic teaching on the nature of Scripture and Inspiration, the Canon of Scripture, and of the New Testament in particular, the Manuscripts of the New Testament, and the authority of the Scripture as a rule of faith. It then deals with each part of the New Testament, giving a short introduction to each of the Gospels and Epistles, and an exposition of the principal points of doctrine in each. It then supplies a short biography of each of the personages mentioned in the text, and concludes with some chapters on the chronology of the Life of Christ, on the discourses, the parables, the miracles, the prophecies of our Lord. It is an admirable book for the laity, and will be found most useful to priests who are occupied in the work

of expounding the Christian doctrine to advanced pupils in schools and colleges, as well as to Sunday classes in the Church. We heartily recommend it for this purpose.

J. F. H.

JEWELS OF THE "IMITATION." By Percy Fitzgerald.
London: Burns and Oates.

MR. FITZGERALD has given us in this small volume a brief commentary on some of the most striking things in the *Imitation of Christ*, a work in connection with which his name has already been honourably known to Catholic readers. This very pretty volume is worthy of the *Imitation* in every way, and all lovers of the great work of Thomas A Kempis will read Mr. Fitzgerald's appreciation of it with interest and sympathy.

THE DEVOTION TO THE HEART OF JESUS. With an Introduction on the History of Jansenism. By the late John Bernard Dalgairns, Priest of the Oratory of St. Philip Neri. London and Leamington: Art and Book Company, 1896.

THIS is a very opportune republication of the excellent work of Father Dalgairns—a work so well known and so often praised that it needs no further encomiums from us. It will be sufficient to remind our readers that the history of the devotion to the Sacred Heart of our Lord is very fully set forth in these pages, and that the meaning of the devotion, as understood and approved by the Church, is clearly and succinctly explained. The introductory chapters on the spirit of Jansenism as manifested in its history, will always be read with interest and profit by those who have the care or the direction of souls. The preface to the first edition briefly reminds us of the great outcry that was raised in the Protestant Church when the devotion to the Sacred Heart began to take root and to expand in England.

"Though the present work is not strictly devotional," wrote Father Dalgairns, "the author has felt so averse to introduce controversy into it, that he has preferred to relegate to the preface even a passing notice of what might tend to provoke it. The question here raised as to the wonderful spread of the devotion to the Sacred Heart, has been answered in a far different way from that proposed in this volume. Some of our readers

may remember an article which appeared in the *British Critic* for January, 1839, on the revival of Jesuitism. When it is said that the writer of the article looks upon "Blair's" in Scotland, "Ushaw" near Durham, and even the harmless schools for female children of St. Aloysius in Camden Town, as "Jesuit Colleges," and represents Maynooth as under Jesuit influence, the reader will be prepared for any amount of blunder, however preposterous. Yet the following astonishing sentiment will be far more than the utmost stretch of his imagination could have anticipated. Speaking of the rapid propagation of the devotion to the Sacred Heart, he puts and answers the following question:— "If the visions of Sister Mary Magdalen are neither of Divine revelation, nor proposed as an article of Divine faith, why have Popes and princes, Italian stonemasons and Irish bricklayers, French abbés and Prussian bishops, cast their heads together to send them through the world? The plain truth may be read in letters of blood in more than one country in Europe."

What the devotion to the Sacred Heart can have to do with bloodshed is, indeed, a mystery, until the writer goes on to allude to revolutions, such as those of Belgium and of France in 1830, and to civil wars like that of Don Carlos in Spain. From the context of the article of which this sentence is the peroration, we gather that the reviewer considers that the Society of Jesus is the agent of all rebellious and political convulsions throughout the world, and, consequently, that confraternities of the Sacred Heart, which he looks upon simply as Jesuit organs, are their secret political agents. In another place, in speaking of those associations, he asks:—"Why must the name of every member be registered, and a report be remitted to Rome of each incorporated station?" The answer he puts in italics:—"There was never yet such secret organization without conspiracy behind."

To all such hallucination Father Dalguirn's gives a brief but telling answer. We cordially recommend this sixth edition of the work, and we believe that priests who have a sermon, or a series of sermons, to deliver on the "Sacred Heart," could not do better than read and master the contents of this small volume.

A YACHTING CRUISE TO NORWAY. By the Clergyman and the Lawyer. London: Fisher Unwin.

A CLERGYMAN and a lawyer, both well worn out by a hard year's work, decide to spend their holidays in Norway together.

This volume contains an account of their experiences. It gives an interesting description of some of the Fjords, and a pretty vivid account of life on board the steamer, on both the outward and homeward journeys. There are two classes of persons who might read this work with interest—viz., those who have been to Norway and those who have not. Those who have already seen the Fjords will, doubtless, recognise many things with which they are already familiar. Those who have not been to Norway may still be subdivided into those who intend to go there, and those who, like the present writer, do not. It is chiefly to the former that we recommend the book.

THE CATECHISM OF MECHLIN. Translated by a Catholic Priest. With Episcopal approbation. Published by M. Kearney, Washington, 1895.

It would be an advantage to have something more definite by way of approbation of such a work as this than the mere general assertion that some bishop has approved it. We have glanced over its contents, which seem to us fairly accurate and full; but the English rendering of the original text appears wanting in one of the essential requisites of a catechism, viz., clearness. In any case the work does not seem specially suitable to this country.

THE BANQUET OF THE ANGELS; OR, PREPARATION AND THANKSGIVING FOR HOLY COMMUNION. Edited and translated by the Most Rev. Dr. Porter, S.J., Archbishop of Bombay. London: Burns & Oates.

THIS little volume is intended chiefly for people in the world, and contains an excellent series of considerations and meditations suitable for the solemn occasion of Holy Communion. It will enable communicants to approach the altar with a due sense of the majesty and goodness of God, and to remain in intimate communication with Him after the reception of the Sacrament of His love. The thoughts suggested are admirably adapted to the purpose in view. We have no doubt that this beautiful little volume will have a very wide circulation.

THE IRISH ECCLESIASTICAL RECORD

JULY, 1896

ST. AUGUSTINE'S FORT, GALWAY

STEPHEN LYNCH FITZ-DOMINIC stood foremost amongst the distinguished citizens of Galway, in the opening of the sixteenth century. He was mainly instrumental in securing for his native city the privileges of the wardenship. He shared with his generous father the credit of completing the south aisle of the collegiate church of St. Nicholas, and of erecting the collegiate residence for the vicars and wardens. He founded an hospital and an hospice for the poor. He was elected to hold the distinguished office of mayor of the town, in the year 1505. And again, in the year 1509, the same honour was conferred upon him by his grateful townsmen. And it is also noteworthy that he signalized those terms of his municipal authority by enacting and enforcing many salutary bye-laws, which were eminently calculated to promote the social and moral well-being of the citizens. He seems to have been amongst the earliest of those energetic and enterprising Galway men, under whom the famous commercial relations of the city with Spain grew into national importance. He found time to attend to his extensive commercial interests, though engaged in the important works of charity and benevolence to which we have referred.

Early in the opening of the sixteenth century, Stephen Lynch, leaving his wife and Galway friends behind him, sailed for Spain for a cargo of the rich wines of that favoured land. As his good ship bore him away from the fading

outlines of his native town, he felt that he carried away with him the good wishes of his fellow-citizens. No doubt he felt also that the prayers of his virtuous wife, Margaret Athy, would be daily offered for his welfare until his return, and before the altars of those churches that he loved so well. But he could not anticipate that when he would next see the churches of Galway, another religious establishment, which would rival in beauty those already erected there, would claim his wife as foundress.

We are informed in the *Monasticon Hibernicum*, that Margaret Athy, wife of Stephen Lynch Fitz-Dominic, founded, at Galway, a monastery and church for the Augustinian Fathers, at the "earnest solicitation of Richard Nangle, a friar of the same Order, who afterwards became Archbishop of Tuam." Though we do not find the name of Nangle mentioned on any catalogue or history of the archbishops of that see, which we have been able to consult, the remainder of the entry may, we think, be accepted as historically accurate. We are told by Hardiman, that the foundations of this important work were laid in the year 1508; though O'Flaherty gives us the year 1506 as the date of its erection. Perhaps we may not accept either date as more than proximately accurate. The period at least is fixed with certainty by Lynch's voyage to Spain. The works, extensive and important as they were, must have been pushed forward with extraordinary energy by his amiable and charitable lady, as the church and steeple were completed on the occasion of his return. We can realize the surprise and joy which it must have occasioned him. Once within the friendly shelter of the frowning peaks of Burren, his eyes must have sought with thankfulness the familiar outlines of the Church of St. Nicholas and of St. Mary's of the Hill. He may naturally have attributed the success of his enterprise, and his escapes from many perils of land and sea, to the patronage of her who is hailed "Star of the Sea," and to the prayers of his dear patron St. Nicholas of Myra; and now, as their spires and pinnacles are become more clearly outlined in the diminishing distance, they seem to give him a glad welcome on his return.

Meantime the graceful outline of another church, with tower and tapering spire, catches his attention on the opposite headland. It seems to have arisen there as if by magic since his departure. Has Galway acquired some new religious patrons since his departure, of whom he as yet knows nothing? Great, indeed, must have been his curiosity, to know by what friendly hands it could have been erected, and in so short a time; and deep must have been his gratified astonishment, when, on setting foot on shore, he found that the charity and energy of his good wife were the magical influences by which this new religious undertaking was carried so near its completion. We think those events may have occurred within the first and second periods of his mayoralty.

The site for the new monastery was well selected. It was an elevated promontory, which runs into the sea on the south-east side of the town. And so the monastery of St. Augustine would guard the approach to the city on the east, as did St. Mary's of the Hill on the west. On its northern side is a lake, the waters of which are connected with the sea by a wide strait. The only approach by land to the new monastery was on the eastern side. From its elevated position it commanded a splendid view of the city, from which it was separated by about a mile, and of the ocean, far away to where the Arran Islands lie, as specks on the bosom of the western sea.

But the site was eligible even on other grounds. There was in the locality "a spring called St. Augustine's Well, the waters whereof wrought miraculous cures." This holy well was much resorted to by pious pilgrims on the Feast of St. Augustine. And we find strong evidence of a popular and prevalent faith in the reputed miraculous cures at this holy well, down to comparatively modern times. We find in O'Flaherty, a document in which one of those miraculous cures at St. Augustine's Well is attested by the signatures of several witnesses. It is dated "Galway, 23rd June, 1673," and was long preserved in the Augustinian convent. It bears the signatures of the Warden of Galway, Mathew Lynch, and of the Priors of the Dominican and Augustinian

Convents, and others. It affords, at least, interesting evidence of the faith of the people of Galway even in the seventeenth century, in the efficacy of the prayers of the great and holy Bishop of Hippo Regius. A writer named Lubius is quoted by Hardiman as stating that the monastery was erected quite close to the holy well. But the writer was in error regarding its particular position. The well was situated on the north-east of the monastery, and on the shore of the adjoining lake.

Such was the site which Margaret Athy selected for the Augustinian monastery and church. All anticipated many advantages to religion from this new establishment. But none was so likely to entertain those pious hopes as Lynch himself, who was so closely connected with the recent religious development of the city. We are not, therefore, surprised to find it recorded that he himself completed and endowed the Augustinian monastery with which the name of his wife was to be for ever associated. His endowments consisted of "rents and lands."

We are assured that this good lady made a pilgrimage to St. James's shrine in Galicia. She was probably accompanied by her husband, who was familiar with the religious and social history of Spain. She had determined subsequently to visit the Holy Land, but the accomplishment of that pious but arduous purpose was rendered impossible by her illness and death.

The "rents and lands," so generously conferred by Stephen Lynch on the Augustinian monastery, were not to form its sole endowment. In a few years after, we find it had secured an equally generous benefactor in the person of Richard Edmond De Burgo. In the year 1517 he conferred on Richard Nagle of the convent, and on Donat O'Mailey, its prior, and their successors, "in fee, and perpetual alms for ever, his parish church of Roscam in the diocese of Enaghane, with the cemetery on the west part of the wall of the said church, a certain parcel of land named the same, called Ternahalla, situate in breadth to the great stone, in the west of Ternahalla, and in length, from the sea upwards to the wall near the wood;" "and

also another large tract commonly called Gortantagart, with liberty of pasture for eight cows, and six horses, to pray for the souls of his parents, himself, and his successors." This singular grant received the official confirmation of the Archbishop, and was also authenticated by the seal of Henry Brangan Warden of Galway. The subsequent litigation in the ecclesiastical courts, instituted by Edmond De Burgo for the "unjust alienation" of the Vicarage of Roscam, give those particulars a special historical value.

These facts alone would be amply sufficient to prove that the Augustinian monastery at Galway was a foundation of importance. It was worthy of the spirited Catholic community amongst whom it was established. Mr. Hardiman assures us, that "the Augustinian convent of Galway ranked next in importance to that of Dublin."

Under Elizabeth the convent was dissolved. On the 9th of March, 1570, a portion of its property was conferred on the Corporation of the town, which had already obtained "leases in reversion of the possessions of the monastery" of St. Francis and St. Dominic. On the 11th of September, 1578, the grant was renewed for a period of forty years. But on the accession of James I. the alienation of the convent possessions was rendered complete and permanent. On the 11th of February, 1603, the possessions of the Augustinian convent were conferred by royal grant on Sir George Carew, "his heirs and assigns for ever." The fathers had been previously expelled, and sought such shelter within the town as their friends were able to provide for them.

Just a few years previously the elevated grounds of the monastery were the scene of the cruel butchery of several soldiers of the ill-starred Armada. Their vessel had been wrecked off the coast, and they "escaped the dangers of the raging sea only to meet on their landing a fate more implacable, in the person of the Viceroy William Fitzwilliam, by whose order many of them were basely butchered." So wrote Gratianus Lucius of this sad and cruel massacre. And he quotes Camden as his authority

for stating that Fitzwilliam had come to Galway on the occasion, only with the "purpose of seizing whatever of Spanish property was cast on shore. Irritated, however, at finding no valuable booty, the shipwrecked Spaniards were doomed to perish." But they perished consoled by the ministrations of the Augustinian Fathers, and the public sympathy of the Catholics of the town. "The Augustinian friars who served them as chaplains exhorted them to meet the death struggle bravely, when they were led out south of the city of St. Augustine's Hill, where they were decapitated in 1588." Here we have again quoted Gratianus Lucius. And he adds that they died amidst "the murmurs and lamentations of the people." He also records the heroic and charitable action of the ladies of Galway on the occasion. "The matrons of Galway piously prepared winding sheets" to prepare the bodies for interment. Only two of the foreigners succeeded in escaping the Viceroy's vengeance. They lay concealed in the town; and, after evading the vigilance of the authorities for a considerable period, were finally conveyed to Spain.

In 1600 the fortifications of Galway occupied the special attention of Mountjoy, the Lord Deputy of Ireland. Indeed, the mission of the Armada was made by the bigots of the period the pretext for exaggerated fears of a foreign invasion in the interests of the Catholics, as well as for the adoption of measures against the Catholics equally aggressive and unjust. And by order of the deputy the foundations of a new and important fort were laid on the grounds of St. Augustine's monastery.

As the works progressed the monastery was partially destroyed; but the church was spared, only that it might be converted into an arsenal for the use of the fort. So energetically were the works pushed forward, that they were nearly completed on the occasion of his next visit on the 18th November, 1602. On this occasion he was satisfied of the important strategetic position which the fort occupied, a position which commanded both the bay and the town, and one from which "the descent of foreign enemies might best be prevented." In this opinion his lordship is sustained by

military experts, even to our own time ; St. Augustine's fort has been maintained to our time as the Citadel of Galway, affected only by such changes as military service has sanctioned ; and it is regarded as one of the most important military stations on the western coast.

The features of the new fort of which we speak were common to the military forts of the period. It consisted of an extensive quadrangular inclosure of massive masonry which rose to a height of eighteen feet. It had also massive bulwarks projecting from its angles, and the customary " vaulted sallies " and " passages between the walls." This inclosure was protected on the outside by a deep ditch, which was spanned by a draw-bridge on the eastern side, the only side on which the fort was accessible by land. The desecrated church of the Augustinians which stood within the quadrangle, and was utilized as a magazine and arsenal, had " apartments for soldiers " erected against its northern side. The Commander's residence stood adjoining it ; and it seems exceedingly probable that this building was only a portion of the monastery which escaped destruction.

When Sir Francis Willoughby was appointed Governor of St. Augustine's Fort, it was regarded by him as one of the most " complete fortifications in the Kingdom." On his departure to Dublin, in October, 1641, the command of the fort was entrusted to his son, Captain Anthony Willoughby, a rash and incompetent soldier, and a man who " signalized his brief tenure of authority by the perpetration of such outrages against the town and district, as excited general indignation." He " imprisoned some of the inhabitants, and placed guards of musketeers on their goods and ships ;" nay, he had unoffending citizens arrested and executed without a trial. He placed the city practically in a stage of siege. He sanctioned the establishment of a hostile garrison at St. Mary's of the Hill, in the western suburb, and another at Castle-gate, on the north-east. He plundered the district of a thousand sheep and two hundred head of cattle. Sir Richard Blake, of Hidfry, and his tenantry, were amongst the chief victims of those lawless raids, which even the influence of Lord Clanricarde, Governor of the county, was powerless to restrain.

In April, 1643, Col. Burke who had been appointed Commander of the Confederate troops in the western province proceeded to lay siege to the fort. He was supported by the principal gentlemen of the county. On the 20th of June following, Willoughby surrendered the fort to the Confederates. And Willoughby had no sooner handed over the fortress to his victorious opponents, than it was ordered by the Supreme Council to be destroyed as a fort. No sooner, however, had the fort been vacated by the garrison, than the Augustinian Fathers returned to repair and to occupy once more their beloved monastery.

But in the year 1652 the municipality, apprehensive that the parliamentary troops should seize and utilize it as a fort against the town, solicited the Fathers' consent to have the church and monastery razed to the ground. The representation made was in every respect similar to that made to the Dominican Fathers of St. Mary's of the Hill, and the representation was made by the Corporation on exactly the same conditions. They bound themselves by a formal deed to have both church and monastery re-erected at the expense of the Corporation, on the restoration of peace. Generously did the Fathers of St. Augustine's Fort make the sacrifice which the safety of their co-religionists and fellow-townsmen demanded; not without an earnest hope, however, that the longed-for peace would soon be established, and their beloved church and monastery once more rebuilt. But alas! St. Augustine's Fort was soon in possession of the enemy—and all hope vanished of the dawn of the expected peace. And "Fort Hill" was to know no more of the "Vesper Bell" or "Matin Song;" and even to our time the roll of musketry and the boom of the cannon continue to be heard from its heights. And though the written undertaking of the Corporation to re-erect the church and monastery has never been literally realized, it is at least a beautiful historical evidence of the noble purpose of the citizens on the one hand, and of the self-sacrificing patriotism of the fathers on the other. Mr. Hardiman assures us that the document was in possession of the Augustinians at Galway even in his time.

After the first fury of the Cromwellian persecution had exhausted itself, the outcast fathers sought and found precarious protection within the city walls. In the face of legal prohibitions and penalties, a residence and unpretentious chapel were provided for them in "Back Street," in which a small community was able to practise their religious observances, and minister stealthily to the faithful.

In 1731 their presence there was officially represented to the Irish Executive of the day by these charged with instituting the inquisition. In Galway the inglorious duty was entrusted to the Mayor, Walter Taylor, on whose testimony it appears that the said house was converted to a friary many years ago, and before the reign of King George the First. The friary "had seven chambers and nine beds," but the inquisitors failed to find the friars there. In the little chapel they only found a few forms. The altars and pictures were removed.

Soon after, the fathers were able to come forth from their retirement in Back Street, and establish themselves in Middle Street, then a central and prominent portion of the town. Here they have continued to reside to our time. Their splendid residence, and the fine early English Church, which have been erected there, speak eloquently of the public spirit of the Galway Catholics of our century, and of their attachment to the faithful fathers of St. Augustine's Order.

J. FAHEY, D.D.

RIGHTS AND LIMITS OF CONSCIENCE

IT has always been, as it ever must be, a difficulty of the first magnitude to reconcile the rights of conscience with the rights of law or authority, and mark their respective limits. A judge is not always at hand, and the advocates, in their special pleadings, push their demands to extremes. For, while the arguments of one side would lead to the suppression of law, those of the other nearly always end in what would be the destruction of conscience. Who is to regulate their claims? How is the balance, which really exists between them, to be maintained? Both cannot dictate with equal and clashing command; which of the two then is to give the final order? The first reply to these questions comes prompt, and sounds clear:—

“Whatever creed be taught, or land be trod,
Man’s conscience is the oracle of God.”

This would be the answer of the majority, the spontaneous rejoinder, not only of the unlearned and easily-led multitude, but also of cultured and well-disciplined minds. What they feel, the poet has tersely and pointedly expressed. For the couplet is little else than the versification of the popular and theological phrases; conscience is the immediate judge of action, the sole arbiter of right and wrong, the court to which the last appeal is carried in questions of moral law, natural, divine, or positive, and from which there can be no release. Its rule is outside of, and beyond, the civil order. “If it be just in the sight of God, to hear you rather than God, judge ye; *for us*, we cannot but speak the things which we have seen and heard.” This is the language of the heralds of Christianity in their first brush with the state authorities; this is the action of preachers, whose fundamental doctrine it was, that subjects are to obey the powers that be. Nor can parental authority hold its own against the voice of conscience: “We are bound to obey our parents and lawful superiors in all *that is not sin*.” No commands are more coercive than

those of the civil, nor more binding than those of parental authority: and if conscience is above these, it shows that its dictates must stand against the dictates of any earthly power whatsoever. The approval of the world will not justify the morality of an act which conscience condemns, and its single vote is enough to overcome and silence the most unanimous and uncompromising fiat. Before entering on the consideration of these statements, I will prepare the way with one or two remarks which have a most important bearing upon what is to follow.

In the first place, then, conscience is an act of reason. It is not an instinct. It is not a kind of impulsive darting forward, as soon as the object appears in sight. From the necessity, in which it is sometimes placed, of acting without being able to take counsel, from the rapidity of its decisions and their instantaneous execution, I am afraid, that conscience has come to be regarded by many as a kind of wound-up machine, ready and impatient for action. Touch a spring, pull a cord, and it constrains the human frame at once, and of necessity, to set itself in motion. But this is a caricature. For a true conscience is slow in its movements, and never in a hurry, unless promptitude is the word, to proceed to deeds. It requires the understanding to be clear and steady; it calls for all the evidence available; it takes its time in the examination, and, oftener than not, so far as it is concerned itself, it withholds its judgment. Nor would it be more foolish in a builder to set down an estimate and act upon it, before he has worked it out by calculation, than it would be criminal in anyone to allow his conscience to come to a practical decision, before his reason has had time to get a clear view of the moral principles which underlie the case, and has been able in their light to test its value.

In this respect, conscience is the same as judgment—this is my second remark—and the individual conscience works on parallel lines with private judgment. Under suitable restrictions, both admit of the same explanations. If one is to be approved, the other cannot be condemned, for they are in reality two departments or functions in the

same faculty. They derive their action from reason, which forms a conscience as it forms a judgment. Only when they are formed, they appear as two distinct kinds of acts. This, however, is due to a difference in their respective objects. In the one case it is a truth discovered, and the private judgment is an assent to it; in the other, it is a right thing to be done, or a wrong thing to be avoided, and conscience gives the command to act, or to refrain. Any difference, therefore, which may be noted in them, comes from their object only, and not from themselves or their cause, or the process of their formation. In these respects they are both the same, and this is the reason why the defenders of private judgment are, in general, the supporters of conscience as an absolute and independent master; why the Catholic Church, which is founded on authority, checks the excessive claims of conscience by the stronger bonds of the law.

To put the matter logically—although I should have preferred not to do so—every decision of conscience, like every determination of private judgment, is the conclusion, as such, of a syllogism. There is the major premiss: an article of faith; “The Bible is the word of God;” or a principle of morality, “Thou shalt not steal.” There is the minor premiss, which comes before the reason in a concrete way as a question: “The doctrine of the Holy Trinity is taught in the Bible,” or, “I am starving, can I take some bread?” And there is the connection, natural and real, between the major premiss and the minor. Likewise, the principle, contained in either of the major premisses, is clear and evident to the understanding, and by their nature, the value of the other two propositions is altogether unknown, and is treated with real or assumed doubt. The words of Christ are true; He said, “This is My body, and this is My blood.” The Catholic, guided by authority, accepts the logical sequence; the Protestant allows his reason to form, not an authoritative, but a private judgment. Again: “Schism is unlawful;” for state reasons, a child already baptized, and proclaimed a Catholic, is anointed according to a schismatic rite, in sign of his conversion to the schism. Such an act is

condemned by Leo XIII. and the whole world, as against the principles of morality; the reason of Ferdinand of Bulgaria forms his conscience in favour of it. Universally, there is an agreement as to the principles respectively of faith and morality; the divergence arises from the difference of view in regard to the concrete facts, and the relation in which they stand to the principles.

Whether, therefore, we consider conscience as a natural or an artificial agent, one point is manifest; in its judgments on the higher moral principles, it is infallible. These are as present to the reason as it is present to itself; they are a part of its natural equipment, and can no more be separated from it than instinct from animal intelligence, or, as the principles of demonstration, inherent in the mind, born with it, guiding it, are essential for the pursuit and attainment of truth, so the principles of right and wrong, equally constituent parts of nature, are absolutely necessary for the proper regulation of conduct. The reason, so to speak, gazes upon them; it beholds them as unerring standards of moral measurement. And, even when it turns away or closes its eyes, for the purpose of shutting them off, it sees and feels in the enforced darkness, the outlines, however faint, of their image. "Our intuitions," says W. S. Lilly,¹ "of right and wrong are first principles, anterior to all systems, just as are the intuitions of existence and of number."

This is the first, the inalienable right of conscience; but it is also its first law. In this case infallibility is co-extensive with the obligations of obedience. There can be no right without a corresponding duty. And the monarch, whose very existence is derived from the idea and aims of a community, as he thereby possesses the right to rule his people, so he is thereby bound to advance their interests and protect them from wrong.

Whether I am justified in thus bringing the fundamental principles of morals under the action of conscience, I hesitate to say. For myself, I should prefer to appropriate

¹ *Right and Wrong*, chap. iv., p. 28. Cf. St. Thomas, *Le Verit.*, qt. xvii.-a. 2.]

them to a function of the reason other than conscience. For the more we divide off and classify the different acts of the reason, and group them together in their various kinds, the more precise will be our knowledge, and the more accurate our explanations. Of course, we can split too often, and specialize too much. But in the case of conscience, we do not seem to run any such risk. There is a general feeling that a distinction should be made. The scholastic moralists, notably St. Thomas, have invented or adopted a particular name—*synderesis*—to express the perception and infallibility of the mind in regard to the first moral principles. And, in our own days, philosophers speak of a moral *sense*, to distinguish the habitual and unfailing exercise of the moral reason from its particular and insecure exercise as conscience.

The special, if not the exclusive, province of conscience is reality. *Synderesis* deals with things in the abstract; conscience has to do with facts. When the reason exerts itself as a moral *sense*, and wishes to be absolutely sure of its object, it can separate the true from the false and doubtful; it can make an abstract of the former, and suppress, or ignore, or put out of court, the latter. And thus it arrives at a certain truth. But when it is to be exercised as conscience, it cannot leave out, or under- or over-estimate any one item. The object of its judgment is concrete: an actual fact, an event, an action done or to be done, an historical reality; and it must remain as it is, a compound of factors, which hold together, and combine in one, each in its proper place, or are in contradiction to one another, and ought not to be associated; or, what is more usual, are partly in agreement, and partly discordant. In a moral case, as it comes under the judgment of conscience, there are no ifs, or suppositions, or purities. There are realities, and realities only, all mixed up together; and to omit one point, or neglect it, or put it out of the way, or change its place and relation, or give to it a less important or a more important share in the whole than belongs to it as a reality, would be to change and destroy the case, and to substitute for the truth a falsehood or a counterfeit. To alter circum-

stances is to alter facts. To quote W. S. Lilly: "Morality is a practical science. Its subject is man, as he lives, moves, and has his being in the well-nigh infinite complexity of social relations. Its conclusions, therefore, must have to do with the concrete, the conditioned, for it is the science of human life."

Take, then, any particular case of conscience; consider it in all its accumulations, perplexities, and generally con-tending elements; and see what becomes of its supporters' attempt to make it the supreme and final judge of morality. Examine its title in the light of Newman's *Apologia*. If one succeeds by the aid of his own individual reason, assisted by grace, do not a thousand fail? What is a girl to do who, brought up in a Catholic convent, and converted in mind, wishes to make an open and solemn profession of her faith? Her parents or guardians forbid it. She will be driven from home. If she waits but a few years, she will have reached the age of independence, when her choice can do her no harm. But conscience cannot wait; it must decide now. Meanwhile, therefore, is she to break with home, or to go on dissembling, playing the hypocrite, at least in form? And in that long space of time, and those many wanderings, when the enlightened reason is dissatisfied with one form of religion, but does not feel the obligation of embracing another, what is to be done—give up the living, the ecclesiastical duties? That would be premature. Continue as formerly? Does not that seem like hypocrisy, or acting with but half a faith? Or, if the rights of conscience, each one for himself, are to be insisted on, are we to allow the professional thief to be the judge of his own or of another's morality? We are told that he considers his calling to be as honest and as honourable as that of a magistrate or a minister of religion. Will God accept his judgment, supposing it to be that of his conscience? Will He approve of it any more than He approved of the action and conscience of those who, in putting His followers to death, think (conscientiously, no doubt) they are doing a service to Him? In these and similar cases I am quite sure that every prudent man would recommend the individuals

in question to follow the advice of St. Augustine: Do not form your own conscience, nor allow it to decide for you, but leave its formation to the judgment of the more enlightened, the more experienced, to those who know the intricate and difficult windings of morality, and are practised in them. And he would condemn as culpable the resolution to act in submission to a private conscience, if its mandates were against the authority of other and more competent judges.

For this conviction I have already provided the reason. Everyone is liable to error in apprehending, and, above all, in estimating the moral value of an action. Not only is he liable, but in every case he is certain, to make a mistake of greater or less magnitude. For the more particular and individual the subject, the more special is the knowledge required for its investigation, the more expert should be the judge. And no one will assign to the private conscience a thorough acquaintance with more than the main principles of conduct, or say that generally it is experienced in other cases than its own.

And even when the details are known, and their worth determined by themselves, it is seldom or never within the power of a single man to find for the act its proper place in the higher morality. One person will, under the influence of a craving stomach, walk into a baker's shop and take a loaf, justifying his action on the ground that self-preservation is the first of all laws. Another will suffer and die rather than do what to him is a manifest injustice. Clearly the two, although they take the same view of the fact of the principle as separate objects for judgment, do not see the same connection or disconnection between them. A philanthropist, like Cardinal Manning, throws the burden of supplying the "living wage" on to the employer; a statesman, like the Marquis of Salisbury, thinks that it is a question of free contract, or that the responsibility falls upon the labourer. And so the reason, acting as conscience, in its knowledge and judgment of moral facts, is universally and on all sides open to error; nor is there a single individual, who, without a special power not his own, can escape

from the effects of his nature, and the verdict of experience, that every man is not only prone to go astray, but actually does wander in the moral as well as mental judgments of his reason.

This conviction will be driven more home, if, from the maze-like appearance of the external deed, we pass on to consider the make and character of the person whose conscience is said to be the judge. That "no two persons are made alike," is a common saying. If you wish to know how many diversities of men there are, count the number of persons that are and have been. How, then, can anyone assume, to start with, that his view of a moral act is the right one, and his summary of moral circumstances beyond dispute? Should he not set out with the supposition, that there are other perceptions of right and wrong besides his own; that moral knowledge is stored in other treasuries besides his soul; that his information is less in amount and quality than that possessed by his fellow-men; and that, unless forced by the instant pressure of circumstances to go into action, it is his duty to wait, to consult, to be ready beforehand to learn that others are right, that he is wrong, and willing, should the judgments of others disagree with his, to give them the lead, and, in a practical way, allow their conscience to form his own, to become for him the last, final, supreme judge of his moral conduct?

This evidently is the intention of nature, of God's will, as manifest in human nature. We are not our own makers. What we are, and as we are, is the work of an agent quite outside ourselves—an agent that does not consult us, nor so much as consider our personal interests of paramount or of any great importance. This agent is nature, and it is the original framer of body and soul, of intellectual faculties, and moral qualities. As the human body is individualized by certain peculiarities, so the mind, when it comes into being, possesses in itself, or receives from its physical conditions, a personal self-temperament, characteristics, tendencies, the germs of intellectual thought, the seed of moral actions and habits. We can see the peculiarities in the body, note, and measure, and name them. In the under-

standing or the will we cannot see them with the eye or mind, but we can discern them in their effects. And we can be certain, that they are the products of nature, because they appear antecedently to any exercise of personal reason or strength, as the spontaneous output of mere natural forces. From the undeveloped child proceed actions which are of nature's own making. They are instinctive or mechanical; and, acting with the precision and force of the instinct of a machine, they tell us at once of the untrained, uneducated speciality of the powers from which they proceed. Indeed, so precise are they, so regular, so uniform, that, like the laws of nature, they are prophetic of the future; so that it has become quite a common and an easy practice to forecast the father in the boy. It is nature, therefore, that is responsible for the many varieties in men, for the accepted fact, that no two men are alike in mind or reason; that they differ in principle, in character, in tendency, as they do in outward shape; so that, unless we make the standard of morals entirely subjective and personal, and unless we make it vary as the opinions, whims, passions, the likes and dislikes—yea, the vices and immoral principles—of men differ, we shall credit nature with intending that we are not to rely upon the judgment of a single, isolated conscience, but, distrusting ourselves, to trust rather to the reasons and decisions of our more capable fellows.

Man's second maker is heredity. Between this and nature the boundaries cannot be fixed. But no one can deny the fact—and, least of all, an evolutionist—that many and powerful forces in an individual's constitution come to him by inheritance. Here, as in the work of nature, we can somewhat detect the influence and range of inherited qualities in the body. Tailless cats, many-feathered pigeons, six-fingered hands, consumption, short-sightedness, are some of the countless phenomena in descendants, which have been accurately, by a chain of physical evidence, connected with the characteristic varieties of ancestors. And were it possible to bring the intellectual and moral qualities under the microscope or the dividing knife, we should be able at times to trace the

connection between the virtues of a father and the morality of a son, as between a parent's drunken habits and his offspring's fondness for intoxicating drinks. Whether there is something first inherent, and then passed on, like original sin, from soul to soul, or whether the souls of two children remain the same in substance and habits, the differences being in the bodily organs, of which the mind and the will are to make use, cannot as yet be decided. Certain it is, that differences do exist in the body, in the mind, and in the will physical, mental, moral varieties: certain it is too, that these mental and moral varieties have been and are, like those of the body, cultivated by natural and artificial selections, and under these circumstances transmitted from parent to child.

And all these varieties, as well in their origin as in their development and establishment, are not the work of nature, but of the individual, consciously determining himself and his offspring, or being the unconscious causes of many responsible variations in his race. Racial, national, family likenesses and divergencies can be thus accounted for—I do not say entirely, but fundamentally. In this way, we might explain, in part, the decree of God, to visit the sins of the fathers upon their children. Something offensive, morally offensive, must be transmitted by the fathers to their children. It originated in the parent, as the first sin in Adam, and it is found in the children. Explain it, how we will—into these it comes by heredity: in these it is; in these it remains; in these God sees it; in these it offends God, and consequently makes these, as descendants, liable in justice to the same punishment as their ancestors. Nor, as the history of man testifies, does our moral inheritance improve. It grew worse from age to age, and, but for God's intervention, would still be prone to greater evil. And so, heredity joins nature in warning us against the judgments of a private conscience, and telling us that it must have recourse, if it would work justice, and avoid iniquity, to the conscience of others, to be counter-balanced, checked, and rectified.

The moral qualities thus acquired from nature and progenitors, determine, in the first place, the medium or

surroundings, and these again react and form the mental and moral habits. At one time or another in the course of his career everyone has the opportunity and the power of fixing his position in life. He may be placed in circumstances which do not suit him, against which he rebels, and from which he seeks to be free. But this cannot be for a life-time ; it lasts for a while ; longer for a man of weak character, and shorter for one of independent mind and resources. In the selection of the position, the chief resolving factors will be the inherited acquirements of nature and race. These have been burning in him from childhood, like so many fires. They are springs, which may be kept under restraint, be bent back, or otherwise, against their nature and tending force, but which, at the same time, protest, as it were, struggle, use their tensions, and reserve their forces for a mighty bound, as soon as the artificial and unnatural bonds are removed. Macaulay and Dickens were intended for the bar, but their genius declared for literature. Dr. Jameson has found the battle-field a more congenial sphere for the successful exercise of his talents than the consulting room. And Tallyrand, as a sign of the future diplomatist of Macchiavelian type, opposed his introduction to the priesthood, and freed himself from its shackles as soon as Napoleon wanted a trustworthy but unprincipled agent. When each one finds his own sphere, and settles down to his surroundings, these become incentives, stimulants, developing, shaping forces, which bring out the full power of the natural parental gifts, fix them, harden them, make them unchangeable. The immovability and obstinacy of old age is only one instance of this logical process. It might be exemplified in every profession of life, and is synonymous with that straight, narrow, exclusive mode of viewing men and things, which renders us so incapable of reasoning aright, and of relying upon the justice and rectitude of the single voice of our own conscience.

These elements of nature, heredity, and medium, form, when put together, and properly proportioned, a man's character. Personality is described by scholastic philosophers as that in a single human being, which he has alone,

and which is altogether incapable of being transferred to another. Character is the expression or realization of personality. It is made up in one, with exactly the same kind of elements as it is in another. But these elements are differently proportioned, are weaker or stronger, and diversely related in such a way, that the resultant from the union and manner of combination is in no two cases the same. The ingredients are the same; the outcome of their blending and mixture is different. Each has a peculiarity, which is a characteristic stamp, note, mark, and is not to be found in another of the same kind. And, as no one person is a full or perfect representative man, and by the mere fact that he is a person, single, individual, alone, we have to discover in him what is excessive or extravagant, and modify his ordinary qualities, in order to get at the true man; so no one's judgment, whether it be in decision of a doctrinal or a moral question, is an adequate expression of the truth; and the individual properties of his reason and his will must be tested by the knowledge, experience, and authority of other human powers, if we are to arrive at the genuine moral dictates of a time conscience.

Against these arguments I know of only one real objection. It may be stated thus:—The individual's conscience is, after all has been said and done, the ultimate judge. When advice has been taken, when the consciences of others have been ascertained, when the law is known, it is the individual reason, which adjudicates on the merits of what has been submitted to it, and the individual's conscience, which declares the final sentence. They are the collectors of evidence; it accepts, examines, and decides. Nor can it throw the responsibility of the decision on to the views and judgment of others. St. Peter was confronted with arguments in a similar manner. He did not dispute their value; he did not gainsay their worth. He seems even to imply, that their reasoning was good and justifiable for themselves, sufficient to determine their own action, but not enough to determine for him. His words seem to sanction the idea, that, as *their* conscience could determine for *them*, so *his* must determine for *him*: "If it be lawful in

the sight of God to hear you rather than God, *judge ye*”—be you the judges—for *us*, the contrary holds good. And, when it is a question of union by marriage or free love, of taking an oath or making an affirmation, of adopting one form of religion or another, of prosecuting a thief or condoning his crime (apart from the legal consequences), it is the conscience of the agent which must give the final word for action or remission, for one line of conduct or another. So that, even where personal reasons are compared with the opinions of others, the individual conscience is the discriminating and supreme judge.

It should be noted, in the first place, that if the individual conscience is not, as confessedly it is not, a competent judge in the case of absolute truth, we should, unless important evidence to the contrary were to negative it, expect, that it would also be incapable of settling the truth of a particular idea, or the moral worth of a particular action. Antecedently, at least, morality, and the judge of morality, are the same universally. In the next place, it may be asked, whether in the foregoing argument, as it is usually presented, an important factor of conscience has not been overlooked. Certainly, it will be allowed, that the individual conscience does not, in every instance, justify the individual as against the judgment of others. Saul, on account of the prolonged absence of Samuel, thought himself *conscientiously* freed from the obligation of waiting for the prophet, and felt conscientiously that he might offer the sacrifice himself. But we know, on divine authority, that his action, conscientious as it was, was a great offence in the sight of God, and stained his soul with a mortal guilt. Nor would anyone say, that a child is justified in deciding for itself in accordance with its own conscience as against the advice or commands of its parents and aged friends. And, if it be urged, that the reason for filial submission are clear in the case, may it not also be said at once that the reasons which avail against the child are equally available against the right of a private conscience to decide for itself in opposition to the world? My own conviction is, that the child has a better case than the man. And I am

persuaded that the disproportion between the child and its parents is immeasurably less than that between the adult's conscience and the judgment of the universe ; and, consequently, that the child's offence and moral guilt are slight, and as nothing compared to the sin of his elder ; and, as no one would commend the child for demanding reasons, and waiting till it could accurately take in their value, but everyone would look for an instant submission, even without the enlightenment of the child, or against its own judgment ; so it is not too much to require of the adult that he submit his conscience to others without, and at times, against his religious convictions.

In other words, I am arguing, apart from special examples, for the claims of authority over the private conscience as over private judgment. This is the principle which is left out of account. And yet it is one of the most fundamental, essential, and most frequently recurring of moral phenomena. When a case is presented to the individual, and he surveys it for judgment, the weight of the law accompanies it. The word, the prestige, the person, the authority of the law, and the lawgiver stands before him ; he cannot help seeing them, and feeling their superiority. As a rule, if not always, he cannot but feel his own inferiority, his insufficiency in knowledge, in range of vision, in accuracy of judgment, in freedom from personal bias. He cannot but be aware of incompetency, arising from individual causes — nature, heredity, education, surroundings, passion, prejudice, self-interest. And his antecedent conclusion is, that, as the law and authority are right in themselves, so they will be right in this particular case. They have a higher claim to utter the last and supreme judgment than he can possibly have. So that, if, according to his own making out and summary, he arrives at a practical conclusion contrary to theirs, the odds are, most highly, in favour of them and against him. Nay, for him to act conscientiously against such authority, he would require to have on his side a reason, an argument, an authority superior to the law, whose mandate he contravenes. And for the most important decisions of practical morality, he will not find these in his

own individual private conscience. The individual conscience, therefore, has not, any more than private judgment, any right in presence of natural or divine law; it has only the duty of submission. Nor can it stand by itself against the just mandates of positive law, ecclesiastical, or civil.

JAMES V. WARWICK.

THE LIFE AND DEATH OF FATHER SHEEHY

THE sufferings which the Catholics of Ireland endured for their faith, even until very recently are so well known to all that it is unnecessary to dwell upon them here, beyond a few broad facts which may help us to understand better the exact condition of the Catholic people of Ireland at the time of Father Sheehy's birth. Everyone knows that the Treaty of Limerick, which guaranteed full liberty of conscience to all King William's new subjects, was no sooner signed than violated. Though personally adverse to persecution for conscience' sake, he was powerless as to the observance of the stipulations he had signed and approved in regard thereto. He fell into the hands of a faction who thirsted for Catholic blood. The Penal Laws were now renewed in all their vigour, so that the period between the Treaty of Limerick, 1691, and the accession of George III., 1760, was the time that, perhaps, above any other, the Catholics of Ireland were most persecuted. The political aspect too was gloomy in the extreme. The flower of the Irish nation, the soldiers who fought so bravely at Limerick for their religion and their King, James II., now sought service on the Continent. The Catholic wealthy classes also, harassed in every possible way, sought a freer atmosphere abroad, so that, it was computed, that at this time there were 400,000 Irish, between soldiers and civilians, on the Continent; whilst the total population, between Protestants and Catholics at home, was, according to Thomas Dobbs, in 1712, 2,099,094,

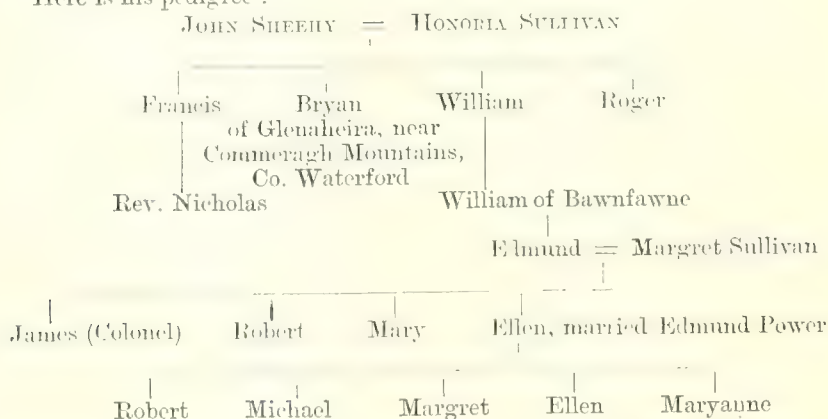
and the hearth money collectors in 1767, 2,544,276. The total number of Catholics according to these statistics (it may be assumed, fairly reliable) was something like 2,000,000 during the same period. Reduced to the lowest condition of abject slavery, deprived of arms, of education, of the right to vote, their children encouraged to rebel against them, and by conforming to the Protestant religion inherit, or become at once thereby the legal owners of, their property; they seemed to console themselves by singing the praises of their exiled King. Indeed, if we may take the number of Jacobite songs, both in manuscript and print, as evidence of their hopes that their King would soon return at the head of their exiled countrymen, backed by a foreign army, and wear the crown of Ireland, they must have been a very credulous people

The Catholic priesthood were supposed to have no existence during the greater part of this time. Acts of Parliament, one after another, were passed for their entire expatriation. They were compelled to leave the kingdom by a certain date, under penalty of death. The same price was offered for the head of a priest, wolf, or tory. The Catholics were forbidden to go abroad for the education denied them at home. Priests returning from the Continent in disguise were strictly watched, seized, and hanged. Yet Catholic young men were always found to brave the perils of the deep from spies and pirates, and having received ordination on the Continent, came back to receive the martyr's crown. All Irish histories, whether written from the Catholic or Protestant standpoint, afford evidence in abundance of the number of Catholic priests, regular and secular, who, during this time sacrificed their lives for their faith. The laws, however, were not sometimes carried out; the clergy were, at times, if not openly permitted to exercise their sacred ministry, at least oftentimes secretly connived at.

In 1742, Lord Chesterfield came over to Ireland as Lord Lieutenant, bearing what might be called *a message of peace*. The Pretender, Prince Charles Edward, had actually taken the field in Scotland, at the head of some of the Irish officers who had come flushed with victory from the battle

of Fontenoy, and it was thought necessary to let the Penal Laws lapse, at all events, for the present. Father Sheehy¹ was a boy of about sixteen years about this time, having been born at Fethard, Co. Tipperary, in 1728, according to Dr. Madden. Some say, however, that he was a native of the parish of Cullen, Co. Tipperary, not far from Limerick Junction. Evidence is strongest with Madden, who received all his information from those who knew Father Sheehy, when he ministered to them as his parishioners in his parish of Shanraghan; from his relatives who were then living, and from the short newspaper accounts of his life and tragic end. I cannot say that I have ever met one who knew Father Sheehy, though, if I had thought of it, I might have found one or more old enough some thirty-five years ago to have seen and conversed with him. There is, however, but one link between me and those who knew him. Mr. M'Grath, a land-surveyor, from whom Dr. Madden received much of his information, had a daughter, Mrs. Mooney, living in Clogheen, perhaps as late as 1870. Her father was one of Father Sheehy's parishioners, and was old enough at the time of his execution to remember him. I knew, and still remember, Mrs. Mooney well. There is a Mrs. Kiely still living far up on the slopes of the Galtees,

¹ Here is his pedigree :—



Margret, Countess of Blessington, grand-daughter of Edmund Sheehy, who was hanged. See *Cabinet of Irish Literature*, vol. ii., page 317, and Mr. Montgomery's article in June number of *New Ireland Review*.

Some now distant relatives of Father Sheehy still live at Appleton, Co. Limerick, and the vestments in which he last celebrated are kept there.

who told me that she remembered her grandmother telling her, that Father Sheehy baptized a child in her house at Toormore, near Burntcourt when he was *on the run*. I have, of course, heard many others say, over and over, that they remembered people say they knew him.

He was sent at an early age to France to study for the priesthood. At what particular college he studied, and what year he returned, cannot now be ascertained. It is almost certain that he was Parish Priest of Shanraghan, in 1755. He succeeded Father Glison, who died that year, and in death sleeps beside him. He was therefore eleven years Parish Priest of Shanraghan (Clogheen); and if Newcastle was not connected with Shanraghan during these eleven years, he must have ministered in the parish of Newcastle also, either as Parish Priest or Curate, for a short time before, as it is said that he succeeded in abolishing tithes there for ever.

It was, it may be assumed, a time of comparative calm when Nicholas Sheehy first commenced his missionary life. The Catholics were allowed to attend Mass openly, even in the towns and cities, but they must not ring bells, or build pretentious churches in the public highways. The penal laws remained on the Statute-book, to be put in motion when the Pretender was coming over, or Protestant ascendancy in danger. These laws could be put in motion at a moment's notice, at the requisition of any local squire or tithe proctor, and the poor Catholics had to go again into the woods and glens and keep careful watch during Mass, lest they should be surprised by the enemy. An English tourist describes one of these Mass meetings in 1746, "The poorer sort of Irish natives are Roman Catholics, who make no scruple [toleration was advancing at this time] to assemble in the open field. As we passed yesterday in by a bye-road, we saw a priest under a tree, with a large assembly about him, celebrating Mass in his proper habit, and, though, at a great distance from him, we heard him distinctly."¹

There is a very interesting story of the penal times told in Blake Forster's *Irish Chieftains; or, a Struggle for the*

¹ *Cromwellian Settlement*, page 162.

Crown, page 565, note. A poor way-worn man came one day with a letter to the O'Connor, of Sylane, about three miles from Tuam, county Galway. The letter was from a bishop. Mr. O'Connor read it, and engaged him on the spot. He attended at table, polished the boots, and performed other kinds of menial offices. On Sunday the bell was rung, and all the household entered a hollowed sandpit near the house, the surrounding tenants also got word, and assembled at the meeting-place. An humble altar was here erected, and holy Mass was offered by him who had been engaged as a servant, and immediately all left as secretly as possible for their homes. This pit is called *Cais an aiffrion*, the Mass Pit. There are many such places, called by different names, where Mass was offered in days gone by. There are two such, at least, in the parish in which Father Sheehy ministered; they are still called, *Cloch an Tigherna*, the Lord's Stone, about a quarter of a mile west of Ballyporcen, and *Sean Altair*, Old Altar, half a mile to the North. There is no tradition, however, that Father Sheehy was ever obliged to celebrate the Divine Mysteries at either of them. Yet, shortly before his appointment to the pastoral office, 1750, it was declared from the judicial bench, that the law did not presume a papist to be in the whole of Ireland. In the same year also Dr. Butler, Archbishop of Cashel, May 19th, dates a pastoral letter, *e loco refugii nostri*; and again, he arranged that the bishops of Munster should meet him at Thurles, 1755, to consult with him about some disciplinary matters; the time threatening to be troublesome, none of them attended.¹ The fact was, the poor people, so long oppressed by the excessive demands of landlords and tithe proctors, were beginning to combine in secret against them. The bishops and parochial clergy, as the pastors of the disaffected, who, though for the most part Catholics, were aided by their Protestant brethren, who felt the scourge, in point of excessive rents at least, equally with themselves, were singled out for persecution. In addition to what had been hitherto

¹ *Bouchan's MS.*, page 317.

exacted of them, they were now to be deprived of the right to graze land which had been heretofore held in common. The labouring classes were left without employment, or to eke out a miserable existence on a wage of a few pence a-day. The poor creatures weighed down with the oppression of centuries, were either too poor or had no confidence in the law, to seek redress. Goldsmith, with becoming sympathy, tells their sad tale in *The Traveller*, thus :—

“ . . . I behold a factious band agree,
To call it freedom when themselves are free :
Each wanton judge new penal statutes draw,
Laws grind the poor, and rich men rule the law.”

Bands of young men called Whiteboys, from wearing white shirts over their ordinary dress; and Levellers—from throwing down the fences, which the landlords erected to deprive them of the use of commons, or free lands, until then the property of no one, but of the community in general—assembled at night. Cattle were houghed, grazing land was ploughed up, and many of the ruling oligarchy received rough treatment. Meetings were held at night, wherein their plans were laid. This agitation, with all the outbursts of lawlessness attendant on such modes of seeking redress, soon spread through all Munster. A people thus deprived of the right to live in the land which God gave them will seek redress in any way open to them. They cannot, indeed, be defended in the houghing of cattle, burning of houses, &c. ; but no one can say they were wrong in throwing down fences which were erected to deprive them of the land which their forefathers possessed in common from time immemorial.

The words of Mr. Griffith, an enlightened and liberal Protestant, who appears to have been an excise officer, and witness of these transactions, are worthy of note. In a letter addressed to Mr. Toler, High Sheriff for the County Tipperary at the time of Father Sheehy's trial, he says :—

“ They [the Whiteboys] levelled the fences, and I highly applaud them for their spirit in so doing, and assure you, Mr. Toler, had I been in their situation, as legal redress was out of the question, I would have acted in the same manner they did. From prostrating those fences, they were called Levellers, and

afterwards, from wearing their shirts outside their clothes, to disguise themselves, they were called Whiteboys; and this was the whole of what furnished matter for the Munster Plot, and which, in my opinion, entitles it to a place under the head, great events from *little causes*.

“Reports at this time were industriously circulated that the papists in the Kingdom had privately agreed to rise on a night prefixed, to massacre all the Protestants in the Kingdom. In order to support this idea, the houses of the Protestants in Waterford, Kilkenny, and other places, were chalked in the night, in order to alarm them by letting them see, that they were marked out as victims of assassination. The affidavit which was made relative to the four French officers, and the report of the intended massacre were in the minds of the people corroborated by this last circumstance of marking the Protestant doors. Confidence was now destroyed between subject and subject, and confusion followed. The citizens of Dublin prepared for the dreadful attack. On the evening preceding the fatal night, some citizens took a last farewell of their dearest friends: others flew to arms, and sat up the whole night, expecting every instant the awful signal. Though disappointed, still the tools of the persecuting party kept up the alarm by anonymous letters. One letter was sent to the Mayor and Corporation of Limerick, threatening to make the streets of that city flow with Protestant blood.

“For the author of this a reward of £500 was offered. Such a sum soon discovered him, and he was found to be one of the most zealous tools of the persecutors; yet this incendiary was allowed to make his escape on account of his connections. The terrors of the threatened massacre did not, however, subside on the discovery of this miscreant. Kilkenny and Waterford were in an uproar. In the latter city the Protestant inhabitants assembled frequently in the town hall, completely armed, and sat up a whole night. They entered into a resolution, and publicly avowed that upon the least stir being made by any of the *Papists*, they would sally forth, and destroy them all, by way of prevention.

“Thus was every engine at work to raise groundless fears in the minds of the people for more than two years, when several gentlemen who lived in and about Clonmel were marked out for destruction, in the list of whom was the present Lord Dunboyne. Had his lordship been hanged and quartered at that time (I must observe *en passant*), the Church of England would have lost a valuable member at the present day, and a young lady a most affectionate husband. Among some poor wretches who were treated with for evidence, was a drivelling, begging idiot. Though a half fool, he was much disliked for some petty thefts that he had been guilty of. He was a foundling, and got his name from the bridge on which he had been exposed. He grew up a beggar, and I often gave him charity.”

So far Mr. Amyas Griffith. Bridge now disappeared. Some thought he had been removed by Father Sheehy's enemies, in order to have him tried and hanged for his murder, as he actually was subsequently; others that he had been murdered, in order to prevent him giving evidence against Father Sheehy and the Whiteboys. That Bridge was really murdered, I am able to affirm from the dying declarations of both his murderers, who were arraigned at the assizes held at Nenagh, not long after Father Sheehy's execution, and copies of which were kindly furnished me, a few years ago, by Mr. Ffrench Mullen, J.P., Blackrock, since deceased.

That Father Sheehy had strong sympathies with his downtrodden parishioners, no doubt can be entertained. He had successfully resisted the payment of tithes in the neighbouring parish of Newcastle, where there was no Protestant congregation; and now, when a new impost of five shillings for every Catholic marriage was sought to be levied off his poor parishioners by the local tithe proctor, his heart was stung to resentment. Meetings of his parishioners were held, at which he certainly attended, to devise means of resisting this iniquitous tax. A charge of fomenting a Popish plot was trumped up against him, at the assizes held in Clonmel, May 23rd, 1763. At the same assizes *a true bill* was found against Michael Quinlan, *Popish priest*, for having, at Aghnacarty and other places exercised the office and functions of a Popish priest, against the peace and statute, &c.

At the Summer Assizes, 1764, the Rev. Nicholas Sheehy was again indicted, together with several of his parishioners. Indeed all the indictments sworn against him and his parishioners between the years 1763-1767 would fill volumes. Knowing the unrelenting hatred borne towards him by the squireocracy, he, at the solicitation of his friends, secreted himself for a while; but, finding that a reward of £300 was offered for his apprehension, and that his parishioners, who were supposed to harbour him, were searched both by day and night, and continually exposed to the greatest indignities by a cruel and unsympathetic soldiery, he wrote to Chief Secretary Waite, offering to surrender on condition of being tried, not at Clonmel, where his enemies were all-powerful,

but in Dublin, where he expected to be able to prove his innocence.¹ This offer was accepted, and having been provided with a ten pound note and a good horse by Cornelius O'Callaghan, he set out for Dublin. Before his surrender, it should be remarked that he had been for a long time seeking shelter with his parishioners, until they were so harassed by the soldiery that he was at last obliged to take shelter with a Protestant gentleman, living beside the graveyard of Shanraghan, where his mortal remains sleep to-day. During the day he lay concealed in a vault, but at night he was comfortably provided with a bed in the house of his Protestant friend. No one was made aware of his presence but the gentleman's wife, who sent her children away early in the morning to school, lest they should in any way be made aware of the presence of their parents' *protégé*. This family, or their immediate descendants, continued to reside in the same house until 1852, when the present occupier, Mr. Coughlan, purchased their interest. In recognition of his services, Father Sheehy, before his execution, bequeathed to Mr. Griffith his watch, which a woman still living assures me she often saw with his grandson, Mr. Samuel Griffith. The following proclamation, taken from the *Cork Chronicle, or Universal Register*, printed and published by George Busteed, No. 31, Vol. II., February, 1765, was issued for his apprehension:—

PROCLAMATION

Whereas Nicholas Sheehy,² Popish Priest of Shandrahan (*sic*) in the County of Tipperary, stands indicted at an Assizes and

¹ I have not been able to find Father Sheehy's letter to Chief Secretary Waite, but the Chief Secretary's letter, accepting his terms of surrender, is as follows:—

“ March 5, 1765.

“ SIR,—Yesterday I received your letter from Ballyporeen, with the two papers enclosed therein, and having laid the same before the Lords Justices, their Excellencies have commanded me to acquaint you, that if you surrender yourself to Mr. O'Callaghan, you may depend upon his receiving and treating you with all civility, and that you will by him be transmitted in the most private manner to Dublin, with the utmost security and safety to your person. I write to him for that purpose this night, by order of the Lords Justices, and you may be assured that upon your arrival here, *you will meet not only with the justice you desire*, but with such further regard as your candid behaviour may deserve.”—Book of Entries, Civil Petitions, *Lecky's History of Ireland in the Eighteenth Century*, vol. ii., page 42, note.

² The present Lord Lismore told me that his grandfather, the first Lord Lismore, knowing what was in store for Father Sheehy, offered him £100 to leave the country, but he refused.

General Gaol Delivery, held for the said County, the twenty-eighth day of March, for High Treason and Rebellion :

And whereas the said Nicholas Sheehy has since absconded, and we have received information upon oath that he is concealed in some part of the kingdom, and has since been concerned in several treasonable practices to raise a rebellion in this kingdom; We, the Lord Justice and Council, do hereby publish and declare that if any person or persons do, within the space of six calendar months from the date of this our proclamation, apprehend the said Nicholas Sheehy, and lodge him in any one of His Majesty's prisons in this kingdom, they shall receive as a reward the sum of Three Hundred Pounds sterling, and we hereby strictly charge and command all Justices of the Peace, Mayors, Sheriffs, Bailiffs, and all others of His Majesty's loving subjects, that they do use their utmost endeavours to have the said Nicholas Sheehy apprehended.

Given at the Council Chamber, Dublin, February 16th, 1765, signed :—

BOWES

C.

KILDARE

WESTMEATH

GRANDISON

CARRICK

ARRAN

PHILLIP LISDALE

JOHN GOXE

RICHARD ASTON

EDWARD WILLIS.

WM. FENTON

ARTHUR MALONE

A. TREVOR

NATH. CLEMENTS

C. GARDNIER

BEN. BARTON

FRANCIS ANDREWS

JOHN HELY HUTCHESON

GOD SAVE THE KING.

Father Sheehy was confined for a few days in Dublin Castle; but so confident of his innocence was he, and so assured were the officials of the Castle that he would not flee from justice, that he was allowed to go at large until the day of his trial, February the 10th, 1765, in the Court of King's Bench. After a trial of fourteen hours' duration, he was honourably acquitted. But no sooner had the verdict been pronounced, than a fresh charge, now of the murder of John Bridge, was brought against him by his enemies at home. He was, therefore, immediately committed to Newgate, and after two or three days' imprisonment was brought back to Clonmel, to stand his trial for murder. Father Sheehy had been made aware of this, by a man from

Clogheen, named Martin O'Brien, and was strongly advised to fly to some foreign country, whilst it was yet in his power. Confident of his innocence of such a foul crime, he laughed at the idea, simply remarking that they wanted to frighten him out of the country. Before he left Clogheen, he had no knowledge whatever that such a crime had been ever committed. This was positively asserted by Jeremiah M'Grath, of Clogheen; and indeed the strongest proof of his innocence was the fact, that he did not fly whilst he was at large in Dublin, especially as he was well aware of the relentless animosity of his enemies in and around Clonmel.

He was now conveyed on horseback, under a strong military escort, to Clonmel, with his arms pinioned and his feet tied under the horse's belly. In the gaol which then stood in High-street, he was treated with the utmost rigour. In this sad state he was visited by a friend, to whom he showed his feet, swollen and lacerated from the cords with which they had been tied, on his way from Dublin. He bore his heartrending condition, however, most courageously, confidently remarking to his friend that he would defeat his enemies again.

On the 12th March, 1766, Father Sheehy was put on his trial before the Rt. Hon. Lord H. E. J. Clayton, by special commission appointed to try the Whiteboys. Counsel for the prosecution—Edward Maloney, Godfrey Lill, George Smith, William Henry. I cannot find whether Father Sheehy was represented by counsel, though he was represented by attorney, Mr. Sparrow. The following is the list of the jury empanelled. It is beyond all doubt, having been admitted by friend and foe alike, as shall be seen afterwards, that this jury, with the exception of one, or perhaps two, were visibly punished by the hand of God:—

| NAMES OF JURORS | THEIR DEATHS |
|--------------------------|----------------------|
| 1. JONATHAN WELLINGTON - | Died in a fit. |
| 2. ALEXANDER HOOPS - | Drowned |
| 3. ROBERT GOING - | Died suddenly. |
| 4. EDWARD DAWSON - | Killed by his horse. |
| 5. OSBORNE TUHILL - | Cut his throat. |

| | |
|---------------------|----------------------------------|
| 6. ROBERT SHAW | - Choked at dinner. |
| 7. JOHN FERNS | - Died mad. |
| 8. JOHN DUNVILLE | - Disfigured in a fearful way. |
| 9. HUMPHREY MUMSKIN | - Died a beggar. |
| 10. ADAM DUNINEAD | - Died a natural death. |
| 11. | - Killed by his horse at Nenagh. |
| 12. JOSEPH TENNISON | - Death unknown. |

Sixty jurors were summoned by Mr. Toler, High Sheriff, every one of whom answered to his name. Twenty were challenged by the defendant. The trial lasted for five or six hours. Father Sheehy and a man named Edmund Meighan were tried the same day, Meighan having been called first. The same witnesses gave evidence in both cases. Most of the witnesses against him at the Dublin trial now came forward again. There were besides, three fresh witnesses—one a woman of bad repute, named “Moll Dunlea,” *alias* Mrs. Mary Brady; John Toohey, previously imprisoned in Kilkenny for horse-stealing; and John Lonergan, who afterwards enlisted, and died of some loathsome disease in Barrackstreet, Dublin. It must be remarked that there were no shorthand writers in those days, and no daily, or even weekly journals. Notes of the trial were, however, taken by one of the jury, and communicated to the *Gentleman's and London Magazine*, for June, 1766. This report, to say the least, is suspicious, as written by one of a jury who were either overawed by the violence and threats of those who thirsted for their victim's blood, or were themselves actuated by the same feelings. The town of Clonmel was in a state of the greatest excitement. A popular priest, well known for miles around, was on his trial, if not for actual murder, at least for aiding and abetting it. His personal friends were terrorized from coming forward to give evidence on his behalf by a brutal soldiery, who were completely in the hands of his mortal enemies, the Rev. Mr. Hewetson, Mr. Maud, and John Bagwell. The latter had resolved that the man who in those terrible times had stood between them and their oppressed tithe-makers and rent-payers should not escape their clutches. The following verses, which I have taken down from the dictation of James Power, of Whitechurch, parish of Aglish, Co. Waterford, will help to

show the popular estimate of their hatred of Nicholas Sheehy :—

Céad glóire le tópa ní géal na n-*uasacht*,
 agus le beanpíogán na péile
 fuair ganam éar mnáib,
 a' le Father géal Sheehy
 Tá 'r na fíoréar na n-*uasacht*,
 cuir gála-púic a' méilís a g-clusmmeala cum báir
 leigéir, lobéir, agus leacá oiréir
 a' Caspa o'n írén go tiocair oiréir,
 a' ar an curó eile de'n t-*pámail* iúir,
 ar Bagwell agus Maud,
 go u-tóiréir an níac 'r na páirge iúir,
 'na u-téinte caspa deargá,
 an rúir naé beró páiréir caspa aca.
 go luam lá 'n b'páiréir.¹

A party of horse surrounded the court, excluding anyone who might be supposed to have any sympathy with the accused; and so great was the terror inspired, that many of Father Sheehy's friends and most important witnesses fled from the town.²

FOR THE PROSECUTION

The first witness sworn was :—

JOHN TOOHY.—He (witness) knew John Bridge; he is dead; was killed by Edward Meighan by a stroke of a bill-hook on the head, at Shanbally, and died instantly; went a small way out of the house where a great number were assembled; saw Edward Meighan, the prisoner, Nicholas Sheehy, Edward Prendergast, and many others drawn up in a rank, as if to be reckoned. John Bridge went towards the people, and joined them. Nicholas Sheehy tendered an oath to John Bridge, to deny his examination, who refused to take it; on his refusal, Pierce Byrne struck him with a flail, which he defended with his left hand; then the prisoner (Edward Meighan) struck Bridge with a bill-hook, which, to his recollection, clove the skull: Bridge fell down dead instantly. The same persons, in about half-an-hour afterwards, buried him in a ploughed field at Ballybuskin (most likely Ballysheehan), about two miles from the place of the murder. An oath was then tendered by Nicholas Sheehy to all present, not to disclose what had passed that night; to be true to the King of France, and Shaun Meskill (the leader of the Whiteboys), and children, which oath, most or all of them did take. At the time of bringing the body a little boy name John Lonergan was hiding

¹ This poem is much longer, I may find the remainder hereafter.

² Lecky, *History of Ireland*, vol. ii., page 43.

in the ditch ; believes he could not see him killed or where he was buried, but could see the people carrying the body.

Cross-examined.—Came from Kilerow (Kilroe) ; has been in gaol for about four months ; was sent to gaol the 20th September ; first gave examinations against the prisoner about a month after committal ; committed for horse-stealing the 28th of October, 1764 ; knew not of any reward to be offered by Government ; remembers Clogheen fair, but not the day ; Bridge was killed about ten or eleven at night ; was employed to carry letters to and from the Whiteboys ; believes there were a hundred present when the murder was committed ; in his evidence in Dublin said the house was within a musket-shot of the place of burial ; knew the prisoners by seeing them at several meetings of the Whiteboys ; gave in examinations against the Whiteboys about a month after committal, and after the murder, a short time before he went to Dublin.

JOHN LONERGAN [Guinan was his proper name], sworn.—Knows the prisoner ; saw him in October, 1764, between Mr. Callaghan's [I am nearly certain grandfather of the present Lord Lisimore] and Father Sheehy's. Saw several in company with the prisoner ; to wit, Thomas McGrath, John Butler, Nicholas Sheehy, and many others, on the high road to Shanbally. When first saw them, slipped into a trench, being afraid of his life. Discovered by Thomas McGrath. Was then put behind Nicholas Sheehy on horseback. Saw them carry a dead body, rolled up in a caddow, on the side of the horse next to him. Was not carried far, when he was put down behind Nicholas Sheehy. Knew John Bridge, but did not know he was the corpse. [This latter is falsified. The boy swore that the head of the corpse had been cloyen nearly in two, and was that of John Bridge.] *R.R.M.*

Nicholas Sheehy gave him three half-crowns, and desired him not to talk of what he saw. Is not very certain of the time of the murder of Bridge, but heard he was murdered. Believes it was about the 1st of November two years. Was sent by his uncle, Michael Guinan, to John Bridge for a pistol. On the same night he saw the corpse. Heard that Bridge was killed the very same night, very soon after.

Cross-examined.—Saw the corpse after midnight. It was neither very dark nor very light. Believes it was Sunday night, because he saw the people going to Mass, about three weeks before Christmas. People go to Mass on holidays as well as Sundays ; therefore it might be a holiday. Did not know the length of a week.

MARY BRADY (commonly called Moll Dunlea), sworn.—She lived with her mother in Clogheen. Michael Kearney was in her house in October, 1764, and was called upon by Nicholas Sheehy. Nicholas Sheehy said Kearney was to go with him that

night. Followed them to Shanbally. Saw a man wrapped in a blanket, dead; saw Nicholas Sheehy there and others, about a hundred; saw a billhook in the prisoner's (Edward Meighan) hand. Prisoner made an attempt to strike the corpse in the blanket. About eight days after the body of Bridge was taken up from where it had been first laid, and buried in Ballysheehan. Nicholas Sheehy tendered an oath on the cross, at the first and second burial, never to discover. The prisoner was sworn at both burials. Heard him say it was John Bridge.

Cross-examined.—She remembers it was in October. Knows not when the Fair of Clogheen is held. Says it was four days before Lieutenant Chaloner went to Clogheen. Went after Kearney, by whom she had a child, to Ballyhuskin. Kearney had no certain residence, but was at her mother's house the night Sheehy called on him. He (Kearney) was present at the burial. Many other women were there. She was admitted, as Michael Kearney was such as they imagined. Kearney swore her. There were some women from Clogheen there; none prevented. Thinks Ballysheehan about three miles from Clogheen.

FOR THE TRAVERSER

The reader will observe, by the discrepancy of dates, how the testimony of the last witness, at least, is upset by that of the witnesses now sworn.

GREGORY FLANNERY, sworn.—He knew Michael Kearney; saw him, April, 1763, in Dublin. Went to borrow money from Councillor O'Callaghan,¹ who gave him £60 in cash. Saw him go aboard a ship bound for Bristol; saw the ship sail below the wall (I suppose the North Wall). Never heard of him since he left the kingdom, about the 22nd or 23rd of April, 1763.

Cross-examined.—He might have returned since without his knowledge; he lived in Dublin ten years, but never resided in the County Tipperary.

THOMAS GORMAN, sworn.—Knew Michael Kearney twenty years; saw him in February or March, 1763; heard Kearney went abroad, and received a letter from him dated 7th May, 1763, from London; received several other letters till September or October, 1763, when he said he was going to Jamaica; never saw him since in the country, and believes if he had returned he would have seen him.

¹ Councillor O'Callaghan was the personal friend of Sir Toby Butler, Solicitor-General for Ireland in King James's Government, and having been at Limerick during the Siege of 1691, had most likely a hand in drawing up the Articles of the Treaty of Limerick. If this be the same he must have been then a very old man. His remains are interred in the Lismore family vault, in Shanraghan churchyard, with a very long Latin inscription on a marble slab, facing one as he enters the vault. I have since found that there were two Councillors of the name.

HENRY KEATING, sworn.—Knew Michael Kearney in Jamaica, the beginning of March, 1764 ; saw him first there in December, 1763 ; witness returned in April, 1764 ; has been in Clonmel since : believes he would have seen Kearney if he returned ; it was Michael Kearney, of Clogheen.

Cross-examined.—Knew the County Tipperary sixteen years ; heard there was another Michael Kearney.

DENIS M'GRATH, sworn. Lives at Clogheen since he was born ; knew Michael Kearney : left Clogheen the 15th of April, 1763 ; he was the same Michael Kearney that kept Mary Brady.

Cross-examined.—Witness is a brother to Thomas M'Grath, a prisoner ; Michael Kearney set off for Dublin the 15th April, 1763 ; he received a letter in six or eight days from Dublin ; received letters from London the May following ; is sure Kearney did not return after he first went off.

DANIEL KEEFE, sworn.—Lived in Clogheen fifteen years ; knew Kearney since 1752 ; heard he was in Jamaica ; quitted on account of money due ; sure if he was in Clogheen he must have seen him unless he kept his room ; he had a child by Mary Brady.

ANN HULLAN (mother of Mary Brady, *alias* Moll Dunlea, sworn.—Remembers the fair of Clogheen, 1764 ; knows Mary Brady (her daughter), who lived with witness in October, 1764 ; the fair is in October ; she lived with her mother ; was at the fair ; lay in her own house the night before the fair ; lay for two nights before the fair with her two daughters—Mary Brady, one of the daughters, Eleanor Dunlea the other ; lay in her own house with her two daughters in one bed ; they went to bed about eight or nine o'clock two nights before the fair ; Mary Brady remained the whole of the three nights in bed ; could not be out of bed without her knowing it ; knows not whether Mary Brady be married ; she is not to be believed on her oath ; three years next Easter since Michael Kearney left Clogheen ; he was not at her house at any time in 1764.

ELEANOR DUNLEA (sister of Mary Brady), sworn.—Knows Mary Brady ; the fair in Clogheen before All-holland tide (*sic.*) ; a fair there every year in October ; lay the fair night in bed with Mary Brady and her mother, and the night before and the night before that, and the night after the fair ; went to bed at seven ; went to bed together ; has known Michael Kearney ; does not remember his ever spending a night in her house ; it was usual with the family to go to bed early.

Eight more witnesses were sworn, and gave evidence for the defence. It would be tedious to give their testimony within the limits at my disposal. If the reader is curious enough he can read Dr. Madden's *Lives and Times of the*

United Irishmen, First Series, pages 47-48. On the evidence of three such witnesses, and of such blackened characters—viz., Toohy, Lonergan, and Mary Brady—the prisoner, Edward Meighan, was found guilty, notwithstanding the overwhelming evidence to the contrary.

The Rev. Nicholas Sheehy was now to take his place in the dock, if not for the open crime of murder, at least for abetting and conniving at it. The evidence on both trials was the same. Several of Father Sheehy's parishioners came forward, in the face of the greatest threats and terrors, to save, if possible, the life of their Pastor. Fearing, however, to imperil their lives, he declined their services, relying principally on the evidence of two most respectable, and he thought unimpeachable witnesses, Messrs. Keating and Herbert, whose character he thought would shield them from the wiles of his enemies. Father Sheehy's innocence was completely established by the former, whose character formed a striking contrast with that of his prosecutors. Having proved to the satisfaction of the court that the prisoner, Father Sheehy, had been in his house at Tubrid, six miles away from the place of the alleged murder, and on the same night, the Rev. Mr. Hewetson stood up in court, and after looking at a paper which he held in his hand, said that the witness had been concerned in the murder of a Sergeant at Newmarket, upon which Mr. Keating was immediately hurried to Kilkenny gaol, the crime alleged having been committed in that county. By this proceeding the accused was deprived of the benefit of his testimony, and that of many others who had come forward to give similar evidence, but immediately withdrew for fear of meeting with the same treatment. The second witness upon whom Father Sheehy relied much was a respectable gentleman farmer, named Herbert, who came to the assizes to give evidence similar to that of Keating, but being a Protestant, Father Sheehy's enemies dreaded his testimony all the more. It was pretended that bills of high treason had been found against him. The witness Toohy was sent against him, accompanied by Mr. Bagnell; when taken he became witness for the Crown, for what reason may

be easily determined. A party of horse surrounded the court, admitting and excluding whom they thought fit. Sir Thomas Maud, of Father Sheehy's enemies perhaps the most violent, scampered the streets at the head of a band of soldiers, entering lodging-houses, challenging all newcomers, menacing his friends and encouraging his enemies. Even his attorney was obliged to steal out of the town at night, and hurry away to Dublin with the greatest possible speed.

Another witness still remained: it was the Right Rev. Dr. Egan. Upon him, Father Sheehy called to speak to his character as a man of loyalty, but he refused. Dr. Madden says:—

“The cold dull shade of the Catholic aristocracy, the influence of the friendship of Lord Kennmare, the fear of the consequences attendant on the perjured informations, which went to implicate Dr. Butler, the Roman Catholic Archbishop of Cashel, in the crime of treason, it is to be feared prevented Dr. Egan from coming forward on behalf of a person who had the character of an agitating priest, one who was inimical to title proctors and the oppressors of the poor, and most obnoxious to the latter and their powerful protectors in the commission of the peace.”¹

Dr. Madden, however, is wrong, if he supposes that Dr. Egan was bishop. He was, in all probability, Vicar-General, having been appointed P.P. of Clonmel in 1754.² It is strange that so much confusion exists as to the appointments of the bishops of Waterford in the second fifty years of the last century. In no Church history, as far as I know, is the list correct. Even the contemporary journals seem to make Dr. Egan bishop at this time. A few extracts from the Rev. Thomas England's *Life of Father O'Leary*,³ cannot fail to be of interest. After referring to Dr. Butler, Archbishop of Cashel, Dr. England continues:—

“Another not less good and valuable man was Dr. Egan, who governed the united dioceses of Waterford and Lismore. Dr. Egan resided principally in Clonmel, and was the first Catholic

¹ *United Irishmen*. First Series, page 49.

² *Journal of the Waterford and South East of Ireland Archaeological Society*, vol. i., pp. 133-144.

³ Pages 73-74.

clergyman in Ireland since the Reformation who was permitted to assist criminals under sentence of death previously to their execution. He was not excelled by any of his contemporaries in the extent of his theological learning, the correct views which he took of every subject that was brought under his consideration, and above all, in the extreme interest which his society and conversation were always known to inspire. Among his intimate friends in the political world he reckoned the late Lord Avonmore, the late Earl of Sharnon, the late Chancellor Ponsonby, Mr. Henry Grattan, John Hely Hutchison, Mr. Curran—in a word, his acquaintance was anxiously courted by the various judges and lawyers who visited Clonmel at the season of the Assizes; and it was no unfrequent circumstance that the judges, disregarding the pomp and pageantry that surrounded them at all times whilst on circuit, retired from state and bustle to the private and interesting circle which was always found in the Catholic bishop's parlour.

“By these visitors, and they were men able to distinguish between merit and pretension, Dr. Egan was admitted to be one of the most universal scholars and one of the clearest reasoners of his day. His death took place in 1797 whilst the Assizes were holding in Clonmel, and on the day of his interment the courts were adjourned by the desire of the judges, that opportunity may therefore be afforded to the gentlemen of the Bar and the Grand Jury to pay their last tribute of respect to the memory of a man universally esteemed and respected. The concourse of persons of every class and description who crowded to join the melancholy procession which accompanied his remains to the grave was without example, and bespoke the deep and sincere feeling his death excited, and the recollection of his virtues deserved.”

That he was also a man of influence in ecclesiastical circles may be judged from two letters of his, dated Clonmel, 8th and 16th July respectively, Renchan's *Church History*, pages 365-368.

The penal laws enacted in the early part of the eighteenth century, prohibiting bishops, vicar-generals, religious orders of men, and all persons exercising ecclesiastical jurisdiction were still on the statute book, and could at a moment's notice be put again in force against an obnoxious bishop, as well as against an agitating priest. Bishops and their vicars were thankful for small favours, even for the right to live, or permission to dwell in the country where they exercised their jurisdiction, and from the character given above of Dr. William Egan, he certainly was not the man to cross the path of the authorities. Yet if he considered his evidence

necessary to save the life of his fellow-priest, it is hard to conceive how he could in honour or conscience refuse it. Dr. Madden, too, states in a note, that as the corpse of Father Sheehy was borne away through the town to its last resting-place to Shanraghan, some of those in the melancholy procession smeared the door-posts of Dr. Egan's house with the blood still reeking from his body. The melancholy fact is also borne out by tradition. Some say it was done by Father Sheehy's own sister. There is an old Irish *caoin*, said to be the work of his own sister, in which it is positively asserted that it was his own bishop, Dr. Creagh, who also lived in Clonmel, and his vicar, Dr. Egan, for he was not yet bishop, that sold him. I have written down a few stanzas of this *caoin* from the dictation of Mrs. Drummy, a native of the parish of Clogheen, but now resident in the parish of Aglish:—

A máire ní Dúmláix go n-imeáig tóic oir,
 ceapann éin pápa ar spian a chloir oir;
 glaoit coirdeán, do chloir na mair;
 leabail ceapne somer na gceapáig leat coirde,
 le ceapla go n-éiríob leat oir;
 do ceapla éin a-chloir;
 mair a bheir an ceapne na n-áineamh.

A Aras nial ar na éirí ceapne éin,
 mair na éirí na black hounds gann a gceapne éin;
 Bagwell agus an ceapne na éirí;
 Bagwell agus Mair na éirí an ceapne éin;
 An ceapne na éirí na éirí na éirí;
 A Bagwell agus Mair
 O, go n-imeáig tóic oir.

Náir ceapne na éirí na éirí na éirí;
 agus na éirí na éirí na éirí;
 O, go n-imeáig tóic oir na éirí;
 go n-imeáig tóic oir na éirí na éirí;
 go n-imeáig tóic oir na éirí na éirí;
 do ceapne na éirí na éirí na éirí;
 agus na éirí na éirí na éirí na éirí.

A déim na éirí na éirí na éirí;
 ceapann na éirí na éirí na éirí;
 agus ceapann na éirí na éirí na éirí;
 leat na éirí na éirí na éirí;
 agus ceapann na éirí na éirí na éirí;
 do ceapne na éirí na éirí na éirí;
 agus na éirí na éirí na éirí na éirí.

Father Sheehy was found guilty on the evidence of a

¹ Egan was the parish priest of Clonmel. Creagh was bishop, and lived nearly all his life in Clonmel.

convicted horse-stealer, a vagrant of bad repute, and a woman whom he was obliged to denounce for a life of debauchery. He was sentenced to be hanged, drawn, and quartered, which sentence was carried out on the 15th March, 1766. His head was spiked on a pinnacle, according to the usual custom in those days, and so continued for twenty years, until it was finally given to his sister, and consigned to its last resting-place in the old graveyard of Shanraghan. Though it is asserted by Mrs. Sadlier in her interesting little work, the *Fate of Father Sheehy*, that he had the assistance of a priest, Father Doyle, parish priest of Ardfinan, at the place of execution, yet it is by no means certain. According to tradition it is very doubtful. He met his fate with great courage and intrepidity; and it is said, that seeing Mary Brady, *alias* Moll Dunlea, in the crowd gathered to witness his execution, he addressed to her these words in the vernacular: *A mairce ní Dúmléa raogáil raon eugáil*. Whether it is that his prayer was heard, or from what other cause, Moll Dunlea lived to a great old age, until she was as little as a hen. Mr. Jeremiah M'Grath, already alluded to, saw her in Clogheen, 1798, then a very old woman. No woman of the name of Dunlea has ever been called Mary since for many miles round the parish in which Father Sheehy ministered. On the west side of the belfry of the ruined church of Shanraghan, at an elevation of about twenty-five or thirty feet from the ground, there is a figure of a human head cut in red sandstone fixed in the wall. It may, possibly, have been put there to represent the head of Father Sheehy, when it had not yet been placed in its last resting-place. I have often made inquiries of the oldest inhabitants of the place, when attending funerals there, but have never been able to discover what it represents.

On the eve of his execution, Father Sheehy addressed the following letter to Major Sirr:—

TO JOHN SIRR, ESQ., DUBLIN.

CLONMEL, *Friday Morning,*
March 14th, 1766.

DEAR SIR,—To-morrow I am to be executed, thanks be to the Almighty God, with whom I hope to be for evermore. I would

not change my lot with the highest now in the kingdom. I die innocent of the facts for which I am sentenced. The Lord have mercy on my soul. I beseech the great Creator, that for your benevolence to me, He will grant you grace to make such use of your time here, that you may see and enjoy Him hereafter. Remember me to Mr. Waite, the Lord Chancellor, Speaker, and the Judges of the King's Bench; may God bless them! Recommend to them all under the same charge with me; they are innocent of the murder; the prosecutors swore wrongfully and falsely; God forgive them. The accusers and the accused are equally ignorant of the fact, as I have been informed, but after such a manner I received the information that I cannot make use of it for my own preservation; the fact is, that John Bridge was destroyed by two alone, who strangled him on Wednesday night, the 24th October, 1764. I was then from home, and only returned home the 28th, and heard that he had disappeared. Various were the reports, which to believe I could not pretend to, until in the discharge of my duty, one accused himself of the said fact. May God grant the guilty true repentance, and preserve the innocent. I recommend them to your care. I have relied very much on Mr. Waite's promise. I hope no more priests will be distressed for their religion, and that the Roman Catholics of this Kingdom will be countenanced by the Government, as I was promised by Mr. Waite would be the case, if I proved my innocence. I am now to appear before the Divine Tribunal, and declare that I was unacquainted with Mary Butler, *alias* Casey, and John Toohy, never having spoken to, or having seen either of them, to the best of my memory, before I saw them in the King's Bench last February. May God forgive them, and bless them, you, and all mankind, are the earnest and fervent prayers of

Dear Sir,

Your most obliged humble servant,

NICHOLAS SHEEHY.

The first question that here presents itself is, is this letter authentic? It throws a new light on the whole preceding trial, as the glaring midsummer's sun dispels the morning mist, not allowing even the smallest atoms of vanishing vapour to remain. At the trial it was sworn that the murder of John Bridge was committed in the presence of a whole crowd of people, and on the night of the 28th of October, instead of, as stated by Father Sheehy on the 24th. The next question is, How did he obtain this knowledge? Dr. Madden has taken great pains to answer both these questions. When collecting his information, many of

Father Sheehy's relatives were then living : the Countess of Blessington, great grandniece of Father Sheehy, and whose own grandfather Edmond Sheehy, was executed for the same crime, gave him much information. One and all of them declared it to be their opinion, that the letter was authentic. Father Sheehy was succeeded as parish priest of the parish which he governed, by the Rev. James Keating,¹ who before was his curate ; Dr. Flannery, afterwards parish priest of St. Mary's, Clonmel, was his curate again. Both of them believed in the authenticity of the letter. Dr. Egan, parish priest of St. Mary's at the time of Father Sheehy's execution, and four years afterwards Coadjutor Bishop, believed it to be authentic. It bears, even on the face of it, the appearance of authenticity.

But how did Father Sheehy discover that the deed was done by two alone ? Dr. Madden, Dr. Curry, and Amyas Griffith are of opinion that the knowledge of the foul deed was communicated to him under the seal of the confessional ; the former thinks in real earnest, but the two latter for far different ends. If the letter be authentic, as I think may be taken now as proved, and discloses the real truth, neither the prosecuting party, nor the prosecuted, had the least knowledge of the murder of John Bridge, and yet for this loss of one life, five were sacrificed innocently : namely, Father Sheehy, Edward Meighan, Edmund Sheehy (nephew of Father Sheehy), James Buxton, and James Farrell ; the three latter in the market-place of Clogheen, on the 3rd May, 1766.

In December, 1889, there appeared a few letters in the *Freeman's Journal*, relative to the death of this John Bridge. As a native of the parish of which Father Sheehy was pastor, and a priest on the mission there for nearly ten years, I had an opportunity of knowing the traditions that still lived with regard to this melancholy transaction. I wrote a short note to contradict a statement, to the effect that

¹ The Rev. James Keating's name is the first in the old Baptismal Register kept in the parish church Clogheen. It begins with 1777, but much of it has been lost. Had it been looked after in time, it might now contain the autograph of Father Sheehy.

Bridge was not murdered at all. After a few days, I received the following letter :—

BELLEVUE, BLACKROCK, CO. DUBLIN,
30th December, 1889.

DEAR REV. SIR,—It was only on last night my attention was called to your letter of the 26th inst., appearing in the *Freeman* of last Saturday, the 28th December, 1889. In corroboration of the statement in Father Sheehy's letter to John Sirr, Esq., written on the morning of Friday, March 14th, 1766, the day before Father Sheehy's execution, I send to you a copy of the dying declaration of Denis Dwyer, who was executed on the 25th day of April, 1768. I made the copy from the original document now in the possession of William J. Fitzpatrick, Esq., 49, Fitzwilliam-square, West, Dublin. Madden and Curry are wrong in stating that at the trial in Clonmel, Roger Keating, of Knocka, was examined for the defence. When it became known that he and James Nagle, of Garneville, could clearly prove an *alibi*, they were, *before* they could give evidence, arrested, and hurried off to Kilkenny Gaol on a false charge of murder. Daniel Toler, of Graigue, was High Sheriff of the Co. Tipperary in 1766.

Believe me, yours respectfully,

MARTIN JOSEPH FRENCH.

Unfortunately, I cannot find the declaration here referred to amongst my books or papers; but I remember enough of it for my purpose. Denis Dwyer and, perhaps, another, were tried for the murder of John Bridge, at the Assizes held in Nenagh, 1768. Dwyer was found guilty. At the place of execution, he confessed his guilt, and that the murder was committed in the Co. Cork, which adjoins the parish of which Father Sheehy was pastor. Now, if as my correspondent says, Mr. Fitzpatrick held the original—and Mr. Fitzpatrick was no mean judge of the originality and authenticity of such documents—a new light is thrown upon the whole proceedings in which they were never presented to the public before. Granting, or rather accepting the authenticity of this document, the whole trial of Father Sheehy, Meighan, Edmund Sheehy, Buxton, and Farrell, was one of the foulest crimes that ever stained the administration of the law in Ireland. A dying man can have no reason for confessing himself guilty of a crime which he never committed; moreover, he says he committed the

murder in the Co. Cork, which is only about three miles due west of Shanbally, where Father Sheehy lived, and where the witnesses for the prosecution swore the crime had been committed. This is also consistent with the statement in Father Sheehy's letter to Major Sirr, on the day before his execution. It is also consistent with the statements of the witnesses for the defence, which went only to rebut the evidence for the prosecution, and if the evidence of Keating and Nagle were permitted to be given, to prove an *alibi* for Father Sheehy, on the night of the alleged commission of the crime.

On the 28th December, 1889, I received another letter from Patrick Traynor, Bookseller, 28 and 30, Essex-quay, Dublin. In this letter he writes :—

“The Rev. Denis Murphy, S.J. [lately deceased], Milltown-park, Dublin, now has all the late Dr. R. R. Madden's collection of materials as to the life, death, &c., of the Rev. Father Sheehy, with all the songs, poems, &c., which were written about him at the time. I obtained them for him from Dr. Madden's son, Dr. Thomas More Madden, as I came across them when I was making out a catalogue of his library for auction two years ago.”

At the first opportunity I got a loan of them from the learned and ever-to-be-lamented Jesuit Father, and to him I am indebted for a great part of my information. He stated that, besides the contemporary accounts of these lamentable proceedings as furnished by the servile, contemptible, anti-Catholic, and virulently anti-Irish press of the day (no Catholic or pro-Irish press dare then appear), there were three Irish songs or *caoins* which he was unable to find. They are, in all probability, identical with those, a portion of which have already been inserted, and a third which a Mrs. McGrath, of Lyretime, Ballyporeen, since deceased, repeated for me; but I did not, I am now sorry, take down. The old race of Irish people, who inherit somewhat the spirit of the ancient bards and seanachies of Ireland, have already disappeared from most parts of our country.

A great portion of very valuable information relative to those terrible times, and still more terrible proceedings, have been kindly supplied me by Mr. James Hickey, ecclesiastical

student, now of Ushaw College, England, but a native of Lisfuncheon, Clogheen, within a short distance of where Father Sheehy lived. His information is unexceptional, both on account of the interest he has taken in the history of his native parish, and his correct views on the history of these troublesome times, acquired by years of diligent study and extensive research.

It is difficult for me to know what to leave out, and what to insert, with regard to these melancholy proceedings, within the large amount of space kindly placed at my disposal by the learned and patriotic editor of the I. E. RECORD. I can but now call attention, very briefly, to the great straits to which those who played so great a part in hounding Father Sheehy to death, had recourse, in order to give to their cruel machinations a show of justification. It will be remembered that Edmund Sheehy, James Buxton, and James Farrell were also executed for the murder of Bridge in May, 1766, in the market-place of Clogheen. Each of them made a public declaration before his execution. The first, Edmund Sheehy, declared :—

“ I was often attacked during my confinement in Kilkenny by the Rev. Lawrence Broderick and the Rev. John Hewson *sic*, to make useful discoveries, by bringing in men of weight and fortune, that there was an intended rebellion and massacre, French officers, commissions, and money paid, and by so doing, they would procure my pardon, difficult as it was. The day after my trial Edmund Bagwell came to me from the Grand Jury, and told me if I would put these matters in a clear light that I would get my pardon. I made answer, that I would tell the truth, which would not be heard. Sir William Parkerson and Mr. Matthew Bunbury came to me the same evening with words to the same purpose, to which I replied as before. Nothing on this occasion would give sufficient content, without my proving the above, and that *the priest [Sheehy] died with a lie in his mouth*, which was the phrase Mr. Hewetson made use of.

“ Signed by me this 2nd May, 1766.

“ EDMUND SHEEHY.

“ Present—JAMES BUXTON,
“ JAMES FARRELL.”

From declaration of James Buxton :—

“ Thirdly. That last Lent Assizes in Kilkenny, where I stood indicted, and was arraigned for the batt^e of Newmarket, that

the Rev. John Hewetson, Rev. Lawrence Broderick tampered with me for six hours and more, setting forth the little chance I had for my life, there at Kilkenny; and though I should, that I would have none at all in Clonmel; but that they would write to Lord Carrick immediately to procure my freedom, if I would turn approver, and swear to an intended rebellion, treasonable conspiracies, and a massacre, against the principal Roman Catholic clergy, and gentlemen of my country, whose names they had set down in a long piece of paper; but wanted me particularly to swear against Squire Wyse, Phillip Long, Dominick Farrell, Martin Murphy, Doctor Creagh [bishop of Waterford], and Michael Lee, and that I should also swear, the *priest* [Sheehy] *died with a lie in his mouth.*

“Given under my hand this 2nd day of May, 1766.

“JAMES BUXTON.

“Present—EDWARD SHEEHY,

“JAMES FARRELL.”

From James Farrell's declaration:—

“... I therefore think it conscionable to declare what the following gentlemen wanted me to do, in order to spill innocent blood, which was not in the power of any man living to perform [*sic*]. [Unfortunately it was done]. These are the gentlemen as follows: The Rev. John Hewetson, John Bagwell, Matthew Bunbury, Mr. Toler, William Bagnell, Edmund Bagnell, and some of the light horse officers. The day I was condemned, they came along with me from the court-house to the gaol, where they carried me into a room, and told me it was in my power to save my life. I asked them how? If I swore against the following persons they could get my pardon. The people are as follows:—Martin Murphy, and Phillip Long, both of Waterford, and some other merchants of Cork; likewise Bishop Creagh, and Lord Dunboyne's brother, and a good many other clergymen... If in case they should get a person to do all these things, it would not do without swearing to the murder of John Bridge, to corroborate with the rest of the informers and strengthen their evidence.

“Given under my hand this 30th day of April, 1766.

“JAMES FARRELL.

“In the presence of us: EDWARD SHEEHY,

“JAMES BUXTON,

“CATHERINE FARRELL.”

The reader can now estimate the trial of Father Sheehy and the other unfortunate but certainly innocent men, who suffered the penalty of death for this pretended murder.

Even the servile and contemptible press found it hard to give these wicked proceedings a show of justification. Take the following, from Exshaw's *Magazine* for March, 1766, Saturday 15th :—

“Mr. Nicholas Sheehy, whom we mentioned in page 127, being lately transmitted to Clonmel, has since been tried there and convicted with one Edmund Meighan, of Clogheen, of the murder of John Bridge. To this the evidence led which appeared against him, on his trial in the King's Bench. The prisoners at their own request were separately tried, and by different juries. In the course of the trial, an *alibi* was attempted to be proved ; but in this they failed.”

The *alibi* was not permitted to be proved. Further on :—

“Their execution was on this day, and their trial the Thursday before. The military were obliged to attend, in order to preserve the peace, and strengthen the hands of justice.”

Again, page 191 :—

“The accounts in the public papers relative to Sheehy's trial, condemnation, and execution, are true ; although they are not set forth in regular order, by what we can learn from several who attended the trial, which lasted about five hours.”

After a short summary of the evidence for the Crown, the writer goes on to describe the circumstances of the time and place of the alleged murder, and continues :—

“The priest was not present or did not see this transaction, but was in the company, and immediately came up and approved of what was done by saying it was well done, and that every informer, who was an enemy to the French King, ought to be served so ; and ordered the body to be wrapped up in an old blanket, which was done, and thrown across a horse by one of the Whiteboys, when they, all together, went to bury the corpse, within a mile of where the fact was committed.

“No witnesses ever appeared more concurrent in their testimony ; no prevarication, no contradiction ; as fair a trial as ever criminals had. Sheehy examined twelve witnesses, which proved very unfavourable to him, as they corroborated and strengthened the testimony given for the Crown. They endeavoured to prove an *alibi*, in which they failed, and that no credit was to be given to the witnesses of the crown, one being a whore, and Toohey a rogue, and Louergan only a little boy. The priest confessed that he had been guilty of crimes which deserved death, both at the time of his condemnation and that of his sentence ; but the crimes for which he was to suffer, he declared himself innocent

of. He said but little at the gallows. His and Meighan's head were spiked upon the gaol of Clonmel, the 25th of last month, where they remain a shocking spectacle. The trial was on the 12th March. The reasonable and thinking part of the Papists of this country are of opinion his sentence was most equitable, while the ignorant are taught to consider this transaction in the light of a persecution, which, from the indulgence of the Government and the toleration allowed, ought to be very distant from their thoughts."

Next there is a letter addressed to the publisher :—

"TO THE PUBLISHER

"SIR,—As I have read in your *Magazine* for March the only circumstantial account of our proceedings at the Assizes of Clonmel, which in time may be consulted as authentic, and as the validity of the whole must depend on the parts, I shall beg leave to point out one particular of this case, which, if not corrected, may prejudice the whole narrative. What I particularly point at is the relation of the testimony given by John Lonergan, when it is said that, riding behind the priest, he saw the corpse, with its head out of the caddow, and, although the head was almost split in two, and all bloody, he knew it to be the head of John Bridge. Now, as this transaction was in the night, between the hours of eleven and twelve, it must be concluded that there was not sufficient light to give a person, even on foot, an opportunity to make this distinction, which must have been more difficult to a person on horseback. Therefore, to prevent this apparent mistake from destroying the credibility of the relation, which in every other particular is consonant to truth, I have sent you a more circumstantial account, taken from notes penned in the court (not dependent on memory), with some other papers necessary to show the tendency of these unfortunate people's designs, and the cause they had engaged in, which in charity we must suppose they could not have been brought to consent to, or in their consciences to have approved, but from the influence their Church pretends to exercise over them (unhappy, infatuated people). Let this be a caution to *g*—t [*sic*] not to be inattentive to informations when laid before them, which, perhaps, at first view, may appear of little importance, which if neglected, will naturally discourage the well-intentioned both to king and country from proceeding in what otherwise they might be of service. It is true such informers as generally appear in that character are not to be encouraged, but no other motive but what has already been mentioned ought to be attended to. In 1764 an affidavit was made of the arrival of four French officers on the coast of Wexford; pray, what inquiry was made after them? Had they

been detected, perhaps deluded people could not have been brought to swear allegiance to the French king, though pressed to it by their priest. A neglect of this sort gave the Scots an opportunity of near overturning the State, and destroying for us what the revolution did, and reduce us again to a people rather scourged than governed by blind zeal and lawless power. You must remember that not many years since, some had insinuated themselves into power, and were admitted into confidence, which gave them a boldness to assume a gratitude which had no other appearance than in the newspapers, with which the *Dublin Journal* was frequently filled: how far they have since behaved agreeable to these protestations, the acts of these days but too fatally show; from henceforward let the great know from whom they are to expect support to their measure.

“A LOVER OF LIBERTY, HIS COUNTRY, AND HIS KING.”

The account which I have given of this terrible tragedy and unwonted sacrifice of innocent human lives will be fittingly brought to an end, by giving here, a contemporary account of it by an enlightened and upright Protestant, Mr. Amyias Griffith, who was an eye-witness. He was not a relative of Mr. Griffith of Shanraghan, who befriended Father Sheehy, when it would have been almost death to do so, but one who from the position he held (that of an excise officer) and the part of the country he came from, it is thought the North could not be accused of partiality. A portion of this letter has already been quoted. As it runs to almost the length of this entire paper, I can only quote a few pages. It begins as follows:—

“TO DANIEL TOLER, ESQ., RELATIVE TO THE DEATH OF THE
REV. NICHOLAS SHEEHY, &c.

Sir, As you were High Sheriff of the County Tipperary when the unfortunate Mr. Sheehy suffered, I must take the liberty of addressing this letter to you, on the subject to which I am more particularly led in consequence of your declaration sometime since in the senate of the nation, relative to the justice of his fate. However, I would not wish you should conceive the most distant idea, that I intend to cast any reflection whatever on your character. Your existence, Sir, at this day, perhaps, is the best proof of your innocence of his blood; for indeed, I might now truly say, that out of his persecutors, there is not an individual but has visited that bourne from whence no traveller returns. Be assured, Sir, no person can be less superstitious

than I am ; though I firmly believe a Supreme Being regards the actions of men, and I firmly believe that there is a hereafter. Did Providence resign this world to chance, revealed religion could never stand its ground ; and all the writings and preachings of divines would be vain. But the finger of God is frequently legible ; we trace proofs of its progress, of the existence and attributes, not less demonstrative than those of Sacred Writ, or the universal voice of nature."

Page 239 :—

" Now, Mr. Toler, I have so far proceeded on the authority of Protestant writers, on a transaction similar to the Munster Plot, for which Mr. Sheehy and others suffered death. You must now give me leave to state some facts by way of parody, which are in my own recollection, and well known to every gentleman of information who lived in the County Tipperary at that period. The Roman Catholics imprudently at that time made great exertions at a contested election in favour of a gentleman whose mild principles conciliated their affections. This, perhaps, they were the more induced to through resentment to some intolerant gentlemen who were in opposition to their favourite, and avowed enemies to their profession. Some time after an affidavit was made (by whom I know not) that four French officers had landed in the West of Ireland. These four officers, it was given out, came over to raise a rebellion and to get all the Protestants in the Kingdom massacred. At this time it had become fashionable to take in and annex to their estates large tracts of land which lay in commonage from time immemorial ; perhaps this was done on the same principle that the Lords Justices formerly acted. You need not be informed, Mr. Toler, that land situated near commonage sets dearer on that account."

What comes next has been anticipated. He next deals with the character of the witnesses, and, except Mary Brady (Moll Dunlea), to whom Father Sheehy himself, from the place of execution, wished a long life, describes their miserable end, as the just judgment of God upon them. The fate of the perjured jury that swore away so many innocent lives, and those who acted a principal part in this terrible tragedy must be given in his own words :—

" Out of all those who were so active in spilling his blood, is there an individual living this day, Mr. Toler ? Will you account me superstitious for saying that this might be a judgment of God ? The judge who tried him, instructed his prosecutors, and connected their zig-zag evidence—that judge is now no more. Sir Thomas

Maud was the man who impanelled the jury (who ever since were proverbially partial) : need I tell you of the manner of his death—that his eyes dropped out of their sockets—that the stench in his room was intolerable. Need I tell you the fate of William Bagwell, Lord Carrick, &c. Need I point out the many who fell victims to the Herodian distemper? Recollect, Mr. Toler, the names of the *petit jurors*, and the manner of their deaths. Jonathan Wellington, of Castle Wellington, was one of them: as well as I can recollect he was a particular acquaintance of yours. Do you remember he dropped dead in a necessary? Sandy Hoops was another: he was drowned in a ford over which his servant passed with ease; Robert Going died suddenly; Edward Dawson was killed by his horse; an assistant in cavalry, I forget his name, was thrown by his horse, and dragged into the town of Nenagh, with his legs fastened in the stirrups—a spectacle of horror. In short, Mr. Toler, all the jury are dead; and what is more extraordinary, they all got sudden deaths. A little after Mr. Sheehy's execution, a Special Commission was issued for the trial of others who had been apprehended. At this Commission, Messrs. Edmund Sheehy, James Buxton, and John (James it should be) Farrell were convicted. To dwell on the trial, and point out absurdities and inconsistencies is unnecessary; all I believe that is necessary is, that after their execution, one of the prosecutors, of the name of Bier, publicly declared that they were unjustly executed, and that nothing but the most imminent danger his own life was in, from the threatened oaths of false witnesses, could have prevailed on him to become an evidence. This man, and Mr. Herbert, who was induced also to appear against them, from the same motives, died in some time after of the disease they call a broken heart. As all those who suffered for Oates' plot died protesting their innocence, so did those also who were executed for the Munster Plot. It is unnecessary, I know, to insert for your perusal their dying declarations; you witnessed their last appeals to the tribunal of the Eternal God, that they were perfectly innocent of the crimes laid to their charge. You witnessed them, I say, Mr. Toler, at the awful hour of their death. However, as this letter will fall into other hands, and that it is necessary to perpetuate the memory of the transaction, as a warning to posterity never to fall into so barbarous a delusion, I shall give the speeches of Mr. Buxton and Mr. Farrell at large, particularly as they set the conduct of their persecutors in a light exactly similar to that of Shaftesbury and his brethren in iniquity."

Then follows their dying declaration. A century and a-half will soon have now passed since this terrible sacrifice of human life took place. People may now look back upon these events with amazement, when the local magistrates,

landlords, grand jurors, and even petty jurors, wielded the power of life and death over the poor down-trodden Irish people, and, as we have evidence here sufficient, influenced the judge on the bench, and made him deliver the verdict that suited them. Those evil days are gone for ever. If, perhaps, people be found to doubt the prudence of the part that the pastor of Shanraghan acted in telling his people they had the right to live, there is no one but must admire the courage and consistency with which he met his fate.

PATRICK LONERGAN, C.C.

THE PROPHECY REGARDING THE POPES ATTRIBUTED TO ST. MALACHY

THE text of the famous prophecy, attributed to St. Malachy, which we print underneath, was first published by the Benedictine, Arnold Wion, in his famous work entitled *Lignum Vitae*, which appeared at Venice, in the year 1595. Wion attributes the prophecy to St. Malachy, Archbishop of Armagh, the contemporary and friend of St. Bernard. He gives, however, no proof of its authenticity, and many writers have regarded it as a spurious document. If it be authentic, it is certainly curious that Wion says not a word as to the history of the MSS. from which he professes to have taken it, and still more curious that it should have remained unknown and unpublished for four hundred and forty-seven years after the death of the saint to whom it is attributed. St. Bernard, who wrote the *Life of St. Malachy*, says not a word about it, although he mentions several other prophecies of his friend. It will also be noticed that the devices set down to the Popes who lived before 1595 are far more exact and appropriate than most of those which apply to subsequent Popes. Nevertheless, it must be admitted that many of these are also quite expressive. The "Crux de Cruce" of Pius IX. could scarcely have been more accurate, as the emblem of the house of Savoy is a white cross, whilst the "Lumen in Coelo" of

Leo XIII. has also been thoroughly verified in every respect. The "Aquila Rapax" of Pius VII. and "Jucunditas Crucis" of Innocent X. are also very remarkable. One finds it difficult to explain how a spurious prophecy could have been verified to such an extent. And yet a great number of ecclesiastical historians either ignore the document or expressly denounce it as a concoction. Such well-known ecclesiastical annalists as Baronius, Sponde, Rinaldi, make no allusion whatever to the prophecy. Moreri, Novaes, and Angelo Gastaldi regard it as certainly spurious. Two Frenchmen, Françon Carriere and Claude Menestrier, have written pamphlets in refutation of the authenticity of the document, and set forth the circumstances in which they believed it to have been concocted. Nothing, however, has ever been conclusively proved regarding it one way or the other.

| NAMES OF THE POPES | PROPHETIC DEVICE | REASON OF THE DEVICE |
|----------------------|----------------------------|---|
| CELESTINE II., 1143 | <i>Ex Castro Tiberis</i> | .. Born at Città di Castello, on the Tiber. |
| LUCIUS II., 1144 | <i>Inimicus capulus</i> | .. His family name was Gerard Caccianemici. |
| EUGENE III., 1145 | <i>Ex montibus nives</i> | .. Born at Montemagno. |
| ANASTASIUS IV., 1153 | <i>Abbas Suburrani</i> | .. Named Corrado di Suburra |
| ADRIAN IV., 1154 | <i>De valle Albi</i> | .. Born at St. Albans. |
| VICTOR IV., 1159 | <i>De terra Carcere</i> | .. Cardinal of St. Nicholas in Carcere. |
| PASCAL III., 1161 | <i>De via Trasteverina</i> | .. Cardinal of S. Maria in Trastevere. |
| CALLIXTUS III., 1168 | <i>De Paganini Tuscani</i> | .. He was a Hungarian, and Cardinal - Bishop of Tusculum. |
| ALEXANDER III., 1159 | <i>Ex anseris custode</i> | .. His family name was Paparoni, from Papero, a goose. |
| LEO III., 1181 | <i>Lucus Ostia</i> | .. His name was Umbaldo Allucingoli, and he was Cardinal - Bishop of Ostia. |
| URBAN III., 1185 | <i>Sus in Cribro</i> | .. He belonged to the family of the Crivelli. Sieves and riddles are often made of pigskin. |
| GREGORY VIII., 1187 | <i>Ex scuto Laurentii</i> | .. He was Cardinal of San Lorenzo, in Lucina, and on the shield of his family arms there were two swords. |
| CLEMENT III., 1187 | <i>De scolariis</i> | .. He belonged to the family of Scolari. |

| NAMES OF THE POPES | PROPHETIC DEVICE | REASON OF THE DEVICE |
|----------------------|------------------------------------|---|
| CELESTINE III., 1191 | <i>De rure Borensi</i> | .. Belonged to the family of Bobo. |
| INNOCENT III., 1198 | <i>Comes signatus</i> | .. He was one of the Counts of Segni. |
| HONORIUS III., 1216 | <i>Canonicus de latere</i> | .. He was a Canon of St. John Latran. |
| GREGORY IX., 1227 | <i>Avis Ostiensis</i> | .. There was an eagle in the family arms, and Pope Gregory had been Cardinal-Bishop of Ostia. |
| CELESTINE IV., 1241 | <i>Leo Sabinus</i> | .. He was Bishop of Sabina, and belonged to the family of Castiglioni. |
| INNOCENT IV., 1243 | <i>Comes Laurentius</i> | .. Count of Lavagna, Cardinal of San Lorenzo, in Lucina. |
| ALEXANDER IV., 1254 | <i>Signum Ostiense</i> | .. Cardinal-Bishop of Ostia, and one of the Counts of Segni. |
| URBAN IV., 1261 | <i>Jerusalem Campania</i> | .. Was born in Champagne, and was Patriarch of Jerusalem. |
| CLEMENT IV., 1265 | <i>Draco depressus</i> | .. Family arms a dragon, killed by an eagle. |
| GREGORY X., 1271 | <i>Anguineus vir</i> | .. Belonged to the family of Visconti. |
| INNOCENT V., 1276 | <i>Concionator Gallus</i> | .. A French Dominican. |
| ADRIAN V., 1276 | <i>Bonus Comes</i> | .. Belonged to the Ottoboni. Counts of Lavagna. |
| JOHN XXI., 1276 | <i>Piscator Tuscus</i> | .. Peter, Bishop of Tusculum. |
| NICHOLAS III., 1277 | <i>Rosa composita</i> | .. A rose in the family arms, and was surnamed "Composito." |
| MARTIN IV., 1281 | <i>Ex telonio Liliacei Martini</i> | .. Treasurer of St. Martin of Tours, with a lily in family arms. |
| HONORIUS IV., 1285 | <i>Ex Rosa Leonina</i> | .. A rose, sustained by two lions on the shield. |
| NICHOLAS IV., 1288 | <i>Pieus inter cseas</i> | .. Born at Ascoli, in Picenum. |
| CELESTINE V., 1294 | <i>Ex creta Cilus</i> | .. Was a poor Monk in the mountains of the Abbruzzi when he was made Pope. |
| BONIFACE VIII., 1294 | <i>Ex undarum benedictione</i> | .. Benedict Cajetan. Waves in the family arms. |
| BENEDICT XI., 1303 | <i>Concionator Pataraeus</i> | .. A Dominican, born at Patara. |
| CLEMENT V., 1305 | <i>De Fasciis Aquitanicis</i> | .. A native of Gascony, with three ribands in the arms. |
| JOHN XXII., 1316 | <i>De Sutore Osseo</i> | .. The son of James Ossa, a shoemaker. |
| NICHOLAS V., 1328 | <i>Corvus schismaticus</i> | .. Antipope, born at Corbaro. |
| BENEDICT XII., 1334 | <i>Frigidus Abbas</i> | .. Abbot of Font-Froide. |
| CLEMENT VI., 1342 | <i>Ex Rosa Atrebatensi</i> | .. Bishop of Arras, with six roses on the shield. |
| INNOCENT VI., 1352 | <i>De montibus Pamarchii</i> | .. Was Cardinal, with the title of St. Pammachius. |

| NAMES OF THE POPES | PROPHETIC DEVICE | REASON OF THE DEVICE |
|----------------------|---------------------------------|---|
| URBAN V., 1362 | <i>Gallus Viscontis</i> | .. A Frenchman, who had been Nuncio at the Republic of the Visconti. |
| GREGORY XI., 1370 | <i>Novas de regno fort</i> | .. Cardinal Beaufort, with the title Santa Maria Nuova. |
| CLEMENT VII., 1378 | <i>De Cruce Apostolica</i> | .. Cardinal of the Church of the Twelve Apostles. A cross in the arms. |
| BENEDICT XIII., 1394 | <i>Luna Cosmedina</i> | .. His name was Peter of Luni, and his Church as Cardinal, Santa Maria in Cosmedino. |
| GREGORY VIII., 1424 | <i>Solismat Barcelona</i> | .. Antipope. Native of Barcelona. |
| URBAN VI., 1378 | <i>De Inferno Prignani</i> | .. His name was Bartolomeo Prignani, and was a native of the district called Inferno. |
| BONIFACE IX., 1389 | <i>Cubus de mixtione</i> | .. Mingled dice in the arms. |
| INNOCENT VII., 1404 | <i>De meliore sidere</i> | .. Belonged to the family of Migliorati, who had a star in their arms. |
| GREGORY XII., 1406 | <i>Nova de Porto Negro</i> | .. Had a benefice in the Church of Negrepont. |
| ALEXANDER V., 1409 | <i>Flagellum Solis</i> | .. Arms—the sun scourging the planets. |
| JOHN XXIII., 1410 | <i>Cervinus</i> | .. Born at Naples (Parthenope), and Cardinal of St. Eustachius. |
| MARTIN V., 1417 | <i>Cervinus</i> | .. Arms—a crown. He was Cardinal of St. George, in Velabro. |
| EUGENE IV., 1431 | <i>Lupa coelestina</i> | .. A she-wolf in the arms. |
| FELIX V., 1459 | <i>Arctus Crucis</i> | .. He was Annadens of Savoy. A cross in the family arms. |
| NICHOLAS V., 1447 | <i>De modicitate Luni</i> | .. He belonged to an humble family of Sarzano, in the Luni territory. |
| CALIXTUS III., 1455 | <i>Boas</i> | .. A grazing ox on the arms. |
| PIUS II., 1458 | <i>De Capra et Albergio</i> | .. Secretary of Cardinals Capranica & Albergati. |
| PAUL II., 1464 | <i>De Cervina et Leone</i> | .. Held the Benefice of St. Cervia, and was Cardinal of St. Mark's (the lion being the emblem of St. Mark). |
| SIXTUS IV., 1471 | <i>Piscator Minorita</i> | .. Son of a fisherman, and of the Order of Friars Minor. |
| INNOCENT VIII., 1484 | <i>Petrus et Sancta</i> | .. His Christian name was John Baptist, and he was Chaplain to the King of Sicily. |
| ALEXANDER VI., 1492 | <i>Boas albatros in pectore</i> | .. Arms—an ox on the shield. He was Bishop of Albano and Porto. |

| NAMES OF THE POPES | | PROPHETIC DEVICE | REASON OF THE DEVICE |
|--------------------|------|--------------------------------|--|
| PIUS III., | 1503 | <i>De parra homine</i> | .. He was adopted by the family of Piccolomini. |
| JULIUS II., | 1503 | <i>Fructus Jovis jurabit</i> | .. An oak tree on the arms. The oak was sacred to Jupiter. |
| LEO X., | 1513 | <i>De craticula politiana</i> | .. He was the son of Lorenzo de Medicis (craticula) and a pupil of Politian. |
| ADRIAN VI., | 1522 | <i>Leo Florentinus</i> | .. His father's name was Florenzis, and had a lion in the family arms. |
| CLEMENT VII., | 1523 | <i>Flos pilae</i> | .. A head and a rose in the family arms. |
| PAUL III., | 1534 | <i>Hyacinthus Medicorum</i> | .. Hyacinth flowers in the arms, and he was Cardinal of the Church of SS. Cosmus & Damianus. |
| JULIUS III., | 1550 | <i>De Corona Montana</i> | .. Belonged to the family of Delmonte, who had two crowns in their arms. |
| MARCELLUS II., | 1555 | <i>Frumentum floccidum</i> | .. An ear of wheat in the arms. Reigned only twenty-two days. |
| PAUL IV., | 1555 | <i>De fide Petri</i> | .. His name was Peter Caraffa (Cara-fe), and he was a promoter of the Inquisition. |
| PIUS IV., | 1559 | <i>Aesculapic pharmacum</i> | .. Belonged to the family of Medicis. |
| PIUS V., | 1566 | <i>Angelus minorosus</i> | .. His Christian name was Michael, and he was born at Bosco. |
| GREGORY XIII., | 1572 | <i>Medium corpus pilarum</i> | .. Three balls and half the body of a dragon in the arms. |
| SIXTUS V., | 1585 | <i>Axis in medietate signi</i> | .. An axe, piercing a lion, in the arms (the lion being one of the signs of the Zodiac). |
| URBAN VII., | 1590 | <i>De Nove Coeli</i> | .. Born at Rossano, remarkable for a kind of manna that is to be found there. |
| GREGORY XIV., | 1590 | <i>De antiquitate urbis</i> | .. Born at Orvieto, called the "Urbs vetus." |
| INNOCENT IX., | 1591 | <i>Pia curia in bello</i> | .. Born at Bologna, a city pious in time of war. |
| CLEMENT VIII., | 1592 | <i>Crux Romulea</i> | .. In the arms, a band of argent crossed with bars. |
| LEO XI., | 1605 | <i>Undosus vir</i> | .. Reigned only twenty-five days. |
| PAUL V., | 1605 | <i>Genis perversa</i> | .. A dragon and an eagle in the arms. |
| GREGORY XV., | 1621 | <i>In tribulatione pacis</i> | .. An Apostle of peace. |
| URBAN VIII., | 1623 | <i>Lilium et rosa</i> | .. Three bees in the arms. |
| INNOCENT X., | 1644 | <i>Jucunditas Crucis</i> | .. Was elected on the 14th of September, feast of the Exaltation of the Holy Cross. |

| NAMES OF THE POPES | PROPHETIC DEVICE | REASON OF THE DEVICE |
|--------------------------|-------------------------------|--|
| ALEXANDER VII., 1655 | <i>Montis et Castes</i> | .. A star and six hills in the arms. |
| CLEMENT IX., 1667 | <i>Nidus abissi</i> | .. Occupied at the Conclave the room of the "swans." |
| CLEMENT X., 1670 | <i>De flumine in mare</i> | .. Was born during an inundation of the Tibur. |
| INNOCENT XI., 1676 | <i>Bellum insatiable</i> | .. A lion and an eagle in the arms. |
| ALEXANDER VIII., 1689 | <i>Pantheonia abissi</i> | .. Was elected on the feast of St. Bruno. |
| INNOCENT XII., 1691 | <i>Rastrum in porta</i> | .. Parlant figures in the arms. Belonged to the family of Pignatelli. |
| CLEMENT XI., 1709 | <i>Flores circumlati</i> | .. A garland in the arms. |
| INNOCENT XIII., 1721 | <i>De bona reliquia</i> | .. Regarded as a saint. |
| BENEDICT XIII., 1724 | <i>Mors in bello</i> | .. War in Italy during his reign. |
| CLEMENT XII., 1730 | <i>Columna excelsa</i> | .. Raised several monuments in Rome. |
| BENEDICT XIV., 1740 | <i>Animal puerile</i> | .. Indefatigable at work. |
| CLEMENT XIII., 1758 | <i>Rosa Umbra</i> | .. Belonged to the family of Rezzonico. |
| CLEMENT XIV., 1769 | <i>Vetus velox et celer</i> | .. Was prompt in his decisions. |
| PIUS VI., 1775 | <i>Persecutus Apostolicus</i> | .. Went to Vienna to meet Joseph II. |
| PIUS VII., 1800 | <i>Aquila canis</i> | .. Was taken off by Napoleon, whose emblem was an eagle. |
| LEO XII., 1823 | <i>Canis et coluber</i> | .. Was faithful and prudent. |
| PIUS VIII., 1829 | <i>Propheta puer</i> | .. Remarkable for his piety. |
| GREGORY XVI., 1831 | <i>De baptismo Utriusque</i> | .. Was a Camaldolese Monk. Camaldoli is in Tuscany. |
| PIUS IX., 1846 | <i>Crus de Cruce</i> | .. Endured severe persecution, chiefly from the House of Savoy, whose emblem is a cross. |
| LEO XIII., 1878 | <i>Lumen in Cruce</i> | .. In the arms of the Pecci family is a star shining in the heavens. |

The devices of future Popes are:—

Ignis ardens.
Religio depopulata.
Vides interitum.
Pastor Angelicus.
Pastor et Nauta.
Flos florum.
De medietate Lunae.
De labore solis.
De gloria olivae.

The prophecy ends in the words:—"In persecutione extrema Sacrae Romanae Ecclesiae, sedebit Petrus Romanus

qui pascet oves in multis tribulationibus, quibus transactis, civitas septicollis diruetur, et iudex tremendus iudicabit populum suum. Amen."

Moréri, in his famous *Dictionnaire Historique*, puts the objections against it as forcibly as anybody; but it will be seen that his objections are by no means conclusive. He says:—

"On attribue à Saint Malachie une Prophétie des Papes depuis Célestin II., jusqu' à la fin du monde : mais les savants n'ignorent pas que c'est un ouvrage fabriqué pendant le conclave de l'an 1590, par les partisans du Cardinal Simoncelli, qui le désignerent par ces mots 'De Antiquitate Urbis' parce qu'il était d'Orvieto, que l'on appelait en Latin 'Urbs Vetus.' Il est certain que pas un auteur n'a parlé de ces prophéties avant Arnould de Wyon, Religieux de l'Ordre de St. Benoît. Il était Flamand, de la ville de Douay, et, à cause des troubles qui arrivèrent en son pays, il se retira en Italie et entra dans la Congregation de Saint Justine de Padoue, dite du *Mont Cassin*."

And further on:—

"Nul auteur de ce temps-la n'en parle. Ni *Othon de Frisinghen*, ni *Jean de Sarisbéry*, Evêque de Chartres, ni *Pierre le Venerable*, Abbé de Cluny. Tant d'autres qui ont écrit au sujet des Papes, depuis la mort de Saint Malachie, n'en disent rien; ni le continuateur de *Marianus Scotus*, ni *Bordini*, ni *Platine*, ni *Papyre Masson*, ni *Onuphre Panvini*, ni *Joannel* qui écrivit l'an 1570. Les Irlandais qui ont pris soin d'écrire les merveilles des Saints de leur país, et qui ont donné au public les Vies de Saint Patrice, de Saint Colombe, Abbé, et de Sainte Brigitte du même país, comme de trois prophètes dont ils ont rapporté les révélations, n'ont rien dit de celle de Saint Malachie . . . Ainsi, ce silence de quatre cents ans, et de tant d'auteurs éclairés, est un fort préjugé pour la *supposition* de cette prophétie. Au reste il y a des erreurs et des anachronismes dans ses prédictions. Huit Antipapes y sont mêlés avec les Papes legitimes."

With regard to the explanation of the devices in each case, Wion states that it had been given, previous to the time of his writing, for the Popes from Celestine II. to Clement VIII., by the Dominican, Ciaconi; but it has never been discovered in any of the works or manuscripts of Ciaconi, and it is suspected that it had its origin at the same time as the Prophecy. Whilst the weight of probability seems,

indeed, to indicate that the prophecy itself is spurious, it cannot be proved to be so beyond all question. Hence those who take for granted the honesty of the writer who first gave it to the world in print, will feel themselves justified in continuing to attribute the Prophecy to St. Malachy, in spite of anything that has been written to the contrary.

J. F. HOGAN.

Liturgical Notes

ANSWERS TO CORRESPONDENTS

PREACHING "CORAM SS. SACRAMENTO"

REV. DEAR SIR, — For years I have remarked a considerable variety of both opinion and practice concerning the *modus restiendi*, when a priest has to preach before the Most Holy Sacrament, exposed upon the altars.

This variety, not to say discrepancy, may arise partly from the uncertain or sparse manner in which the Rubricists treat the subject, or from a diversity of custom prevailing in different places.

However, it cannot be questioned that uniformity in Ireland is desirable on a subject of no small importance: hence, I venture to suggest, as a very old subscriber and occasional contributor to the I. E. RECORD, that Ireland's *Alma Mater* should speak and direct the clergy on this matter. Let me, therefore, premise a few points:—

1. Such occasions arise, not only when a sermon is preached during an ordinary Quaran't Ore, at least in some Irish dioceses (when, of course, the Most Holy Sacrament is veiled), but also on other exceptional occasions, and on Holy Thursday, when the Blessed Sacrament is *reposing* on an altar, very often in or very near the sanctuary itself.

2. It is assumed that the preacher, whether secular or regular, will never speak with head covered; and, in the case of the *former*, at least, will always wear a cotta or surplice.

3. Also it is understood that the sermon should be applicable,

in some sense, to the Real Presence or to the doctrine of the Eucharist, and never be of long duration.

Now, taking these points as granted, or outside any serious controversy, some more explicit direction seems wanted on three points of variance :—

1. Should a *secular* priest, besides the surplice, also wear a stole (*outside Rome*) ?

2. Should a *regular* wear, over the habit of his order—(a) a surplice, and (b) a stole ?

3. Is any difference of vestiture permissible, supposing, as in the case of Maunday Thursday, the Blessed Sacrament is not actually exposed, but reposing in the closed urn, whether within the sanctuary or in a side chapel ?

To show the reader that the question is not quite so simple as it at first sight appears, I shall quote one of our best authorities, who, writing on the Clementine Instruction, has the following passage, the salient points of which I have presumed to italicize :—

“Tempore, quo durabit eadem oratio (XL horarum), districte interdicitur praedicare: verum si quis, ad fovendam fidelium erga SS. Sacramentum devotionem, *brevem* concionem post Vesperas instituere velit, licentiam a Nobis (a Pontifice), aut a S. Excell. Nostro Vice-Gerente, etiam pro ecclesiis regularium, et quomodocunque privilegiatis petere debebit, *et non modo in expositione XL horarium, sed etiam in qualibet expositione*; quae licentia dari debet in scriptis. Praedicaturus autem in ordine saltem diaconali erit, *atque superpelliceo indutus*, QUAMVIS REGULARIS SIT, sed *sine stola*, capite discooperto, prope altare, in quo SSimum, manet expositum, atque tandem in eo situ, ut auditores non adducat ad actus irreverentiae, convertendo terga ad Sacramentum”—(Schneider, *Manuale Sacerdotum Inst. Clemen.* xxxii.) And to the words, “*capite discooperto*,” he subjoins a note, “Nunquam licet coram SSmo. concionari *tecto capite*, etiamsi SS. Sacramentum velo serico obductum fuerit (S.R.C. 22 Sept. 1837): velum cathedrae debet esse coloris albi (S.R.C. 9 Apl. 1808).”

U. E. U.

If the extract from Schneider, with which our correspondent has favoured us, were an accurate exposition of the general law of the Church regarding preaching in presence of the Blessed Sacrament during any and every

exposition, there would be no room left for difference of practice or difference of opinion on the points which he raises. For in the extract it is clearly and explicitly stated that no priest, whether secular or regular, should wear a stole while preaching in the presence of the Blessed Sacrament exposed; and that every priest, whether secular or regular, should, in the same circumstances, wear a surplice; and, furthermore, as the same reverences are due to the Blessed Sacrament on Holy Thursday, though shut up in the capsule, as if it were fully exposed, it would follow that the rules laid down in this extract would apply in this case as well. But the extract in question does not pretend to be an exposition, whether accurate or otherwise, of the general law of the Church, nor do the rules which it contains apply to preaching in presence of the Blessed Sacrament during any and every exposition. The extract, as is implied in our correspondent's question, is a *verbatim* extract from the *Instructio Clementina*, which, as Gardellini has abundantly shown, is obligatory only in Rome, and, even there, only during the solemn exposition for the devotion of the Forty Hours. Hence in Rome during an exposition of the Blessed Sacrament, other than for the Forty Hours, or for some other purpose, the preacher, if he be a secular, wears a surplice (and may wear a stole; * if a regular, he may preach in the habit of his Order without either surplice or stole. To confirm what we have just said, we give the following extracts from Gardellini's explanation of the *Instructio Clementina* :—

"Alibi tamen, extra Urbem select, ubi est (stola) adhibendi in concionibus invaluit usus, etiamsi conciones habeantur coram Sacramento non potius, aut vel obdueto, poterunt concionatores ab hujusmodi more non declinare."

Wherever, therefore, outside Rome, it is customary for a preacher to wear a stole on other occasions, he may wear

* Unless in Rome.

† SECT. XXXII., N. 9.

it also while preaching in presence of the Blessed Sacrament exposed.

“Ex his igitur patet Monachos et Religiosos mendicantes superpelliceo uti debere dumtaxat si Romae concionaturi sint coram Sacramento exposito pro Oratione quadraginta horarum ex peculiari lege Clementinae Instructionis.”¹

It is hardly necessary to say, that regulars whose religious habit differs not at all, or but slightly, from the soutane of the secular clergy, must, like seculars, wear the surplice while preaching in presence of the Blessed Sacrament.

It is usual to place a veil or screen in front of the monstrance when there is to be a sermon or instruction during exposition of the Blessed Sacrament, and this should be done if the sermon is to be of considerable duration, or on a subject not directly connected with the Blessed Sacrament, or if announcements are to be made to the people ; but when the preacher purposes to give a brief exhortation on devotion to the Blessed Sacrament, it is not necessary to use the veil. In this case the preacher should take care not to turn his back towards the Blessed Sacrament.

From what has just been stated it is plainly unnecessary to make any distinction in this matter between Holy Thursday and occasions when the Blessed Sacrament is publicly exposed in the monstrance.

D. O'LOAN.

¹ *Ibid.*

Documents

IMPORTANT DECLARATION OF THE BISHOPS OF IRELAND ON THE IRISH EDUCATION BILL

UNDER the presidency of his Eminence Cardinal Logue, a meeting of the Standing Committee of the Catholic Archbishops and Bishops of Ireland was held on the 22nd May at the Catholic University, Stephen's-green.

The following resolution was unanimously adopted :—

“ That we, the members of the Standing Committee of the Irish Catholic Bishops, having given the fullest consideration to the Bill now before Parliament, ‘ to amend and explain the Irish Education Act of 1892,’ regret that we feel it our duty to express our entire disapproval of it.

“ Amongst other grounds of objection we have to state that, in accordance with the terms of the letter addressed in our name by his Eminence Cardinal Logue to the Lord Lieutenant before this Bill was introduced, and in pursuance of the settled policy of the Catholic Church in Ireland as expressed in a letter addressed by the Archbishops and Bishops of Ireland to the Right Hon. Sir George Grey, Bart., in the year 1866, we firmly protest against public funds being voted for primary education in Ireland to schools open to children of different religious denominations without giving these children the protection of a conscience clause.

“ We further think it is our duty to express the opinion that it is highly objectionable to attempt to deal in Parliament with a question of this kind, involving principles of great importance and affecting large interests, under a kind of penal arrangement which refuses to redress serious grievances unless we forego our right to effectual Parliamentary discussion of them.

“ ✠ MICHAEL CARDINAL LOGUE, *Chairman.*

“ ✠ F. J. M'CORMACK, } *Hon.*

“ ✠ JOHN HEALY, } *Secretaries.*”

LETTER OF HIS HOLINESS POPE LEO XIII. TO THE
ABBÉ VIGOUROUX

DILECTO FILIO FULCRANO VIGOUROUX PRESBYTERO SULPICIANO

LEO PP. XIII.

DILECTE FILI

SALUTEM ET APOSTOLICAM BENEDICTIONEM,

Magni ponderis opus *Dictionnaire de la Bible*, quod ita est a te institutum ut disciplinarum omnium subsidiis volumen divinum vindicetur atque illustretur, praecipua Nos gratia iam tum complexi sumus quum prima eiusdem ordineris consilia. Praeter ipsam rei praestantiam, occurrebant cogitationi et nova laus inde obventura catholicorum ingeniis, et solidae utilitates quae possent non ad vestrates tantum defluere, sed eo vel latius redundare. Fiduciamque exitus illud augebat, quod operis summam et procurationem gereres tu, cuius exquisitam eruditionem, perspicax cum temperatione iudicium, dignumque in Ecclesiae documenta obsequium edita scripta dudum probaverant. Eisdem de causis nequaquam defuisse tibi poterant vel Episcoporum suffragia, vel hortationes doctorum hominum, quorum etiam satis multi, non minus exemplo tuo quam nomine excitati, adiungere se tibi socios laborum et meriti facile voluerunt.

Est igitur Nobis iucundum, communium curarum et fructuum haud exiguam partem iam esse in medium prolatam, quae, sicut compertum habemus, non modo expectationi plane congruerit, verum etiam plenae absolutaeque rei acuire desiderium videatur.

Sane, quod in uno eodemque oper digesta et prompta suppeditentur quaecunque sacris Bibliis pernoscendis esse usui possint, eaque deducta potissimum ex veterum copiosa sapientia, quam tamen recentiorum compleant honestae accessiones, hoc demum est aequae de religione ac de studiis optimis praeclare mereri. Sic, dilecte fili, ex tua sociorumque assiduitate et industria fieri perlubentes videmus, quod in encyclicis litteris *Providentissimus Deus* vehementer Ipsi suasimus, ut multo plures catholici divinarum Litterarum cultui providere, quum accomodate ad tempora, tum omnino ad praescripta in eisdem litteris tradita, studiose contendant.

Quapropter admodum placet commendationem vobis Nottram peculiari testimonio significare, eamque optamus adeo in animis vestris divina cum gratia posse, ut confirmatis auctisque viribus persequamini incepta et feliciter perficiatis.

Quod vero te proprie attingit, dilecte fili, perge religiosae Sodalitae tuae ornamentum opemque afferre; exultisque a te ipso alumnis nihil sit potius, quam ut, per tuae vestigia disciplinae, rei biblicae incrementa quotidie efficiant docendo et scribendo uberiora.

Iam tibi, eisque singulis quos consortes habes egregii laboriosique propositi, caelestium munerum auspicem, Apostolicam benedictionem effusa caritate impertinus.

Datum Romae apud Sanctum Petrum die III februari, anno MDCCCXCVI, Pontificatus Nostri decimo octavo.

LEONE XIII.

DECISION OF THE CONGREGATION OF BISHOPS AND REGULARS
REGARDING THE GOOD SHEPHERD NUNS AND THE BISHOP
OF NANCY

Die 27 Martii, 1896.

Ad reducendas ad rectum virtutis tramitem lapsas puellas et ad protegendas periclitantes, Rosa Virginia Pelletier, postea Soror Maria a S. Euphrasia, Congregationem Sororum cum votis simplicibus a Bono Pastore nuncupatam fundavit an. 1835 cum domo Matrice in civitate Andegavensi. Huiusmodi Institutum, dependens a Superiorissa generali, in praefata domo residente, et quod suas Constitutiones a S. Congue EE. et Regul. approbatas habuit, brevi floruit et dilatatum est fore per totum orbem, opere et solertia praesertim pie Fundatricis, quae Generalem obtinuit Praefecturam usque ad annum 1868, quo diem ipsa vidit supremum.

Inter domos quae specialem sollicitudinem pie Institutricis promeruerunt, illa profecto recensenda est quae in civitate Nanceyensi usque ab an. 1835 coepta fuit. Haec enim, superata oppositione auctoritatis ecclesiasticae localis, quae ipsius dependentiam a domo-Matrice Andegavensi renuebat, et aliis passim evatis difficultatibus, ita Deo adiuvante prospere crevit, ut ultimis temporibus necesse fuerit aedificium novis constructionibus ampliare.

Haec nova opera actuali Episcopo Nanceyensi occasionem praebuerunt tria decreta contra sorores praedictas emanandi; in horum primo sub die 19 Feb., 1894, operum suspensione imposita, Episcopus iubebat sorores exhibere tum plantam graphicam novarum constructionum, tum libros rationum redi-

tuum domus et expensarum in iam factis operibus, exigens deinde syngrapham a Superiorissa locali subscriptam et Generalissae approbatione munitam, in qua designata esset summa pecuniae a Conservatorio egressuris puellis cum suppellectili tradendae: in aliis duobus decretis sub die 19 Martii successivi Episcopus, adhaerens Const. Greg. XV. *Inscrutabili* an. 1622 et statutis dioecesanis circa Congregationes religiosas feminarum, adstringebat memoratam Superiorissam ad tradendos pro examine Commissioni, ab Episcopo deputatae libros administrationis, regesta, libros computorum, et insuper ad exhibendum intra 5 dies elenchum puellarum ingressarum et egressarum a die 1 Ian. 1893 et ad docendum quam pecuniae summam hae in suo egressu habuissent.

Contra huiusmodi Episcopi agendi rationem Sorores per suum Emum Protectorem ad S. Congregationem querelas detulerunt, asserentes quod Episcopus iam erat edoctus de novis constructionibus et expensis factis et quod finis huius postulationis seu vexationis erat novam Sororibus imponere obligationem; nempe eas cogere ad determinatam pecuniae summam puellis poenitentibus, ab Instituto egressuris, relinquendam, quam obligationem absque gravi praeiudicio, imo ruina Congnis assumere nequibant.

Huiusmodi recursus pro informatione et voto ablegatus est Episcopo Nanceyensi, qui in literis responsivis diei 31 Martii 1894 plura contra sorores adduxit et illud praecipue quod hae pecuniam Congnis dilapidarent, dum enim Superiorissa edixerat pro novis constructionibus summam libel. 160,000 sufficientem evadere, ex documentis scatebat de facto libel. 300,000 expensas fuisse; et interea, subdebat Episcopus in hisce literis, eleemosynae pauperibus denegantur, puellis egressuris nulla pecuniae summa datur pro honesta earum collocatione, et in Conservatorio potius quam pietati et morali puellarum educationi, tantum pecuniae comparandae intenditur.

Hisce literis acceptis et rebus sedulo pensatis S. Congregatio die 27 April. 1894 sequens edidit rescriptum: "Scribatur Episcopo Nanceyen. ad mentem: mens est . . . Quoad onus Monialibus impositum administrationis libros Ordinario exhibendi, non posse enunciatas Moniales obstringi ad huiusmodi libros exhibendos, ex eo quod singula Monasteria quolibet anno respectivarum domorum Superiorissae generali rationes reddunt, quae postquam ab Ordinario domus principis approbatae fuerint, statis tempori-

bus a Constitutionibus praefixis ad S. C. Episc. et Regular. transmittuntur. Quo vero ad Superiorissae Monasterii Nanceyen. ac Superiorissae Provincialis remotionem, Episcopi votis annui non posse; cum enim agatur de re, quae internum regimen respicit, ad petitam remotionem procedi nequit, quin inquisitio formalis super earundem agendi ratione praecedat. Nec aliter sentiendum esse de obligatione Monialibus imponenda, tradendi nempe cum suppellectili aliquam pecuniae summam orphanis et aliis puellis e Monasterio egressuris; agitur enim de onere ad quod obligari nequeunt; cum neque per Constitutiones, neque per consuetudinem teneantur."

Communicato relato rescripto Episcopus non acquievit, sed instetit, ut ad normam supra citatae Bullae Gregorianae et aliarum decisionum, iterum ad trutinam in Congne generali revocarentur quaestiones per dictum rescriptum iam resolutae, ipsum praesertim impugnans circa denegatum ius sibi ostendendi libros administrationis ex parte sororum et novam introductam praxim quae plura inconvenientia parit: quoad assignationem seu dotationem puellis egressuris faciendam, Episcopus ait, nedum a principiis Christianae charitatis, sed ab ipsa iustitia id praecipii.

Hisce habitis observationibus, S. Congregatio censuit morem gerere Episcopi circa propositionem causae in generalibus comitiis per sequens rescriptum: "Quod attinet exhibitionem librorum administrationis et rationum redditionem praxis haec est; ut scilicet quaelibet Superiorissa in singulis annis rationes respectivae domus non alii quam Superiorissae Generali reddere teneatur; quae ab Ordinario domus principis approbatae cum fuerint, ad hanc S. C. EE. RR. quolibet triennio transmittendae sunt; quin huiusmodi praxim infirmare vel mutare valeant exempla et auctoritates ab Amplitudine tua in contrarium adducta; haec siquidem, uti obiter legenti patent, Monasteria Monialium votorum sollemnium respiciunt, quae autonoma sunt et ab invicem independentia; non vero recentiora instituta, quae Superiorissam generalem et domum principem habent. Etenim quoad haec Instituta ea, quae S. C. per epistolam diei 6 Maii Amplitudini tuae significavit, praescripta sunt . . . Ob rationes in praecedenti epistola allatas, S. C. admittere nequit principium ab Amplitudine tua propugnatum, scilicet Moniales teneri ornatis aliisque puellis e pia domo egressuris, una cum suppellectili aliquam pecuniae summam titulo dotis suppeditare; admissio enim huiusmodi principio puellae omnes ius sibi arrogare praesumerent.

Verumtamen si mox exposita non arident, et Amplitudo tua in proposito persistit, per epistolam diei 8 Iunii expresso, ut nempe controversia in plenariis Emorum Patrum comitiis discutienda proponatur, grave ne sit S. C. hac super re certiores reddere."

DISCEPTATIO SYNOPTICA

Episcopi Defensio. Episcopi patronus in tres partes suam orationem dispescit. In harum prima contendit Instituta votorum simplicium semper subiecta fuisse Episcopis loci in quo extabant, etiam quoad bonorum administrationem. Distinguit duas epochas, idest ante et post perturbationem gallicam: quoad primam adnotat, quod, ut per Constit. S. Pii V. *Circa Pastoralis* haec instituta evanescere debuissent, tamen de facto tolerata sunt, cum conditione tamen plenae dependentiae ab Episcopis localibus, etiam quoad internum regimen, ac si ageretur de institutis dioecesanis. Id scitere ait ex Instit. eccles. XXIX. num. 13 Bened. XIV. et ex percelebri eius Bulla *Quamvis Iusto*, ubi signanter quoad virgines Anglicanas institutum votorum simplicium docet quod—*sint iurisdictioni Ordinariae Episcoporum subditae, in quorum dioecesibus sunt.* Has autem expressiones importare in Episcopo ius vigilantiae super administrationem bonorum nedum tradi a *Reinfestuel Ius canon. univ. lib. III. tit. 36. § 5. et a Fagnano in cap. 4 de Reliq. domib. § 31*, sed etiam erui sustinet ex eo quod Episcopus huiusmodi iure potiatur etiam quoad instituta a sua iurisdictione exempta ad disposita per *Conc. Trid. in sess. 22 cap. 9 de Refor. et per Bullam Gregorianam Inscrutabili.*

Quin id repeti possit ex facto quod haec Instituta generalem Antistitam non haberent, nam, omissis aliis exemplis ad hoc refutandum patronus profert exemplum nuper relati Instituti Virginum Anglicanarum, quae quamvis haberent Superiorissam generalem, tamen, hoc non obstante, Pontifex expresse declarat in memorata Bulla, per hoc nullimode derogatum fuisse Episcoporum iurisdictioni in singulas domos.

Postea patronus digrediens ad secundam epocham nempe post perturbationem Gallicam, animadvertit S. Sedem semper caute et cum haesitatione processisse in approbatione Institutorum votorum simplicium, et in concessione Superiorissae generalis, et quando id peregit, continuo integrum voluisse ius Episcoporum localium circa vigilantiam in administratione bonorum Instituti et circa huius subiectionem eorum iurisdictioni.

Probat id auctoritate Lucidi *de visitatione SS. LL. vol. 2, cap. 5, art. 4, § 355 et 360* et varia adducit exempla ex quibus constat quod decretum laudis vel approbatio novi Instituti facta fuit cum clausula—*salva omnimoda iurisdictione Antistitum localium*. Haec clausula apposita fuit in approbatione Instituti Boni Pastoris et dein huius intrinseca constitutio a S. Sede assumpta et prolata fuit tamquam exemplar subiectionis locorum Ordinariis pro aliis Institutis, uti colligi dicit ex Bizzarri *Collect. pag. 776*. Quin imo, addit patronus, in nonnullorum Institutorum approbatione uti in illo filiarum S. Annae expresse additum fuit *per hoc collimode derogatum fuisse tutelae quam ss. Canones tribuunt Episcopis super bonis temporalibus respectivarum domorum*.

Proinde concludit, principium a S. Sede admissum hoc fuisse : nempe excludere Episcopum Domus Matricis a quacunque ingerentia in institutis aliarum dioecesium et illi solum servare ceu Delegato Apostolico praesidentiam in Capitulis generalibus.

Tandem ad evincendum, subiectionem respectivarum domorum Episcopis localibus quoad administrationem bonorum usque adhuc vigere, plurimum canonistarum doctrinam refert (*Lucidi l. cit. art. 6, § 428-29 ; Santi Praelect. iur. can. ad tit. 36 lib. III. ; De Angelis, etc.*) contendens nullum exemplum adinveniri restrictionis auctoritatis Episcopalis localis circa dicta Instituta. E contra ex recenti approbatione cuiusdam Instituti et ex nuperima decisione S. Congnis EE. et RR. a S. Pontifice approbata, principium dependentiae Institutorum votorum simplicium ab Ordinariis localibus omnino sancitum fuisse : hinc deducit praxim invocatam in relato Rescripto S. Congnis sub die 5 Maii, 1894, ceu novam et nunc primitus introductam censendam esse proindeque reiiciendam.

In secunda parte suae allegationis Episcopi patronus ostendere satagit incommoda ex citato rescripto provenientia, et cautelas seu fraena in ipso statuta : interventus nempe Episcopi Domus-Matris et approbationis triennalis S. Congregationis evadere penitus insufficientia. Sane cum respectivae domus maxime sint dissitae et ab Episcopo domus Matris et potiori iure a S. Congne, haec distantia efficit ut irrepentes abusus in administratione, sive circa expensas ordinarias infra annum, sive circa extraordinarias, neque praeveniri neque detegi aut corrigi valeant, aut detectae fontes puniri : ad hoc enim obtinendum requireretur praesentia Episcopi Domus-Matris in respectivis institutis, quod cum impossibile evadat, necesse est ut tutela administrationis singularum domorum relinquatur Episcopis localibus.

Quin aliquid suffragetur quod Episcopus Domus-Matris praefatos abusus praecavere posset utendo opera Episcoporum localium ; reponit enim patronus, quod hoc sistema esset nimis longum et parum conveniens pro Episcopis localibus ; et dein in citata hypothesi, vel Episcopus Domus-Matris aliorum Episcoporum sententiam sequitur, et tunc idem est ac in manu ipsorum relinquere tutelam hominum, vel non sequitur, et tunc lites et discordias exoriri necesse est.

Tandem patronus refutat, nixus auctoritate Lucidi, supra relati, objectionem, nempe quod dependentia singularum domorum ab Episcopis localibus in administratione bonorum evellat unitatem Instituti et enumerat iura quae secumfert ab eo defensa tutela episcopalis.

Ad tertiam et ultimam partem suae allegationis deveniens patronus propugnat, quod Institutum Boni Pastoris in civitate Nanceyensi tenetur puellas ab eo egressuras et honeste collocare et congruam suppellectilem cum determinata pecuniae summa eis tradere. Quoad primum dicit liquido scetere ex Constitutionibus Instituti ibi *-egredientes puellae vel tradentur in manibus parentum, vel honeste collocabuntur, vel matrimonio iungentur quando propitia sese obtulerit occasio.*

Quoad alterum patronus sustinet Institutum obligatum manere ad praestationem pecuniae cum congrua suppellectili ex triplici titulo : 1. ex titulo charitatis christianae, quae exigit ut egressis puellis in earum inopia succurratur ; 2. ex titulo iusti salarii, quidquid enim Institutum Nanceyense lucratur, provenit ex labore puellarum hospitio receptarum ; 3. ratione usus vigentis in Instituto iuxta confessionem Antistitae Generalis, a qua certe eximi non potest Communitas Nanceyensis quae in splendida aedificia plus quam quinque centena libellarum millia sumptuose expendit.

Iura Sororum Boni Pastoris. Ex adverso Sorores mordicus obsistunt partis contrariae praetentionibus, sustinentes neque subiectas esse Ordinario diocesano quoad bonorum administrationem, neque teneri puellas in earum egressu honeste collocare eisque congruam suppellectilem cum determinata pecuniae summa tradere.

Et quoad primum ipsae respuunt aequivocationem, in quam dicunt incidissi adversae partis patronum, applicando Instituti votorum simplicium ea iuris capita, quae expresse statuta sunt pro Monialibus votorum solemnium et clausurae papali subiectis

quae differentia inter simplicem religiosam et Monialem est tam patula res, ut neque ipsum vulgus fugiat, quamvis iuris canonici ignarum. Et reapse, pergunt Sorores, si horum duorum entium natura perpendatur, cito apparet maxima inter se differentia. Moniales vi votorum solemnium striete spectant ad statum religiosum, habent regulas Ordinum primitivorum, subduntur rigori ss. canonum circa proprietatis abdicationem et clausuram papalem et communicant, iuxta earum capacitatem, de privilegiis Ordinum religiosorum. E contra Sorores votorum simplicium, attenta horum non solemnitate reguntur *iure novo* per quod antiquus rigor ss. canonum temperatur; hinc conservant dominium radicale bonorum, subduntur clausurae tantum episcopali et ordinario solum *passive*, et habent generalitium regimen: et quamvis usque a medio saeculo habeant approbationem apostolicam in *forma simpliciter communi* et sint sub directa S. Sedis tutela, attenta tamen earum incompleta natura quoad statum religiosum, participare non valent de privilegiis a *iure* Ordinibus religiosis concessis.

Ex praemissis deducunt, textus iuris ex adverso allegatos, ad reclamandam vigilantiam in administratione bonorum, expresse emanatos pro Monialibus votorum solemnium, aptari non posse Institutis votorum simplicium quin incurratur in *iuris corruptelam*. Et quod reapse non aptantur Institutis votorum simplicium confirmant 1. Ex impossibilitate ex parte S. Sedis hos actus emanandi pro dictis Institutis; 2, ex causa finali quae has dispositiones determinavit; et 3 ex incompatibilitate praescriptionum cum potestate dominativa horum Institutorum.

Expendentes primum Bullam Greg. XV *Inscrutabili* datam sub die 5 Feb. 1622 carpunt adversum patronum deducentem ex facto quod in Ipsa nulla distinctio fit inter Instituta primi generis et Communitatem votorum simplicium cum Superiorissa generali, etiam huic applicari debere; huic distinctioni, reponunt Sorores, locus fieri nequibat ea simplici ratione, quod praefata Communitas tunc non aderat. Antiquior enim Institutio votorum simplicium est illa filiarum S. Vincentii de Paulis ab Episcopis approbata an. 1633 et a Clem. X. recognita an 1668. Sed dato et non concessa quod huiusmodi Instituta, etiam tunc existerent, praefata Bulla ipsis extendi non potest, quia Bulla loquens de uno Instituto, evidenter alterum diversae naturae excludebat et scitum quod *a diversis non fit illatio*.

Uterius notant sorores, quod S. Sedes in approbatione Consti-

tutionum Institutorum votorum simplicium, usque ad medietatem huius saeculi semper apponere consuevit clausulam—*Non intendimus tamen Conservatorium approbare*. Iam vero teste Bened. XIV haec clausula semper refertur ad conservatorium vel Monasterium mulierum *sine clausura viventium*; hinc nisi per absurdum Bulla Gregoriana, cuius finis erat providere *custodiae diligentissimae* clausurae ad praescriptum Bonifacii VIII, Concilii Trid. et Constitut. S. Pii V *Circa Pastoralis*, invocari potest pro Monasteriis mulierum sine clausura viventium.

Et quod Pontifex unice intenderet providere custodiae clausurae, et hinc solum de Monialibus loqueretur, liquet ex verbis initialibus Bullae *ut Virginum Deo sacrarum Monasteria diligenter custodiantur*—ex reformatione illarum dispositionum, quae ad clausuram referuntur, uti nempe circa Confessores, administrationem honorum, electiones, ex insertione decretorum Concilii Trid. quoad Moniales, et denique ex praesentia Praelati Regularis in redditione rationum Administrationis Episcopis loci. Iam vero Sorores non fruuntur exemptione Regularium, non habent clausuram papalem, non Praelatos Regulares, et hinc ipsis praefata Bulla applicari nequit.

Neque valet regerere quod applicatio Bullae quoad redditionem rationum administrationis Episcopis localibus, sicut utilis evadit pro Monialibus, ita evaderet pro Sororibus; nam cum hae post approbationem Episcopi domus-Matris, teneantur redditionem rationum earum administrationis ita approbatam exhibere S. Congregationi, si novae dein revisioni ordinariarum localium subiicerentur, eveniente diversitate iudiciorum circa approbationem, nimis essent impeditae in administratione, et sic odiosum gravamen haberent.

Quare iure merito, concludunt Sorores, haec S. Congregatio Episcopo Nanceyensi rescripsit—*Hoc onus Sororibus imponi nequit*. Secus enim revocandum fuisset *ius novum* pro Institutis votorum simplicium; ad huius enim iuris tramitem, potestas dominativa seu administrandi bona temporalia, ex *natura rei* ad Communitatem spectans, est una ex functionibus vitalibus ipsius et per canonicam electionem ad formam Constitutionum transfertur in Superiorissam generalem, et haec potestas auferri nequit, quin natura Instituti destruat. Hinc quamvis in Apostolica approbatione Constitutionum addatur—*salva Ordinariarum iurisdictione iuxta ss. canones*—per hoc non restringitur potestas Superiorissae generalis, siquidem potestas *iurisdictionalis* toto

caelo differt a *dominativa*, cum illa circa spiritualia et haec circa temporalia seu administrationem bonorum versetur; quod confirmatur ex declaratione S. Congregationis Concilii ubi Verba Tridentini quoad Monasteria Monialium—*ab Episcopis tamquam Saeculae Sedis delegatis gubernantur*—ait esse intelligenda de regimine spirituali et non temporali. Hoc posito, Sorores pergunt, administratio bonorum in Institutis votorum simplicium competens potestati dominativae Superiorissae generalis necesse est ut libera sit et perfecta, secus finem suum non consequeretur. Sed si haec administratio subiceretur praescriptionibus Bullae *Inscrutabili* seu revisioni Episcoporum localium, potestas dominativa Superiorissae generalis pene evanesceret. 1. Quia tot administrationes ab ipsa independentes haberentur, quot essent domus Episcopis localibus subiectae, nempe 160 aut 180 super 200 foundationibus. 2. Quia Superiorissa impediretur disponere de bonis unius Communitatis favore alterius, vel in bonum generale Instituti pro novis foundationibus; Episcopi enim locales possent iubere, ut redditus a respectiva Communitate non exeant.

Huc oratione perducta, Sorores dicunt, allegationem adversarii iam esse penitus refutata, cum sit demolita basis, super qua fuit constructa, nempe applicatio Bullae *Inscrutabili*; attamen delibulo alia iuris capita ex adverso deducta etiam his respondent.

Quoad Bullam *Quoniam Iusto*, etiam ex ipsa rubrica patere aiunt, emissam fuisse taxative pro Virginibus Anglicanis, et hinc applicari non posse Institutis votorum simplicium in genere. Et quamvis Lucidi in opere citato t. 2, p. 271 eam traducat tamquam fundamentum super quo alia Instituta—*totum aedificium religiosi regiminis possunt construere*, tamen l. c. p. 327 addit quod Pontifex S. M. Pius IX.—*huc praescriptioni derogatum esse voluit*—et de facto S. C. a pluribus annis recessit ab imponendo supradictam dependentiam, quin imo in nupera approbatione per organum S. C. de Propaganda Fide data Constitutionibus Virginum Anglicanarum, definitive suppressa fuit illa omnimoda dependentia, quam nunc praetendit Episcopus Nanceyensis.

Quoad textus ex adverso prolatos Clementinae Const. *Quia continet* Conc. Trid. cap. 8 sess. 22 et Eagnani in Cap. 4 de Reg. dom., observant quod hi textus taxative referuntur ad hospitalia et loca pia et probabiliter absolute applicari nequeunt ne ipsis quidem Regularibus, stante exceptione in praefata Clementina—*permissa vero ad hospitalia militarium ordinum aut religiosorum extendi minime volumus*. Eodem calculo contendunt habendas

esse decisiones SS. Congnum, quas adversarius profert, quia, ipso fatente, fundantur in Bulla *Inscrutabili*, quae iuxta superius exposita, Institutis votorum simplicium non est applicabilis. Tandem Sorores quoad auctoritates Doctorum exprobrant exprobrant adversario, quod ipse aequivocans in falsa applicatione pluries citatae Bullae, referat tantum sibi sententias faventes et sileat de contrariis suo themati.

Post haec Sorores gradum faciunt ad alteram quaestionem, et penitus reiectis accusationibus ex adverso contra ipsas motis, utpote fundatis in testibus vel suspectis, vel colludentibus proindeque nulla fide dignis, pro virili parte evincere obnituntur egredientes ex Instituto puellas, neque honeste collocare, neque eis suppellectilem cum determinata pecuniae summa subministrare teneri.

1. Non adstringi, dicunt, titulo charitatis, quia charitatis officium ex earum Instituto est tantum in hospitando puellas, unde hospitio receptae puellae, *hospitatae* nuncupantur: ex hoc autem charitativo officio nulla alia obligatio gigni valet; sicuti piaae personae dantes eleemosynam cogi nequeunt post factam eleemosynam ad honeste collocandos pauperes, qui eam acceperunt, et sicuti hospitalia aegros convalescentes dimittentia, in eorum egressu ex valetudinario adstringi nequeunt ad eis pecuniam cum congrua suppellectili tradendam, vel ad honestam positionem procurandam.

Neque 2. dicunt, obligari possunt ex Constitutionibus sive antiquis, sive novis, quia hae circa hunc charitatis ordinem nihil praescribunt. Quin imo haec nova obligatio cum Instituti statu, quod anno 1893 recensebat plus quam 35885 personas et 182 Communitates distributas per totum fere orbem in 29 Provincias, prorsus evaderet impossibilis: quamvis enim, attenta Moderatricum solertia in respectivis domibus redditus pro earum manutentione sufficientes sint, tamen si etiam consulendum foret honestae collocationi receptarum puellarum in earum egressu, quae anno 1893 in hospitio 20.000 numerabantur, nemo non videt quod status oeconomicus Instituti, brevi ad ruinam vergeret.

His utrinque compendiatim relatis, enodanda proposita fuere sequentia

DUBIA

I. "An et quomodo Communitas Boni Pastoris Nanceyensis subiici debeat Ordinario Dioecesano quoad bonorum administrationem?"

II. "An et quomodo Sorores Boni Pastoris Instituti Nanceyensis, teneantur honeste collocare hospitatas puellas in earum egressu ex Conservatorio, eisque cum suppellectili congruam pecuniae summam tradere?"

RESOLUTIO. S. Congregatio Episc. et Regular. re discussa sub di 27 Martii, 1896, respondit:

Ad I. *Negative in omnibus.*

Ad II. *Non teneri.*

EX QUIBUS COLLIGES: I. maximum discrimen intercedere inter Moniales votorum solemnium, et recentem institutionem Sororum votorum simplicium. Illae stricte pertinent ad statum religiosum, sunt subiectae rigori ss. canonum, tum circa abdicationem proprietatis, tum circa observantiam clausurae papalis; efformant domos inter se autonomas et independentes, et participant pro sua capacitate de privilegiis Ordinum stricte regularium. E contra Sorores lato sensu pertinent ad statum religiosum, retinent radicale dominium bonorum, subduntur tantum clausurae episcopali et ordinario solum passivae, habent generalitium regimen, et per se non communicant de privilegiis Ordinum Regularium.

II. Hinc sequi, quod iuris dispositiones editae pro Institutis votorum solemnium, non semper accommodantur Institutis votorum simplicium, cum sint duo entia diversae naturae: iam vero Const. Greg. XV. *Inscrutabili*, sive ex tempore quo edita fuit, sive ex fine sibi proposito, sive ex citationibus in ea allegatis, evidenter emanata erat pro Monialibus tantum votorum solemnium, et non nisi iniuria invocari poterat pro Instituto Boni Pastoris.

III. Posita natura diversa horum Institutorum, necesse est, ut etiam diverso iure regantur: proinde sicuti Moniales votorum solemnium subduntur rigori ss. canonum, ita pro Institutis votorum simplicium hoc rigore remisso, *novum ius* est introductum. Administratores bonorum Monialium tenentur rationem reddere singulis annis Episcopis localibus cum interventu Praelati Regularis; ex adverso respectiva Sororum Instituta exhibent rationem administrationis non Episcopis localibus, sed Superiorissae generali, quae postea eam submittit pro approbatione Ordinario Domus Matricis, transmittendam de triennio ad triennium ad S. Sedem: et hoc descendit ex potestae dominativa, una ex functionibus potioribus horum Institutorum, reservata ob Generalitium regimen praefatae Superiorissae; ita sorores quamvis obnoxiae sint locorum Ordinariis quoad iurisdictionem, tamen

sunt exemptae quoad bonorum administrationem, domorum gubernium, et internam directionem.

Hic abs re non erit nonnulla (*ex Bizzarri Collectanea in usum Secr. S. Congnis EE. et Reg. edit. 1863*) referre, quae ius novum sancivit circa exemptionem Institutorum votorum simplicium ab Ordinariorum iurisdictione, quoad bonorum ipsorum administrationem 1°. Innoc. X. in Brevi *Commissi Nobis* sub die 30 Iulii 1647 pro presbyteris Doctrinae Christianae inter privilegia eis concessa, quorum communicationem obtinuit Congregatio SS. Redemptoris, statuit—*quoad bonorum temporalem administrationem, domorum gubernium, Superiorum electiones etc. quod Ordinarii nullatenus possint sese in iis ingerere aut executiones decretorum . . . nisi in casibus a iure permissis (opere cit. pag. 477)*. Casus autem a iure permisi, ut ait praefatus auctor in notis, sunt designati a *Concil. Trid. sess. 6. de Refor. cap. 7. sess. 7. de Reform. cap. 14. sess. 13 de Refor. capp. 1. et 5 sess. 25 de Regular.*

2. Bened. XIV. in Brevi *Emanavit nuper* sub die 1758 confirmavit resolutionem editam a Commissione Cardinalium, a se deputata ad decidendas nonnullas controversias inter Archiepiscopum Limanum et Patres Congnis Oratorii dictae dioecesis; et quoad administrationem bonorum confirmavit responsum ad 4. dubium. *An interiores oeconomiae Congnis quoad expensas et computa . . . sint subiectae directioni Episcopi: ad 4. Negative in omnibus (op. cit. pag. 481).*

3. Leo XII Brevi *Cum sicut* diei 30 Ianuarii 1828 (*op. cit. pag. 479 in notis*) confirmavit resolutiones editas in *Messanen. Iurisdictionis super domibus Oratorii* et hinc illam quoad administrationem bonorum ad 3. dubium—*An liceat Archiepiscopo recipere computa administrationis gestae pro aedificatione ecclesiae Ven. Cong. Oratorii, seu potius computa pro quacumque administratione reddenda sint eidem Congregationi in casu: die 15 Dec. 1826 referente Emo Pacea, negative in omnibus et amplius (op. cit. pag. 53).*

4. Greg. XVI sub die 3 Maii 1839 exequi mandavit resolutionem editam in *Pinerolien*, quoad exceptionem ab Ordinario quoad 4. dubium—*An et quomodo Congregatio Oblatorum subiecta sit iurisdictioni Ordinarii seu an et quomodo Episcopus, tamquam Delegatus S. Sedis, visitationem facere possit.* Die 26 Aprilis 1839 referente Emo Polidori *Affirmative quoad ecclesiam, negative quoad Collegiorum et disciplinare Congnis regimen et administrationem*

iuxta Const. Innoc. X editam pro Congre Doctrinae Christianae quae incipit Commissi Nobis 30 Iulii 1647, salvo iure agendi auctoritate delegata iuxta SS. canones (op. cit. pag. 479).

5. Alexander VII Cons. *Ex commissi nobis* 22 Feb. 1655 pro Lazaristis, Pius VI et Pius VII similibus decretis pro Congregationibus Passionis D. N. I. C. et SSini Redemptoris, relictis his Institutis sub iurisdictione Ordinariorum, ea declararunt exempta quoad bonorum administrationem (op. cit. pag. 467-77).

Ex hucusque relatis apostolicis dispositionibus, quae potiora votorum simplicium instituta attingunt, ita concludit citatus auctor—*Haec normam praebere possunt, quoad iura Episcoporum in alia Instituta, seu Congres non exemptas, ab Apostolica Sede approbatas, nisi aliter in respectivis Constitutionibus a S. Sede confirmatis praescriptum fuerit. (op. cit. pag. 482).*

THE IMPRIMATUR OF THE ARCHBISHOP OF DUBLIN

IN a Notice, in the May issue of the I. E. RECORD, of a recently published work on Anglican Orders, attention was called to the fact that the work bore the *Imprimatur* of his Grace the Archbishop of Dublin.

We are requested by the Archbishop to state that not merely was his *Imprimatur* attached to the work in question without any authorisation from him, but that the *Imprimatur* was not even asked for.

ED. I. E. R.

Notices of Books

A CHRISTIAN APOLOGY. By Paul Schanz, D.D. ; D.Ph. Translated by Rev. Michael F. Glancey and Rev. Victor J. Schobel, D.D. Fr. Pustet & Co. New York and Cincinnati.

THE title of the work bespeaks a giant venture, especially when we find that the author undertakes a Catholic apology as well ; that is, a defence of the Catholic Church as the one true Church founded by Christ. At the present day, such an effort, if it be a prudent one, is above all praise ; and we must say that Dr. Schanz did not act imprudently when he determined to put his shoulder to the wheel.

The work is divided into three volumes, the first having for its subsidiary title, "God and Nature ;" the second, "God and Revelation ;" and the third, "God and the Church."

The first volume has for its object "To prove that the existence of God is the necessary outcome of a reasonable view of the world." It opens with two chapters of an introductory character, which deal with the nature and history of Christian Apologetics, the second being specially interesting. Then come two chapters on Religion in its relation to history and to man.

In Chapter III. the author proves religion in some sense to be a universal fact, and thus has an argument, *Ex consensu*, for its existence.

In Chapter IV. he deals with the origin of religion. To be candid, we consider this chapter unsatisfactory. Towards the end he says : "The religion that generally goes by the name of 'Natural Religion' does not exist in history." True ; but there is a natural religion which is not "a negation of supernatural religion," though it may not be the religion of history. The author takes no account of this, at least possible, religion, with the result, that his arguments are shorn of half their force, and his manner of treatment of half its clearness. After a parenthetical chapter on "Ontologism and Traditionalism," he sets about his task in real earnest—the task of proving that the world calls for the God of the Theist.

He first takes up the argument from motion and imperfection, but, of course, more as an *argumentum ad hominem* than on strict

metaphysical grounds. He takes his stand on the conclusions of science, and shows how science itself tends to prove an unmoved, self-existing cause. He naturally touches on the question of the possibility of an eternal creation, and by no means relishes such an idea. If the actual eternity of the world is possible, "then," he says, "reason would be delivered up to monism and all its consequences." We fail to see how this result is necessary. Granted an eternal world, eternal matter, what has supported it from all eternity? What supports it now? Not itself, certainly, for matter is perpetually changing, and what changes cannot be self-supporting.

The next chapter deals with life, and contains a masterly refutation of the theory of "Spontaneous Generation" in all its moods and tenses. The cause of life, therefore, must be, of itself, living and actual, the living God. Having proved so much, the author next takes up the various forms of life, and in the following two chapters deals with the "Evolution of Species," giving the pride of place to Darwinism. An immense store of scientific knowledge, a mind formed for order, and an eye for seeing where to strike with best effect, are all brought into play, with the result that when one has come to the end, he feels quite at ease on the question of evolution. "Not proven" is the verdict against the evolution of even one species from another. Hence animal and rational life must have come from a spiritual, intelligent, and personal First Cause. Then comes a fascinating chapter on the argument from design. The author shows how the naturalist plays into the hands of the Theist for purpose and design "from out of his work, as naturally as the fruit from the tree." The Creator must, therefore, be wise and good. The last stage of the cosmological argument is built upon the fact of "Virtue and Reward;" and since this argument postulates the immortality of the soul, this latter question gets a special chapter, which is a fitting ending to a grandly-developed argument. Thus, slowly, methodically, and surely, the author has done his first business by proving that "the existence of God is a necessary outcome of a reasonable view of the world."

Before passing on to the second part, however, he very properly deals with the relation between the biblical account of the creation and the discoveries of natural science. The principal questions discussed are the Mosaic account of creation, the unity and age of the human race, and the Deluge. The author goes

into the question of the "Six Days" very fully, and, having criticized the different modes of reconciliation, he gives the preference to St. Augustine's "Idealistic theory;" but, at the same time, thinks that there was a *successive* creation. Hence the Mosaic account, "though ethical, is not really arbitrary." We do not, however, consider that he has succeeded in ousting the "Period theory."

In order to meet the exigencies of science, he considers that we must date the flood 1,000 or 2,000 years further back; a concession easily made considering the uncertain character of Old Testament chronology. Moreover, he thinks it certain that the deluge was not universal, either as regards the earth itself or as regards animals. He is even inclined to hold, as more or less probable, that it did not extend to all men, "though the survivors are actually numbered, and the phrase *omnis homo* recurs four times." We certainly cannot agree with him here. His attempt at explaining the purpose of the deluge in this hypothesis is a very lame one. Besides, though Semitic egotism might explain *omnis homo* in a particular sense, if there were question of an ordinary narrative, such an explanation cannot be admitted where there is question of a narrative destined in God's providence to be put into the hands of all men, Chamites as well as Sethites. Moreover, such an interpretation is not necessary on the author's own admission. Why, then, foist it on the sacred text?

The second volume deals with supernatural revelation, especially the revelation through Jesus Christ. The author devotes a good deal of space to the history of religion amongst the different races, and rightly holds this important, as it shows that, in the matter of religion, evolution has turned back upon itself, the course having been from Monotheism to Polytheism, from purity to corruption. Now, spontaneous generation has never been heard of in the case of religion. Hence, the analogy of history claims for religion a supernatural genesis, a primæval revelation. The history of the people of Israel is the most important chapter in the section, as it entails a consideration of the trustworthiness of the Old Testament, and an examination of the different theories about the authorship of the Pentateuch, a question which at present "overshadows the whole field of Old Testament criticism." After a most exhaustive treatment of the Rabbinistic theories, he concludes with reason that they are not proved, and never can be; hence, the authorship advocated by history and tradition holds good.

He now enters into the body of the work. It is an undoubted fact, "that Jesus Christ lived," and, "that the great religion called Christianity began with Him." Now, the Christian dogma is so sublime, that it "is not, and cannot be, the product of any human mind." Hence, "Christ is unintelligible, unless He was an extraordinary ambassador sent from God." He next establishes the possibility, antecedent probability, and necessity of revelation. But, how is reason to know a true revelation? The answer makes it necessary to deal with miracles and prophecies; and on the former question especially, the author treats us to a grand dissertation. The next question naturally is the "Trustworthiness of Holy Scripture," and more particularly of the New Testament. To the latter aspect of the question, we consider the author might have devoted more space.

Of course, for a Catholic at least, the Bible is something more than a mere history, and hence the question of Inspiration naturally finds a place here. The author advocates merely sententious inspiration "in such matters as profane science and history." We must confess that we do not think he has proved his thesis. "The sole reason of the various discrepancies, he [St. Augustine] says, lies in the action of the writers, which was influenced by the scope and tendency of their writings. What is this, but asserting in principle the presence of a human element?" Granted: but must the divine element cease where the human element begins? Cannot the Holy Spirit accommodate Himself to different human elements?

The great question that now demands attention is that of the Synoptic Gospels in their relation to one another, and to the Gospel of St. John. Here again the author shows how deftly he can thrust and parry. The conclusion must be accepted, that "the authors are apostles and their disciples." Hence, "the Gospels, even apart from inspiration, are worthy of the highest authority for a life of Jesus." Then comes a sketch of the Life of Jesus. When was He born? It is historically certain "that Herod died at the Easter of 750." Hence, "the beginning of 750 or the end of 749 must be set down as the year of our Lord's birth," and not earlier? But, then, how can we find time for "the presentation, the coming of the wise men, and the Flight into Egypt?" Towards the end of the chapter he deals with the fact of the Resurrection, and simply crushes the groundless theories of the infidel.

But who was Jesus? And what was He? These questions are fitly answered by the belief of the Evangelists and Apostles, and by His own doctrine and works. The following two chapters have these *criteria* for their subject-matter. The volume closes with an attempt at depicting the character of Jesus, by a study "of the two natures and their mutual relations." It is a sublime, Christian dissertation, and a fit ending to a sublime Christian apology.

The exigencies of space will not allow us more than a passing notice of the third volume. It is a "Catholic" apology. In the introductory chapter, the two great characteristics of Catholic dogma, conservatism and progress, are admirably set forth. The order of treatment seems to us highly commendable. Christ, the Godman established a visible society, and it is to be recognised by four distinctive *marks*, which marks are to be found only in the Catholic Church. "Apostolicity," is dealt with at great length, and rightly so. Perhaps, it would have been just as well to have discussed "Sanctity" immediately after the other three; then, the necessity of membership would naturally follow "Unity," while "Infallibility" would logically come after "Unity," "Catholicity," and "Apostolicity" combined. Next comes the question of "Scripture and Tradition," which the author deals with most exhaustively, perhaps even unnecessarily so, considering the present condition of Christian controversy. On the other hand, the question of "The Primacy of St. Peter" might have been dealt with at greater length; but the chapter on "The Primacy of the Pope" is a most complete and masterly defence of the Catholic position. The same is to be said of the following chapter, which deals with the Pope's Infallibility. A superb defence of the thesis that the Catholic Church is the pioneer and the mainstay of true civilization brings the author's work to a close. Two chapters are added by the translators, by way of appendices—one dealing with "The Anglican View of the Pope's Primacy," the other with the question of "Christian Reunion."

When we first got the book into our hands, and saw the title, we were prepared for an incomplete apology, either in the matter embraced or in the treatment of the different questions. So judicious, however, is the author in his selection of the points of attack and defence, and such consummate generalship does he display in marshalling his countless forces, that now, when we have come to the end, all idea of incompleteness has passed from

our minds. The work fully deserves its title, and that is saying a good deal.

As we read the book we forgot that we were reading a translation, so smooth and majestic, and genuinely English, is the run of every line and sentence. We are glad that the translators have given us only the ideas of the author; a good translator may not go any further. We consider the preface to the second volume as clear and comprehensive as it is timely; and we consider, moreover, that the partial re-arrangement and numbering of the paragraphs in the third volume is a decided improvement. Their task of translating was evidently no easy one; their success bespeaks the greater merit.

If we had transcribed our feelings when we found, on coming to page 257 of Vol. I., that two blocks, which should naturally find their place in the second volume, had been imported to do duty for two blocks absent from the first, we fear our criticism should have been somewhat caustic. On consideration, however, we have come to the conclusion that the exchange belongs to the category of pure mistakes; and yet truth compels us to declare that the great variety and irregularity in the print cannot be relegated to the same charitable region. Otherwise the work of the publishers is eminently satisfactory.

D. D.

THEOLOGIA NATURALIS, SIVE PHILOSOPHIA DE DEO, IN USUM SCHOLARUM. Auctore, Bernado Boedder, S.J., cum approbatione Revmi. Archiep. Friburg. Friborgi Brigoviae: Sumptibus Herder.

THE publication of this book is sure to re-awaken the chorus of praise with which the learned Stonyhurst professor was greeted on the appearance of his *Psychologia Rationalis* about a year previously. When certain Jesuits of the German province conceived the idea of bringing out a complete course of philosophy in six convenient volumes, they naturally looked to their distinguished countryman in England—the author of the *Stonyhurst Natural Theology*—as a most useful colleague. The *Psychologia Rationalis*, together with the present volume, abundantly show their wisdom in making the choice, and their good fortune in securing his co-operation.

Natural Theology is a subject that always possesses a peculiar attraction for the human mind. It is a treatise about God,

differing from Dogmatic Theology in this, that the conclusions which it contains are deducible from truths known from reason, and must be proved by reason alone. In other treatises we may be engaged in considering particular classes of causes, or kinds of beings, things not so far removed from ourselves; but here we have to investigate the existence, nature, and attributes of the Being of beings and Cause of causes. Other treatises are concerned with finite things; here we are confronted with the infinite. It is then that we realize most forcibly what pignies we are, and how impotent our reason is to comprehend the infinite and eternal.

As we proceed, we meet with several truths that are with difficulty reconciled; but it is this that constitutes the attraction; for the mind is stimulated to grapple with difficulties that seem insurmountable, and with problems that seem to defy solution.

The scope and plan of the work is shown clearly at the beginning by a table of contents and a list of the fifty-three theses, proved and defended in the book. These theses embrace the whole range of propositions usually to be found in treatises on Natural Theology, together with some that are to be met with but rarely, and a few that, in form at least, are entirely due to the author. In the case of each, the true doctrine is fully explained and contrasted with the various opposing errors; numerous proofs, expressed in a concise and forcible manner, are given for each; and they are all defended against the most formidable argument advanced by the advocates of error. Arguments of English-speaking antagonists are frequently dealt with, and a special appendix is given to the refutation of the reasons which Herbert Spencer borrowed from Mansel for the support of Agnosticism.

This book is by no means a mere translation of the *Natural Theology* by the same author. The latter is written in a popular style for the general public, but the present work is for the use of schools; and in order and arrangement of theses, in clearness and fulness of exposition, in wealth of arguments and copiousness of objections it answers its purpose admirably.

In page 102 he expresses his disagreement with an opinion put forth in the former work, and we agree with him that second thoughts are best.

It is almost a pity to find fault with anything in so excellent a hand-book, but there seems a want of consistency in theses 30, 31, and 32, and we cannot at all agree with thesis 49, dealing

with the manner in which God concurs with free causes. The author, who, of course, is a thoroughgoing Molinist, weakens his case by holding more than is necessary for the defence of his view. One could be a good Molinist while holding the proposition which is declared to be only with difficulty reconcilable with several evident truths, and moreover to be opposed to the doctrine of St. Thomas. We are convinced that the system propounded by Father Boedder is much more opposed to the doctrine of St. Thomas, and is in apparently hopeless conflict with one truth in addition to the several with which the condemned proposition is with difficulty reconcilable. A Molinist need not reject entirely and utterly the special physical premoving *concursus*; and if he need not he should not.

It seems to us, moreover, that entirely too much importance is given to this matter, and that much that is contained in this hand-book "in usum scholarum" may with profit be left to those who have to fathom the profundities of Scholastic Theology.

M. B.

FOUR HUMORISTS OF THE NINETEENTH CENTURY. Lectures delivered at the Royal Institution of Great Britain, in January and February, 1895. By W. S. Lilly, Hon. Fellow of Peterhouse, Cambridge. London: John Murray. 1895.

MR. LILLY was already well known as an essayist and writer on historical and philosophical questions; by the publication of this volume he takes a foremost place amongst the literary critics of his time. We have read these lectures with no common satisfaction; and the pleasure they have given us is chiefly derived from the fact that their author is a man with a code, a definite set of principles, a perfectly clear conception of what the duties of a critic demand. He puts aside with prompt but courteous decision the views and principles that have guided most of his fellow-critics in recent times. He does not believe that the critic who confines himself to the task of presenting the salient features of a work, and of merely classifying authors according to their powers and tendencies and aptitudes, has fulfilled his duty. Nor does he concern himself merely with what one of the critics has very aptly described as "that fine effluence of the whole artistic nature which can hardly be analyzed, and which we term style." Mr. Lilly seeks for truth as well as for beauty, and it is mainly

by the test of truth and of fidelity to truth in man himself, in society, and in external nature, that he judges the intellectual and æsthetic productions of his time. One is deeply impressed in reading these lectures with the wide range of Mr. Lilly's culture and critical vision. He is deeply read in all the great literatures of Europe : and the incidental contrasts which he frequently draws between the works he holds under examination, and works of the same kind, in the literatures of France, Germany, Spain, Italy, lend a special interest to these lectures.

In his first lecture, which is devoted to Dickens, Mr. Lilly defines what he understands by a humorist. In the main he accepts Thackeray's definition or rather description :—

“The humorous writer [Thackeray tells us] proposes to awaken and direct your love, your pity, your kindness—your scorn for untruth, pretension, imposture—your tenderness for the weak, the poor, the oppressed, the unhappy. To the best of his means and ability, he comments on all the ordinary actions and passions of life almost. He takes upon himself to be the week-day preacher, so to speak.”

This description Mr. Lilly summarizes by saying :—“The humorist is an artist who playfully gives us his intuition of the world and of human life.”

In the light of this rather serious conception of humour, Mr. Lilly passes in review four of the principal English writers of the nineteenth century—Dickens, Thackeray, George Eliot, and Carlyle.

We cannot, in a brief notice such as this, do anything like adequate justice to the consummate skill, the admirable taste, the penetrating discernment with which Mr. Lilly has performed his task. We can only draw attention to a few of the most striking passages. In dealing with the works of Dickens, Mr. Lilly expresses his conviction that, owing to certain defects the productions of the most popular novelist of his day are destined, in the course of time, to fall into neglect and oblivion. They have not that power to charm (when once read, and if ever again casually taken up) which marks the work of genius and of art as opposed to the work of talent and of handiwork.

“Dickens conquered me certainly as a boy. I now go back to him with an effort. I have looked through twenty odd volumes of his in preparation for this lecture. It is the first time for some

years that I have opened him. And I confess I marvel at the fascination which he once had for me. I stand aghast at the inane insignificance of most of his personages, at the vapid vulgarity of most of his incidents, at the consummate crudity of much of his thought, at the intolerable ineptness of much of his diction. He was constantly talking—at least in his later years—of his art. He seems to me one of the least artistic writers."

And further on:—

"The higher art which he tried to grasp ever eluded him. There is an absence of composition in his work. There is no play of light and shade. There is no proportion, no perspective. His books cannot be said to be composed. They are improvised."

And yet Mr. Lilly does full justice to the extraordinary powers of caricature, of burlesque, and of pathos with which Dickens was endowed, as well as to the lofty motives which inspired the greater part of his work.

In his lecture on Thackeray, Mr. Lilly enters into a long discussion on the principles of romantic fiction as represented by the French school and by Taine, the great French literary critic who died a short time ago, and those adopted by English novelists and English literary critics. The fundamental difference is that the French maintain that the essential object of a novel is to be amusing and polite: that it is "art for the sake of art," and should not be employed for any other purpose; in a word, that the novelist is merely a psychologist. Mr. Lilly, on the other hand, maintains that the novel is not and should not be independent of the great laws and principles of ethics.

"There must be an ethical element in a novel if it is to be true to human life, if it is to be really human. For man is an ethical animal. That is his great distinction among the animals. Of all human ideals the moral comes first, because all other ideals hold of it. The moral ideal embraces our entire being, all other ideals are only segments thereof. The morality of a novel may be true or false. It may refine and elevate. It may disturb and darken the judgment by flattering the passions. But a morality of some sort, true or false, genuine or spurious, it must have."

Having ably, and in our opinion splendidly, established this thesis, Mr. Lilly proceeds to an analysis of the works of Thackeray, and brings into strong relief the critical, cynical, rather pessimistic

turn of mind of the great novelist, who saw good and evil pretty well combined in all grades of society, and whose most characteristic estimate of mankind in general is to be found in *A Novel without a Hero*.

Mr. Lilly, in his lecture on George Eliot, discusses some questions which also lie at the very foundation of literary failure or success which are treated in a style quite worthy of the theme. Indeed the great satisfaction one feels in reading these lectures arises from the fact that the voice of the philosopher, as well as of the literary critic, is distinctly audible in every page; and of a philosopher, moreover, who seems well grounded in Catholic principles, and who is not afraid to appeal when the occasion calls for it, and in the presence of an audience mainly Protestant, to the authority of Cardinal Newman, or of Father Dalgairns, or of Pope Leo XIII.

One of the best of the lectures is that on Carlyle. It has far more substance in it than any of the essays written on the same subject by the ordinary critics: far more even than the essay of Russell Lowell, who was certainly the greatest of the critics who wrote in the English language during the nineteenth century. Mr. Lilly's estimate is fairer to Carlyle than Lowell's. The life-work of the "sage of Chelsea" is presented in a more welcome light than that to which the general reader is accustomed. The faults of the famous cynic are mildly dealt with; whilst the indiscretion of Froude, in dealing with his biography, is touched off in language that might easily have been applied to the author of the *Life of Cardinal Manning*:—

"Is there any of us who could endure the test of the lurid glare of publicity cast upon our most private thoughts, our most unguarded and undisciplined utterances? I am sure I could not. I do not believe anyone could. Should we like such thoughts and utterances to be published to the world? Would it be fair to us? Would it give a really true impression of us? Consider the magnifying effect of print? A word harmless, or almost harmless, in conversation, or even in a letter or a diary, often acquires a sinister significance in the fierce light which beats upon a book. I protest against the cynicism to which nothing is sacred. These great principles of reticence, reverence, reserve, which, as I said in a former lecture, have their endless applications in civilized life, assuredly come in here. I know of no worse sign of the times than the prurient curiosity just now so rife about the petty details—if scandalous, so much the better—

in the lives of eminent persons. I know of no more ignominious occupation than theirs who *minister* to it:—

For now the poet cannot die,
Nor leave his music as of old :
But round him, ere he scarce be cold,
Begin the scandal and the cry.

Proclaim the faults he would not show,
Break lock and key. Betray the trust.
Keep nothing sacred. 'Tis but just
The many-headed beast should know."

We heartily recommend these admirable lectures to all students of English literature, and to all who would go beneath the surface in reading works of fiction.

J. F. H.

PEOPLE'S EDITION OF THE LIVES OF THE SAINTS. By
Rev. Alban Butler. Burns & Oates: London.

It is a sure truism to assert that our age is a reading age. Almost everyone now-a-days has sufficient education to read, and the capability engenders a desire for the act. While the desire is there, men will seek means of gratifying it. It is then of the highest importance that the books supplied to men to enable them to gratify this desire be such as will afford them healthy and solid mental food. For on our reading will largely depend the nature of our thoughts and reflections. These thoughts and reflections, in turn, become for the mind what food is for the body. On them will depend whether the intellect becomes sound in principle, correct in judgment, and energetic in action, or vitiated, erroneous, and feeble, and whether the affections become healthy and spiritual or worldly and carnal.

We make these remarks as introductory to the notice of a work deserving of the highest praise which Messrs. Burns & Oates have been engaged upon for some time past, and which they have now brought to a happy completion. This work consisted in giving to the public in a cheap handy form an excellent edition of the well-known *Lives of the Saints* by Rev. Alban Butler. Some time ago we had occasion to notice the first six volumes of the edition, and we then called attention to the excellent manner in which Messrs. Burns & Oates were performing their task. The work is now complete. The twelve volumes are before us, and, for perfection of workmanship combined with artistic beauty, are deserving of the highest

praise. The edition contains, in addition to the account of the life of each saint, an excellent preface and the learned introduction of the author. Each volume is enriched with copious notes full of interesting matter, and showing great learning and a vast amount of out-of-the-way knowledge not easily found elsewhere. The edition will be found in every respect worthy of the subject, and worthy of the firm that produced it, and cannot fail to command a wide and ready acceptance with the public. And, indeed, to borrow a phrase from the introduction, "an undertaking of this kind does not stand in need of an apology." For if all history possesses such charms and advantages as to be always sure to find readers, that particular department of history, known as biography, has such an interest for man as to require merely to be known in order to be sought after and read for the pleasure, the instruction, and the improvement it affords; for

"Lives of great men all remind us
We can make our lives sublime."

If this be true of the biographies of all great men, what an interest for the Christian must the lives of the confessors, the martyrs, and the saints of the Church possess? The saints are the true heroes of the world. They were men like ourselves, struggling for the same ends, opposed by the same difficulties, buoyed up by the same hopes, and supported by the same means. They were conquerors in that struggle. They are now enjoying the happy fruits of victory. For us who are engaged in the same struggle the study of their lives and of their heroic acts is interesting, advantageous, and necessary: interesting, since they were heroes; advantageous, since they were victors; and necessary since they must be our models. The necessity is rendered all the greater now-a-days when people of all grades of society indulge so largely in the reading of profane and light, if not dangerous, literature. Such literature tends to give a worldly cast to our thoughts, and its influence must be counteracted. A means of counteracting it is found in the practice of pious reading and meditation. Of pious reading, perhaps the most suitable kind is that of authentic and well-written lives of the saints. Such was the opinion of the saints themselves, and such was their practice.

Perhaps no words could more suitably express this truth than the beautiful words of the Preface of this edition. "Worldly and tepid Christians stand certainly in the utmost need of this help

to virtue. The world is a whirlpool of business, pleasure, and sin. Its torrent is always beating upon their hearts, ready to break in and bury them under its flood, unless frequent pious reading and consideration oppose a strong fence to its waves. The more deeply a person is immersed in its tumultuous cares so much the greater ought to be his solicitude to find leisure to breathe, after the fatigues and dissipation of business and company; to plunge his heart, by secret prayer, in the ocean of the divine immensity; and by pious reading, to afford his soul some spiritual reflection."

We sincerely wish that many may avail themselves of the golden opportunity which Messrs. Burns & Oates have offered them, to make themselves familiar with the grandest monument of greatness that the world possesses - the history of the heroic lives of the saints of the Church. P. M

A VISIT TO EUROPE AND THE HOLY LAND. By Rev. H. F. Fairbanks. Benziger Brothers: New York, Cincinnati, and Chicago. 1896.

In the year 1884 three priests from the diocese of Milwaukee, in the United States, paid a visit to Europe and the Holy Land. This work is a record of the visit, written by one of the three. It is an interesting book in many respects. Although it contains nothing positively new, except indeed the individual impressions of a writer who had never before been out of America, still it presents old things in a new light; and one feels particularly happy in reading its pages on account of the strong tone of Catholic faith that distinguishes them. The author very justly says in the preface:—

"I am aware of the fact that many books have been written on European and Palestine travel; but it is well known that hardly any of them have been written by Catholic Americans. Our people, both Catholics and non-Catholics, have read too many books of travel written by dishonest writers, or else by those who are so narrow in their views, and so ill-informed with reference to the countries through which they passed, that their statements and 'facts' have been a mere travesty of truth. I am convinced that there has been in America a long-existing need, but a poor supply, of books of travel written by travellers who are able to see with honest eyes, and who do not go abroad with preconceived prejudices, which they are determined to confirm by perverted facts and short-sighted observations."

This is a view which might easily embrace other countries

besides America. Hence we are glad, for our part, to welcome this effort at a new departure. The work is written in excellent taste, and shows a thorough appreciation of the good qualities, as well as of the defects that characterize the people of this part of the world. The plates are excellent, and, on the whole, the work has been admirably produced.

SERMONS ON THE BLESSED VIRGIN MARY. By Very Rev. D. J. M'Dermott, Rector of St. Mary's Church, Philadelphia, Pa. New York, Cincinnati, and Chicago: Benziger Brothers.

THE praises of the Blessed Virgin have been uttered in so many tongues and by so many eloquent voices since she stood at the foot of the Cross, that one could scarcely expect anything very new in this fresh volume of sermons which is entirely devoted to her. The thoughts, indeed, are not new; but they are presented to us in fresh and striking language, and in words that are true to the modern ear. "Non nova sed nove" seems to be the motto of the author. And why should not the idiom and the dialect of the present age be made to resound to the glory of the "Mother of God" as well as those of the past? It is one of her glories that she is celebrated and *magnified* by every generation, and by each one in its special form. The author of these beautiful sermons has done his part towards her; and from the first we can see that his labour has been a "labour of love." There is a genuine tone of sincerity in these sermons. The earnestness they breathe has an American flavour which gives them reality and freshness. Any priest who has to preach frequently during the month of May might profitably invest in them.

THE IRISH ECCLESIASTICAL RECORD

AUGUST, 1896

CARDINAL MORAN'S "HISTORY OF THE
CATHOLIC CHURCH IN AUSTRALASIA"¹

IT has been remarked that, with additional labours, men acquire increased energy. Of this truth, the book before us is a striking illustration. A monumental compilation, extending over eight hundred pages quarto, almost every one of which bears evidence of careful research, it has emanated from the pen of a ruler whose pressing administrative duties run the circuit of each year. The intervals of repose due to the labours of his exalted office, his Eminence Cardinal Moran has devoted to writing a history which, far from betraying the faults of hasty workmanship, is an exhaustive and scholarly survey of the progress of Catholicity in the Southern Continent.

The Church in Australia and Tasmania is not a native growth. With a few striking exceptions to be noted hereafter, all the missions devoted to the evangelization of the aborigines have hitherto failed. The following extract from a letter, addressed in 1843 by a Passionist missionary in Queensland to the Archbishop of Sydney,

¹ *History of the Catholic Church in Australasia, from authentic sources, containing many original and official documents in connection with the Church in Australia, besides others from the archives of Rome, Westminster, and Dublin, which are here presented to the public for the first time.* By Patrick Francis Cardinal Moran, Archbishop of Sydney, New South Wales. 2 vols. 8vo, promiscuously illustrated. The Oceanic Publishing Company, Limited, 116, Clarence-street, Sydney, Australia; Woodward-street, Wellington, New Zealand. *All rights reserved.*

explains some of the difficulties in the way of their conversion :—

“The aboriginals already can understand us when we speak to them on the ordinary matters of everyday life. It will take a long time, however, and constant application, before we will be able to learn the language well; for the natives are by nature inconstant and prone to laziness, and they frequently leave us, and wander from tribe to tribe for several days, and even for a month. Indeed it is at present two months since we have had an opportunity of talking with them, for they set off with their wives and children for other islands, and I may say with truth that in the seven months we have been here, the natives have not been with us for more than two months and a-half. On one occasion, when they were not going to a great distance, I ventured to accompany them, but I saw that they were not pleased.”

After paying a tribute to the kindly dispositions of those natives to the missionaries, the zealous father goes on to say :—

“I am confident that all those will be Christians, but not till after three or four years, unless they receive very special grace from God, because, it is not only difficult to remove the prejudices rooted in their minds, but as far as I can understand, they look for practical and material arguments which alone can convince them. . . . These poor aboriginals have naturally strong passions and depraved inclinations. Among these evil dispositions of the natives, I may mention an extreme sloth and laziness in everything, a habit of fickleness and double-dealing, an uncontrollable vindictiveness, so much so that they will stop at nothing in the pursuit of revenge : they are deceitful and cunning, and prone to lying ; they are insatiable in extreme gluttony, and, if possible, will sleep both by day and by night.”

Contact with the white population has acted very injuriously on the natives. Since the advent of the white man, they have been steadily decaying in character and numbers, and their utter extinction would seem to be only a matter of time.

There are, it appears, only two¹ successful native missions at present in all Australia, and both are in regions which have few attractions for Europeans. One of those was founded by the Austrian Jesuits in 1891, in the trying

¹ We should, perhaps, say three, for within the past few years the Trappists have established a native mission in N. Western Australia which so far promises satisfactory results.

climate of Northern Australia, on the right bank of the Daly River:—

“Here at last [writes the author] the fathers have met with results that console them and repay them for so much labour and suffering. . . . On the Daly River Settlement, the blacks show themselves perfectly capable of appreciating the benefits of civilization. . . . A small nucleus of earnest but pious Christians has been formed; the Sacraments are frequently received, pagan customs abandoned, Christian marriages celebrated, Christian families founded, and on the Daly, as formerly among the Indians of the backwoods of America, or in the reduction of Peraquay, the traveller will feel his heart touched, and his eyes suffused with tears, as he hears in a tongue unknown to him the *Kyrie*, the *Gloria*, and the *Credo*, the Benediction hymns sung by fresh young voices to music familiar to European ears.”

Few chapters in this work are more interesting than that which sketches the rise of what may now be called the great Benedictine Abbey of New Novica (Western Australia), the inmates of which have for several years past been devoting themselves, with marvellous success, to the instruction of the natives in religion and the arts of civilized life. It was founded by a Spanish Benedictine, Dom Salvado, who is now the mitred abbot of New Novica. He came to Western Australia in 1846, in company with the first bishop of this extensive district, and in conjunction with a brother Benedictine, Dom Sevra, commenced a mission to the central aboriginals.

“In the month of February, 1846, they set out from Perth in search of a site for the missionary settlement. . . . For some weeks the only food on which the monks and their companions subsisted was a little rice and the lizards and the insects picked up in the bush. Dom Salvado was sent to Perth to appeal to the bishop for relief. So sad was the plight of raggedness to which the good missionary was reduced, that he had to halt at Barden’s Hill, a mile or so from the city, till some remedy could be applied to his tattered garments. A Catholic lady in Perth provided a pair of shoes, and sewed together a new cassock, and thus enabled him to enter the city in decent garb. But the bishop could give him no aid. *Nemo dat quod non habet*. At the suggestion of some Protestant sympathisers a concert was given. Dom Salvado was an accomplished musician. A Jewish citizen became the chief patron of the musical entertainment. The Protestant minister lent his piano, and on a memorable evening

the missionary for three hours discoursed most eloquent music, charming the Perth audience, and with the result of obtaining sufficient funds to relieve the pressing wants of the Benedictine settlement On the 1st March, 1847, about 84 miles north-west of Perth, on the Moore River, were laid the foundations of the great Benedictine monastery, to which was given the name of New Novica."

This was the humble beginning of what is now comparable to one of the great mediæval monasteries, "with its 20,000 sheep, 250 horses, 300 head of cattle, 70 bee-hives, and 50 acres of enclosed garden, in which the vines, oranges, lemons, and other fruits are cultivated. The fathers hold 20,000 acres in fee-simple, and about 300,000 acres of leasehold, for which £1,000 is annually paid to the Government." The natives are taught to work as well as to pray. They are found capable of learning telegraphy and music, and the black eleven from New Novica are generally victorious in their occasional cricket matches with the Perth team.

The Maori, as the aboriginals of New Zealand are called, present an altogether different history. They did not surrender the land of their inheritance without a fierce struggle. They still remain an integral part of the population, and thousands of them have accepted the Catholic faith. The work of evangelizing this brave and intelligent race has been mainly accomplished by the Marist fathers who arrived in New Zealand in 1837. But the missionary who of all others deserves to be called the Apostle of the Maoris was a secular priest, the Very Rev. James McDonald, a native of the County Kilkenny. He arrived in the colony in 1850.

"Under four successive bishops he held the office of vicar-general for the Maori population of the Auckland diocese. For more than thirty years he may be said to have made himself all in all with them, the better to gain their hearts to Christ. He adopted their habit of life, travelled from place to place with them, and partook only of their food of fish and rice. During that time he never tasted any spirituous drink The theatre of his toils and travels extended from the borders of Taranaki and Hawke's Bay to the North Cape, a district 400 miles in extent. Over this wide expanse the Maoris are scattered in small groups, and have their rude abodes in places difficult of

access. He erected several small wooden oratories, where the Holy Sacrifice could be offered, but himself moved from place to place, the open canopy of heaven, or at best a Maori tent, being his only shelter all the year long. By faculty from the Holy See he administered the Sacrament of Confirmation."

In 1885 the Maori population in the diocese of Auckland amounted to 36,000, of whom 4,000 were Catholics. Four priests from St. Joseph's, Mill Hill, were then labouring among them with considerable success. In 1890 there were 10,000 natives in the diocese of Wellington, of whom 2,000 were Catholics. Here four of the Marist fathers were then in charge of the Maori mission. Those missions were in a much more flourishing condition before the outbreak of the war in 1860. In an official statement sent to Rome, in 1871, Dr. Croke, who was Bishop of Auckland from 1870 to 1874, wrote: "I visited a district lately where, twenty-five years ago, there were 5,000 Catholic Maoris; in 1863 there were 1,500; I found only one, and he was living with the priest." But, as will be seen from the above statistics, there has set in a steady reaction, and, though it is not likely that the natives will ever recover their lost earthly inheritance, we are warranted in hoping that they will come into a better possession.

Catholicity first came to Australia in a convict ship, and, on the whole, has progressed apace with the rise of the colony from a convict settlement to a great and prosperous continent. The first Catholics of Australia were convicts, so were the first priests. Sydney had scarcely assumed the dimensions of a city when it included the walls of a Catholic Cathedral, which, after varying fortunes, attained at length its completion on a scale of splendour worthy the capital of New South Wales. When, in 1839, Melbourne consisted of a few rudely-constructed houses, a shed did duty for a church; to-day this fair city of the south presents no more imposing structure than St. Patrick's Cathedral, "which looms above Melbourne—a structure massive, isolated, and grand, like the communion it represents." So it was throughout all Australia. A settlement was no sooner formed than the priest came and erected an altar

to God, at first in some rude enclosure, which soon made way for a stately church. Not, indeed, that a sufficient supply of priests was always at hand. It must be confessed that the influx of missionaries did not keep pace with the tide of immigration: nor was this possible, considering that the discovery of gold in 1851 brought new arrivals into Victoria at the rate of three hundred a-day. In the early days of her history, and indeed all through the first half of this century, the harvest in Australia was great, and the labourers few. But of those few mostly all were giants, the records of whose labours will not perish. They made long journeys through the trackless bush; often slept under cover of the glittering heavens, "with the earth for a couch and the saddle for a pillow;" and often returned in rags from the missionary centre from which they started. They fought and conquered the tyranny and insolence of Government officials, rescued children from the grip of their proselytizing agents, and repelled calumny with voice and pen.

In the work of organizing the young Church of Australasia, Irish nuns took a part which is duly appreciated by his Eminence Cardinal Moran. They left Dublin, Cork, Carlow, and Westport, not knowing whither they were going, trusting under God to the guidance of some pioneer bishop; and though it happened that priests failed in particular districts, there is no instance recorded of the Sisters having relinquished their charge. In a country where teachers were few and inefficient, the Sisters were welcomed by Protestants as much as by Catholics, and to-day their convents are spread like a network throughout the whole Australian Church. Even in Western Australia, from which the first bishop was obliged to retire, the Sisters of Mercy stuck to their little convent, and were numerous enough, after a stay of twelve years, to send a foundation to Melbourne in 1857. Neither has the author failed to recognise the services of individual laymen, who, when they amassed fortunes, and rose to eminence in the land of their adoption, were only too proud to use their means and their influence in the interests of the Church. Notable among

these was Sir John O'Shanassy, a native of Tipperary, who arrived in Melbourne with his young wife, 15th Nov., 1839. "Next Sunday they assisted at Mass, and Mrs. O'Shanassy wept the whole time, seeing how poor the chapel was, and how miserable were all the surroundings of the Holy Sacrifice." It was such faith as this, carried from Ireland in the hearts of her exiled children, that laid the solid foundation of what is now the great Australasian Church. This much the Archbishop of Melbourne confesses in the beautiful letter which he wrote in reply to the invitation sent him by the Secretaries of the Maynooth Centenary Celebration to be present and to preach on that historic occasion: "Need I say that Ireland—Catholic Ireland—has supplied the vast majority of the faithful members of the Church [in Australia]. By them principally, here, as at home, our cathedrals and churches, and convents and schools, have been built and maintained."¹

Doubtless, his Eminence found it a labour of love to sketch what is really a development of Irish faith transplanted to a foreign soil. The Celtic nature and sympathies of the author have not, however, blinded him to the just claims of other nationalities, and whatever faults may be found with his book, no critic can accuse him of undue partiality in his estimate of the "faithful Irish priests" who left home and kindred to minister to their countrymen at the Antipodes. To the labours of his two illustrious predecessors in the see of Sydney, Dr. Polding and Dr. Vaughan, to the memory of Dr. Ullathorne, whose autobiography is one of the great sources of Australian Church history, and to the services of the many zealous missionaries who came from Spain, Italy, Austria, France, and Germany, to assist in the Australian Mission, Cardinal Moran does unstinted justice. With the genuine instinct of the historian, the author has been all through his work at pains to state facts. Nor does he ask the reader to take those on his own testimony. The pages of his book are literally strewn with copies of original documents, which are so numerous and comprehensive as to be able, almost

¹ See *Record of Maynooth Centenary Celebration*, page 40.

by themselves, to tell the whole history of the Australian Church. They tell very much about the English Benedictine who was the first Bishop and Archbishop of Sydney, so much as to make the statement credible, that "no man in modern times has accomplished so much for the Church of God with comparatively such small means as Archbishop Polding;" they unfold a tale of convict horrors, relieved only by the figure of Dr. Ullathorne, another English Benedictine, who carried tidings of hope to men considered already "damned;"¹ they present the details of the "great work" accomplished by Dr. Vaughan, also a son of St. Benedict, during the ten years of his episcopal administration; but their burden is that Irish pastors, priests, and laymen were the main factors under God in the organization and progress of the Australian Church.

With this brief description of the general character of the work and its contents, we may now pass to a more detailed sampling of the materials which the learned author has woven into the web of history. To the development of the Church in New South Wales, Tasmania, South Australia, Western Australia, Queensland, Victoria, and New Zealand, separate chapters are devoted. The parent colony of New South Wales, where the mustard seed was first sown under very depressing conditions, naturally occupies the foremost place. It was only in 1770 that Botany Bay was discovered by Captain Cook. When a few years later the declaration of American Independence stopped the transportation of convicts to the New World, this savage region was considered remote enough from civilization to be a suitable abode for the refuse of mankind. Thither, accordingly, in 1788, were sent 504 male and 192 female convicts in charge of 212 officers and marines. The convict settlement was established not exactly at Botany Bay, but some miles northward on the shores of Port Jackson, one of the most beautiful harbours in the world. Such was the humble

¹ General Holt states that when the bell rang at 5 o'clock in the morning, the order was given to the convicts in Norfolk Island, "turn out, you damned souls." Another writer calls this same island, the abode of the "doubly-damned."

beginning of Sydney, which was the name given to the settlement in honour of Viscount Sydney, at that time Secretary of the Admiralty. The first ship, laden with Irish convicts, 154 in number, who were almost all Catholic, arrived here in 1791. The Rebellion of 1798 contributed a large addition of Irishmen called convicts, but mostly all respectable men, who were condemned to this den of infamy without a fair trial. In 1800 there were about 600 Irish Catholics among the convict population of Sydney.

For the religious wants of those poor Irish exiles there was no provision of any kind, nor, indeed, was there much consideration given by the Home Government to the spiritual wants of any denomination in the settlement. “In the establishment of the convict settlement at Botany Bay, the Home Government had given but little thought to religion. At the last moment, before the fleet had set sail, the appointment of a Protestant missionary was forced upon them by the remonstrance of the philanthropist Howard, . . . and Rev. Mr. Johnson, a Methodist Minister, was officially named chaplain to the settlement.”¹ Not finding his ministrations much in favour, the chaplain took to the cultivation of oranges, soon made a fortune, and retired from Sydney in 1800. He was succeeded by a man of the name of Marsden, originally a blacksmith in a Yorkshire village, who left the forge for the mission of preaching the Gospel. “For thirty years he may be said to have had complete control over the educational and religious interests of the colonists. He devoted a good deal of his attention to develop the wool trade, and to promote the breed of sheep, and thus contributed not a little to Australian prosperity.”² The commandant had charge of the religious services on the hulks. He usually deputed a convict to read the service, and one of those frequently employed in the high office was Barrington, the famous London pickpocket, who, it must be said, had mended his ways since he “left his country for his country’s good.” To add to the evils of the

¹ Page 8.

² Page 10.

³ See Hogan’s *Irish in Australia*, page 185.

convict system, rum it appears, was for a considerable time the only currency in the colony. In the absence of efficient religious ministrations, what more was required to reduce this class of people to the lowest degree of moral degradation. "Licentiousness and immorality became the order of the day."¹

We are asked by the author to try and imagine the condition of the poor Irish Catholic convicts in the midst of such surroundings. But their only trial was not to be left without a priest. They were compelled under pain of being flogged to attend such Protestant service as was provided:—

"During the past years a controversy has been carried on from time to time in the public press regarding the enforced attendance of the Catholic convicts at the Protestant service in the old colonial days . . . And yet, viewing the question solely in the light of historic truth, and considering it merely as a matter of fact, no doubt can be entertained that such a statement is correct . . . The testimony of Mr. Justice Therry in his published *Reminiscences of New South Wales* should suffice to set the question at rest, for in his judicial position he had the fullest opportunity of obtaining accurate information on the matter. He writes at page 145: 'In the early part of the present century, the local Government of New South Wales promulgated a regulation that the whole prison population indiscriminately should attend the Church of England under penalty of twenty-five lashes for the first refusal, fifty for the second, and transportation to a penal settlement² for the third refusal.'³

This form of persecution was regularly carried out down to 1814, and as late as 1825 individual cases of such compulsion are recorded. It was not until 1820 that Catholic chaplains were first appointed to minister, with many restrictions, to the wants of the Catholic population, which now numbered about ten thousand. This first period of Australian Church history, viz., from the beginning of the Convict Settlement to the arrival of the Fathers Therry and Connolly, in 1820, the author thus characterizes:—

"The first period, which was one of open persecution, corresponds to that of the Catacombs in the history of the Universal

¹ Page 20.

² Norfolk Island was one of those penal settlements.

³ Page 15.

Church. In the mysterious designs of Divine Providence we often find that the greatest works of God's mercy, destined to achieve the grandest and happiest results, are cradled amid the storms of persecution. In the annals of Christendom it would be difficult to find another Church whose beginnings were more lowly than those of our Australian continent, or whose foundations were so cemented with the tears of the sorrowing faithful. During this trying period a few convict priests, like the clergy of the second century, who were enslaved in the Thracian quarries, ministered the consolations of religion for the most part stealthily to the suffering members of the scattered flock. Another priest who ventured to devote his life to the spiritual interests of the poor sufferers, received at the hands of the Government a worse than convict treatment, being thrown into prison, and banished from the Colony like an outcast or a slave."¹

The convict priests referred to above were Father Harold, Father Dixon, and Father O'Neil, who were all transported for alleged but utterly unfounded complicity in the Rebellion of '98. Father Harold was parish priest of Saggart, Dublin. He was arrested at the altar, and after being kept several months in jail was, "without further trial," shipped on board the convict vessel, the 'Minerva,' for Botany Bay." Though most willing to minister to the Catholic convicts, he was not allowed this consolation. He returned to Dublin in 1810, and was appointed parish priest of Kilcullen. Father Dixon was curate of Crossabeg, in the county of Wexford, and is described as the "meekest of men." He arrived in Sydney in 1800, and returned to Ireland in 1808. Father O'Neil was parish priest of Ballymacoda, in the diocese of Cloyne. The sickening details of the tortures inflicted upon him in the Ball-alley of Youghal, as given here in his own words are a terrible commentary on the English administration of justice in those days:—

"Immediately upon my arrest [he says] I was brought into Youghal, where, without any previous trial, I was confined in a loathsome receptacle of the barrack, called the Black Hole, rendered still more offensive by the stench of the common necessary adjoining it. In that dungeon I remained from Friday until Monday, when I was conducted to the ball-alley, to receive my punishment.

No trial had yet intervened, or ever after. I was stripped and tied up. Six soldiers stood forth for this operation, some of them right-handed, some of them left-handed, two at a time (as I judged by the quickness of the lashes), and relieved at intervals, until I had received two hundred and seventy-five lashes, so vigorously and deeply inflicted, that my back and the points of my shoulders were quite bared of the flesh.”¹

He was transported to Sydney in 1801, and returned to take charge of his old parish in 1803. While in Australia he devoted his attention to the conversion of the natives.

The other priest mentioned above as having been banished from the colony, was the Rev. Jeremiah Flynne, whose interesting career occupies an entire chapter. He left the Cistercian Order, with the permission of the Propaganda, to devote himself to the Australian Mission. Although he was fully authorized by the Propaganda, having been appointed Prefect Apostolic of New Holland, he was unable to obtain official recognition from the Colonial Secretary. He set out at length, in 1817, without having received any formal appointment, as chaplain. “His stay was short. The Governor, under the pretext that he had not obtained the approval of the English Government before setting out, ordered him to quit the country. During the time that he remained he baptized a considerable number, and confirmed many.”² A remarkable incident occurred in connection with his departure:—

“When Father Flynne was ordered to quit the colony he lay concealed for several weeks in the house of Mr. William Davis. . . . It was situated in Harrington-street, on the site now occupied by St. Patrick's Church and the Convent of the Sisters of Mercy. Here Fr. Flynne secretly administered the Sacraments. . . . At length many of the leading colonists, of every denomination, presented a petition to the Governor, asking his authorization that the priest might be allowed, for a time, to minister to the wants of the Catholic community. So confident was Father Flynne of this prayer being granted by the Governor, that he ventured from his hiding-place, and appeared once again among the citizens. He had miscalculated, however, the religious temper of the officers of the Crown. By order of the Governor he was at once seized, and, without being permitted to return to his

¹ Page 45.

² He had the special faculty of administering Confirmation.

dwelling, was thrown into prison, and strictly guarded there, till, after a few weeks, he was flung into a sailing vessel, and shipped back as a prisoner and an outcast to London. The sacred pyx, with the Blessed Sacrament, remained enshrined in a cedar tabernacle in the house of Mr. Davis. For more than two years, till after the arrival of Fathers Henry and Connolly, the taper or the lamp was kept continually burning before it. A few Catholics came by turns to offer the homage of their adoration and love."¹

Dr. Polding, in one of his official reports, stated that the sacred particles at the end of this time were found free from any sign of corruption.

A young Cork priest, who heard of the dire distress to which the Catholic convicts in Sydney were reduced after the expulsion of Father Flynn, forthwith volunteered for this destitute mission. Owing to a discussion in Parliament, occasioned by the scandalous treatment of the expelled prefect Apostolic, his services were formally accepted, and the record of his labours reads like the story of an apostle's triumph. The Rev. John Joseph Therry was educated in Carlow College, and ordained priest in 1816. He arrived in the colony in 1820. From 1820 to 1826 he was the only priest in Australia. Father Connolly, from the diocese of Kildare, who was also appointed chaplain by the Home Government, devoted himself to the Tasmanian Mission. Father Therry's work included:—(1) The visitation of the prisons; (2) the building of churches and schools; (3) the rescuing of children from Protestant orphanages; (4) the visiting of individual families scattered over the vast territories of New South Wales. The white population of the colony consisted at this time—(1) Of the official class, who were all Protestants; (2) of convicts still undergoing sentence; (3) of emancipists or ex-convicts; (4) of immigrants. The latter element was at this date comparatively small. The first Catholic official, Mr. Justice Therry, arrived in 1829, and Mrs. Therry's head-dress was the first "bonnet" seen in the Catholic congregation of Sydney. Father Therry's labours were simply prodigious. The most harassing restrictions were imposed upon him by officials who brought with them from England a traditional hatred

of Catholicity. But he was not a man to shirk a conflict. When refused access to the proselytizing orphanages he scaled the walls. When the duty of attending the sick was pressing he flung red-tapism to the winds. He managed to survive the withdrawal of his little salary of £100 per annum. His indomitable courage inspired his flock with enthusiasm, and, calculating on their support, he set about building a church on a scale of splendour which, indeed, looked foolish enough in those days. Although the highest ecclesiastical promotion did not for one reason or another reward the labours of the first Apostle of Australia, there is not in the long gallery of portraits presented to our view in the pages of Cardinal Moran's *History* a more inspiring picture than that of the aged Archpriest Therry, who, after being relegated to a secondary post on the arrival of Dr. Ullathorne, in 1833, laboured with undiminished zeal, first in Campbeltown, and afterwards in Tasmania, until the strong frame of the brave Cork priest, who breasted the torrent¹ to reach a dying member of the flock, was to be seen "pallid and emaciated, and so weak that he was unable to lift the food to his mouth." Towards the close of his life he returned to Sydney, and was appointed Archpriest by Dr. Polding. He devoted whatever means he had to the completion of the cathedral, which forty years before he commenced to build on what was at that time the most desolate moral waste on God's earth. His death occurred in 1864.

Father Therry's active career covers more than the second period of Australian Church history. This period, which extended from 1820 to 1850, was, according to the author,

"One of partial tolerance, which witnessed a small measure of recognition graciously extended to the Catholic Church. A few

¹ One of the many instances of Father Therry's zeal is the following:—"On his way to attend a dying man he came, at the close of a long day's journey, to the side of a great raging torrent, which his horse was unable to cross, and on which no boat could live. Setting a cord, thrown over by means of a stone, he drew up a rope, tied it round his body, leaped into the stream, and was dragged through the dangerous passage by men on the shore. Without stopping for rest or change of clothing, he mounted another horse, and arrived in time to bring the consolations of religion to the poor convict," (Page 94.)

priests were appointed as chaplains, and received small salaries ; but all the influence and prestige of the Government, and all the wealth of the colony, were thrown in the scales of Protestant ascendancy, and men in official position left nothing undone to thwart the Catholic Church in her mission of enlightenment and peace.”¹

It was during this time, notwithstanding those many adverse influences, that the Catholic Church was organized in New South Wales. Of the many other Irish priests who laboured in the Colony during the second period, perhaps the most distinguished was Father MacEucro, a native of Cashel, and a graduate of Maynooth. He arrived in 1832, and “for thirty-six years was a leading figure in Church matters in New South Wales.” While in Norfolk Island, he found time to write a book entitled *The Wanderings of the Human Mind in Searching the Scriptures*, which was printed in Sydney in 1841. It is dedicated to the students of the Royal College of St. Patrick, Maynooth. He took a leading part in the anti-convict agitation, and is reported by the author of the *Irish in Australia*, to have declared at a public meeting in 1849, that “rather than submit to the treatment they were then receiving from the Imperial Government, they would follow the example of the American colonists in 1776, and proclaim their independence.” In 1868, according to the same author, the last convict ship quitted the shores of Australia. But the two men who contributed most during this period to give shape to catholicity were the two English Benedictines, Dr. Polding and Dr. Ullathorne. The latter arrived in 1833, and was appointed Vicar-General of New Holland by the Bishop of Mauritius, who then held jurisdiction over Australia. He returned to England in 1836, to advocate the claims of the Australian mission, and enlist recruits in the service of the ministry. On arriving in London, he published his *Catholic Mission to Australia*, in which he depicted the horrors of the transportation system. The nature of the subject did not require the glowing style of Dr. Ullathorne to catch the ear of the English public, who were now for the first time made aware

of the "hell upon earth" which existed at the antipodes. Subscriptions for the aid of the Mission poured in to the amount of thousands. What he could not get in England, he found in Ireland; namely, a sufficient number of volunteers for the convict mission.

Here is an abridged account of his visit to Maynooth:—

"In St. Patrick's College, Maynooth, he was no less successful. Among those who volunteered for the Sydney Mission was the Rev. Edward McCabe, then a senior student, and subsequently Cardinal Archbishop of Dublin. He himself related to the writer of these pages that he accompanied the Rev. Mr. Fitzpatrick (subsequently Vicar-General of Melbourne) to Archbishop Murray to request the necessary permission. The Rev. Mr. Fitzpatrick was on the same errand, and was the first to present himself before the Archbishop. His petition was granted. When the Rev. Mr. McCabe entered and stated his request, the Archbishop asked what was to become of Dublin, and the message was soon after conveyed to him, that His Grace could not grant his request, so great was the enthusiasm for missionary enterprise stirred up at this time among the youthful Levites at Maynooth, and so many were the volunteers for Australia, that the design was formed of instituting a Foreign Missionary College, and very soon the first beginnings were made by Father Hand of that provincial scheme to which the English-speaking missions throughout the world owe so much, and which at length took shape on the 1st November, 1842, in the great College of All Hallows."

As a result of his visit, 1838 witnessed a large influx of missionaries to Australia. In the same year he returned himself, bringing with him to the Colony a community of the Irish Sisters of Charity, the first nuns who devoted themselves to the service of Christ under the Southern Cross. Dr. Ullathorne visited England again in 1840. For reasons which are fully explained, he refused to return, although pressed to assume the mitre of Adelaide which was erected into an episcopal see in 1842.

Dr. Polding arrived in the Colony in 1835, having been appointed Bishop of Hiera Caesarea, and Vicar-Apostolic with jurisdiction over the whole Australian Continent. For the next forty-two years he stands out the grand central figure in Australian Church history. Of the twenty chapters which make up Cardinal Moran's book, no less than four

are devoted almost exclusively to the career of Dr. Polding. They are a touching record of missionary toil:—

"The way in which he multiplied his energies struck the colony with amazement. What above all things kindled his zeal was the state of the convict population. Assisted by one or two priests, he raised his altar one day in a gaol, another day in the convict barracks, another at the penal settlement of Goat Island, another at the great female house of correction, another at the establishment for juvenile convicts."¹

He established retreats for the newly-arrived convicts, and we are informed that "between the years 1836 and 1841 no fewer than seven thousand convicts passed ten days in those pious exercises of retreat." This was, it appears, only a fraction of his official work. At the time of his arrival there were some twenty thousand Catholics scattered over the vast territory under his jurisdiction:—

"The zealous prelate [we read at page 199] did not confine his attention to the convicts, or to the faithful in the settled districts around Sydney. He travelled far and wide through the bush wherever Catholic families could be found, and like a true missionary, spared no fatigue when there was question of winning souls to Christ. His tact and courtesy, no less than the happy results of his relations with the convicts, won for him the esteem of all classes and denominations."

Hence the Anglican body tried in vain to assert their exclusive right to State aid. That excellent Governor, Sir Richard Bourke, had an Act passed in 1836, which allotted substantial assistance to the Catholic body in building churches and maintaining their clergy. So much progress did religion make under Dr. Polding's rule, that in 1842 the Holy See found it expedient to establish the hierarchy in Australia. In 1843, Dr. Polding returned from a visit to Rome, Archbishop of Sydney. In the same year, Adelaide and Hobart were constituted suffragan sees to the premier city. A third see was erected in 1847, namely, that of Melbourne. All those three became afterwards archiepiscopal centres, but Sydney could afford to par- with them, for under the mother province there are

¹ Dr. Ullathorne, in *The Tablet* of 24th March, 1877.

to-day no less than six suffragan dioceses, all in New South Wales; namely, Maitland, Goulburn, Bathurst, Armidale, Wileania, and Grafton. The first four of these were erected during the reign of Dr. Polding. Dr. Murray, a native of Wicklow, was appointed first Bishop of Maitland in 1865. He had been educated at the Propaganda. Goulburn was erected into a diocese in 1864. The onerous duty of ruling and organizing this extensive district devolved on Dr. Lanigan, who after spending eleven years in his native diocese of Cashel, volunteered for the Australian Mission in 1859. He was educated in Maynooth, and by an oversight his name was omitted from the list of bishops educated in Maynooth, which is printed in the *Centenary History of Maynooth College*. The first Bishop of Bathurst was Dr. Mathew Quinn, a Dublin priest who had been educated in the Propaganda. He was consecrated in 1865. The Rev. Timothy O'Mahony, a native of Cork, who, after completing his course in the Irish College, Rome, had spent twenty years on the mission in his native diocese, was appointed first Bishop of Armidale in 1869.

The latter half alone of Dr. Polding's career almost coincides with what the most eminent author calls the third period of Australian Church history (1850-1880).

"A period of nominal religious equality commenced about the year 1850, and may be said to have continued for about thirty years. I say a nominal religious equality, for, despite the repeated declarations that all religions were equal before the law, many of the men who wielded political influence in the State displayed an intense irreligious and anti-national bitterness of hatred against everything Catholic, and made the Irish name in a special manner the object of their assault."

This description of the general character of the third period of Australian Church history only throws in stronger light the wonderful progress of religion during Dr. Polding's episcopate. Many, however, were the reverses which the cause he had so much at heart sustained during his career. In 1862 State aid was withdrawn from all religious denominations in New South Wales. In 1865 St. Mary's Cathedral, commenced so long ago by Father Therry, was completely

destroyed by fire, entailing a loss of some £150,000. Other trials are enumerated in the following paragraph :—

"Universally respected as he was by all sections of the community, and beloved by his own flock, it came to pass that, though religion continued to flourish more and more every day, yet every auxiliary upon which he seemed to rely for success, and every pillar of support upon which he rested, crumbled to dust. The Christian Brothers' schools, on which he rested his hopes for the education of youth, were closed in a few months. The Passionist Fathers, whom he conducted to Australia to evangelize the aboriginals, felt compelled to enter on other fields of labour. His seminary failed, his college failed, his monastic cathedral failed, his long-cherished scheme of setting the seal of the Benedictine Order on the whole Australian Church, melted away like an idle dream."

Archbishop Polding died in 1877. Four years before Providence sent him a coadjutor after his own heart, a Benedictine, and a type of man which any country might be proud to own. During his too brief episcopacy of ten years (1873-1883) the Most Rev. Dr. Roger Bede Vaughan left a lasting impress of his genius and zeal on the Australian Church. Two works chiefly engaged his attention; namely, the completion of the new cathedral, which was commenced in 1866, and the cause of Christian education. In 1882 St. Mary's was advanced enough to be fit for solemn dedication, and up to that time had absorbed the enormous sum of £102,763, nearly the half of which had been collected by the energy of Dr. Vaughan during the preceding five years. His published *Pastorals and Speeches on Education* remain to plead the cause which he advocated with the most persistent enthusiasm. During the latter half of 1879 he issued no less than five of these pastorals, the last of them being a scathing reply to Sir Henry Parkes, who had accused the "audacious prelate" of seditious teaching. With equal courage and success he disposed, in 1875, of the Anglican Bishop Parker, who, in a public speech, gave utterance to the unhappy statement that the claims of the Catholic Church were founded upon "frauds and forgeries." Four luminous and eloquent conferences on "The Church of Christ," first delivered and afterwards published, were the form of reply

given to this silly charge by the indefatigable Archbishop. The following statistics need no commentary:—

“In 1873 there were in the diocese 90 churches or chapels; in 1883 the number had increased to 120. The schools in 1873 numbered 82, whilst in 1883 they had grown to 102. Eleven of these schools were taught by religious orders of men, with 3,270 pupils; while 69 were taught by religious orders of women, with 8,546 pupils.”

On the 19th April, 1883, Dr. Vaughan left Sydney on a visit to Europe. He was not destined to return to the field of his labours for he died, shortly after landing in his native England, at Ince Blundel, the residence of his aunt.

At the request of the suffragan bishops of the province of Sydney, his Holiness Pope Leo XIII. selected as his successor a man whom his nationality, education, and experience eminently fitted to assume the government of the vacant see. The reputation for learning and wisdom of Patrick Francis Moran, Bishop of Ossory, was long established before his elevation to the Sacred College of Cardinals in 1885, just one year after his translation to Sydney. The *History of the Catholic Church in Australasia*, which will rescue from oblivion a tale of Catholic progress as marvellous as any recorded in the annals of Church history, is only one of a series of historical works with which his Eminence has enriched our Catholic literature. He is too modest to be the historian of his own labours, but we gather something of them from a speech made by the late Right Hon. William Bede Dalley, in 1887, at a meeting held in St. Mary's Cathedral to inaugurate a centenary memorial commemorative of the first Australian Settlement:—

“It may not be out of place on an occasion of this kind [said the distinguished orator] to take a rapid glance at what you have actually accomplished since you have been called to occupy your present position. You have introduced and given a home to the Vincentian Fathers of St. Augustine's at Balmain; the Fathers of the Sacred Heart at Raidwick and Britany; the Irish Christian Brothers at Balmain East, and the Brothers of St. Patrick at Redfern; the Sisters of our Lady of the Sacred Heart at Botany; the Carmelite Nuns at the Warren, at Cook's River; the Nursing

Sisters at Petersham, and the Little Sisters of the Poor at the Home for Aged Poor at Leichbart . . . In the erection of 23 new churches there has been an expenditure of £51,950. On 10 church schools there has been spent £13,590. On the erection of 14 Catholic schools there has been an expenditure of £107,020. The building of 94 convents has cost £71,790. Fifteen presbyteries have been built at a cost of £22,320. Eight charitable institutions have cost £24,900."

This speech, it will be observed was made in 1887. 1889 witnessed the opening of St. Patrick's Ecclesiastical College at Manly, which had been erected at a cost of £65,000. In 1892 there were within its walls as many as forty-eight ecclesiastical students preparing themselves to assist in gathering in the great spiritual harvest which has sprung up from the good seed carried to New South Wales from holy Ireland.

Cardinal Moran's advent to the Colony will be identified with the opening of the fourth period of Australian Church history, which, to quote the words of his Eminence, is "one of comparative calm," the anti-Catholic storm having, it appears, spent its fury about 1880. It will, we think, be also known as a period of internal organization. A plenary Synod, attended by almost all the bishops and vicars-apostolic of Australasia, was held in 1885, which enacted several wise decrees to meet the needs of the time. From Archbishop Carr's letter already referred to, we infer that the present year will witness another such assemblage which will be attended by "one cardinal, six archbishops, twenty-five bishops, together with vicars-apostolic, and representatives of the secular clergy, and of almost all the religious orders in the Church." This reminds us that if we are to keep our remarks within a reasonable compass, it is time to turn our attention to the rise and progress of the Church in the other provinces of Australasia.

T. P. GILMARTIN.

THE ANGLO-IRISH DIALECT

ENGLISH philology has during the past fifty years occupied attention without stint. The publications of the various early text and dialect societies have thrown a flood of light on the past and present condition of the language, and, thanks to the labours of Marsh, Latham, Skeat, and Morris, our grammar is at last put on a scientific basis. But while libraries have been ransacked, and ploughmen bothered by eager students, it is a strange fact that the Anglo-Irish dialect has been entirely overlooked. The superiority which Englishmen assume regarding all things Irish has, probably, something to say to this. The Irish dialect, forsooth, any scribe is competent to write in that. The thing is as easy as lying. Convert the second vowel into *ā*,¹ the third into *oi*, throw in an occasional "arrah" and "shure," add a few touches about the pig and the "praaste," and the language is true to life. Yet the stolid gravity of the Saxon would be sorely tried by the efforts of a Corkonian to develop out of his inner consciousness the speech of the Yorkshire yokels. Not being commended by fashion across the Channel, the dialect has not attracted the notice of scholars at home. Irishmen are in too great hurry getting rid of "the brogue" to stop and examine it. A small vocabulary of Antrim words, contributed to the *English Dialect Journal*, and a short paper on the dialect of Forth and Bargy, read by Dr. Russell, of Maynooth, at the British Association Meeting, 1857, comprise the whole literature of the subject. Any description, therefore, of this *terra incognita* must be subject to modification or enlargement by further inquiry. Besides, the writer cannot claim any exceptional opportunities beyond those afforded by that venerable institution in Maynooth College, the "night batch."

English has become the language of Ireland at large only within the present century. Two generations ago Irish was spoken up to the very walls of Dublin, and old

¹ Rudyard Kipling makes his Irishman talk of the "Quaan."

people may still be found within a few miles of the capital who understand though they cannot speak it. But, though Irish was the prevailing language, the old English colonists struggled hard to maintain, with their political power, their own speech: and it is curious to find, in the sixteenth century, English spoken in parts of Cork, Tipperary, and Kilkenny, which were mostly outside the Pale, as well as in all the cities and large towns. The events of the seventeenth century scarcely disturbed the linguistic balance; it was only the National schools, the famines, and the clearances of our own time, that finally turned the scale in favour of English. Looking, then, to what may be termed the philological strata, we find that English predominates; yet Irish crops out in our pronunciation, in our vocabulary, our grammar, and our idioms. Traces of the Lowland Scotch, introduced by the Ulster planters, exist in the speech of that province. But the most characteristic element in the formation (to return to our simile) is the large proportion of old English imbedded in our modern or literary speech. This, it will be found, has much more in common with the South-Western dialect, still spoken in Devon and Somerset, than with the Midland, from which literary English is descended. Moreover, the history of the dialect settles any doubt there may be as to its nature. We have, unfortunately, few fragments of the English of the colonists, but sufficient to show its character and relationship. Here, for instance, is a stanza written by "frere Michel Kyldare," in the early years of the fourteenth century:—

"Ihesu, King of heven fre,
Ever i-blessid mot thou be.
Loverd, I besech the,
to me thou tak hede.
From dedlich sinne thou gem me,
while I libbe on lede.
The maid fre, that bere the
so sweetlich under wede,
Do us to se the Trinité,
al we habbeth nede."¹

The passive participle "i-blessid," the adjectives "dedlich"

¹ *Early English Literature*, ii. 193.

and "sweetlich," but, above all, the personal suffix *eth* of "hab-beth," the hall-mark of Southern English, determine beyond question the language of the early settlers, and the part of England whence they came. There is evidence that this dialect long flourished in Ireland. Traces of it are constantly found in the literary English of the Pale, in State Papers, and in the documents of our municipal corporations. As late as 1543 we meet in a petition of Tipperary freeholders presented to Henry VIII., such forms as "felith," "restith," "hathe," &c, in the third person plural. At the end of the last century Malone, the celebrated Shakesperian commentator, wrote: "At this day in Ireland, much of the language of the age of Elizabeth is yet retained."¹ By "the language of the age of Elizabeth," Malone obviously meant provincial English; and in this sense only is the statement intelligible. Indeed, within the past fifty years this old English continued in parts of the country in a wondrous state of preservation.² It is true that we do not find the phonetic characteristics of the Southern dialect, such as the substitution of *v* and *z* for *f* and *s*, but their absence is due to the influence of Irish, the second sound not existing in that language, and the first only under modified conditions. Besides, it will be observed that when this influence was least, the substitution regularly occurs.³

While not professing to write a grammar of the dialect, it will be convenient to follow the order of grammarians, and treat the matter under the heads—orthoepy, vocabulary, and grammatical forms.

ORTHOEPY

In the pronunciation of vowels, two distinct tendencies may be observed in Ireland: the tendency to lengthen, and the tendency to substitute. As examples of the former we may cite "chārmīng," "aygent," "endayvours," "Eleezabeth," "fameceliar," "sawft," "wynd," sometimes the vowel is lengthened into a diphthong: "sowl," "Good-boy"

¹ *Henry IV.*, i. 2.

² See Dr. Russell's paper on the Barony of Forth speech, in the first number of the *Atlantis*, 1858.

³ *Ibid.*

(bye), "Dwoyer." Occasionally we meet with an opposite current: "byes" for "boys," "avide" for "avoid." The tendency to substitute some vowel-sounds for others, is as marked, perhaps, in England as in Ireland; but as it takes a different direction with us, a detailed explanation is necessary:—

A.—*E* is substituted for this vowel occasionally; e.g., "eat," for "ate;" "breek," for "break;" "Meery," for "Mary." The change of *a* into *o* is very common in the North of Ireland; a Northern friend used to speak of the redoubtable Irish hero as "Con of the Hundred Bottles."

E.—We find *a* for *e* (N. of I.) "sarvint," "larnin,"—this especially in the final syllable (W. of I.) "He's verra sorra." The secondary sound of *a* is still commoner; in fact, it is one of our most notable characteristics: "say" (sea), "tay" "plaise," "mate" (meat). *I* for *e* is universal, "rint," "frind," "instid," "min." *U* for *e* occurs but rarely, "nuver," "study" (steady).

I.—*E* for *i* obtains everywhere: "sence," "led," "mericle," "sperit." The Scotch *u* for *i* is found where we should look for it, in the North, "wull" for "will;" "Multn" for "Milton."

O.—*A* for *o* is occasionally met with (S. of I.) "frasht" (frost); also *e* for *o*, "folly" for "follow," "windee" for "window," and very frequently *u* for *o*, "flure," "doore."

U.—The different sounds of this vowel are often interchanged. On the one hand, we hear "fut" (foot), "sut" (soot); on the other, "young," "soon" (son), *u* becomes *i* in "sich." The consonantal peculiarities are such as we might expect from the application of the Celtic phonetic system to English.

1. The Irish have a strong preference for aspirates, *d* and *t* become *dh* and *th*: "murdher," "bewildher," "thruth," "bether;" *s* becomes *sh*, "losht," "shlippers,"¹ and *w*, *fw*, or *hw*, "fwheh," "Cappaghfwheite," "hwbat."

2. Certain sounds are disliked: *V*, for instance, in con-

¹ The reader will remember the comment of the late Fr. Healy, on Lord M.'s story "I threw," said his Lordship, "my slipper after the bride;" "Pity, my Lord, you didn't throw your brogue also."

nection with some vowels is dropped, and according to the well-known law, compensation is made by lengthening the vowel. The change effected is equivalent to pronouncing *v* as *w*; *e.g.*, "abowe," "awide," "wote." I remember hearing a Galway student ask for "a bottle o'wink." The Irish, like the Scotch, find an almost insuperable difficulty in the obscure sound of *v* and *l*; *e.g.*, "farm," "warm," "elm" "realm." It was sworn at the Mitchelstown inquest that a prominent M.P., exciting the people against the police, said "Keep ferrum, men." A sound that gives still more trouble is the diphthong "eu" (= *u* in pure). Even in Irish, where it appears as *iu* long, it was never popular, judging from the small number of words in which it occurs. Hence we find various dodges employed for getting over it. Sometimes it is converted into *oo*, "oo" (you), "stoodent;" sometimes into *i*, "minit" (minute); more often the discord—musically speaking—is prepared, and the preceding consonant changed, "jew" for "due," "sojers" for "soldiers." In Meath, Kildare, and Carlow, we hear "oppoortkunity," "forkune;" this is local, but "oppoortchunity," "fortchune," "garjun," "Tchoosday," "diocese of Tchoom," &c., are universal. Among the minor phenomena which may be explained by the principle we are discussing, is the clipping of *g* in present participles; "ātin" "dhrinkin;" of *d*, "an," "hansome;" of *l*, "ony," "faut."

VOCABULARY

We do not propose to take into account the Irish words incorporated in our dialect. For the most part they are not quite naturalized, and their number varies according to the proximity or remoteness of Irish-speaking districts; yet it is certain that many of them will remain, inasmuch as they express peculiar wants, notions, or shades of meaning. To pass over the names of objects of common use, we may instance the whole class of diminutives in *een*; *e.g.*, "caubeen," "gombeen," "shebeen." The delicate flavour of contempt conveyed by this suffix cannot be adequately represented in English, and we are obliged to import even into our literary dialect, such mongrels as "squireen,"

"jackeen," &c.¹ But distinctive as the Irish is, it is not the most characteristic element of our vocabulary. We are proverbially a people of long memories, and most of the peculiarities of our speech will be found to be old English survivals. While this is especially true of our grammar, it holds also of our vocabulary. This portion of our subject may therefore be dealt with in the following lines: old words; old pronunciation; old senses of words, to which may be added peculiar uses of words.

(a) *Old words*.—Very many are still current in out-of-the-way places. From a long list we select the following as the most representative; "afear'd," "afire" (on fire), "axe" (ask), "baulk" (to hinder), "budge" (to stir), "childer" (pl. of child), "dag" (a hatchet), "disremember," "forenint" (opposite), "forbye" (beside), "gom" (simpleton), "gorsoon" (a boy, A.-N. *garçon*), "haggart" (A.-S. *haeggarth*, hay yard), "hames" (the rigid part of a horse-collar), "huxter," "indite" (dictate), "keeler" (a shallow milk-tub), "meares" (bounds), "misfortunate," "near" (miserly), "nevves" (nephews, latter from A.-N. the Irish term from A.-S. *nefan* after *neues*), "park" (a small field), "pill" (a tidal creek), "passage" (a ferry: cf. Passage East, Passage West), "to priest" (the verb "to bishop," is found in Stanihurst), "rocket" (a child's dress), "ruination," "settle" (a combination of bench and bed, A.-S. *setille*, Lat. *sedillia*), "to skope" (to leap about, Co. Waterford fishermen use it of fishing here and there, instead of in the same place), "skillet" (a small pot), "slobbery," "sporge," "stim" (a piece, hit, "sthim o'sinse"), "soil" (cut grass), "troth," "tundish" (a small funnel), "wake," "wood quest."

(b) *Old pronunciation*.—Many of the peculiarities described above are not native born; they are simply conservations. Indeed it is highly probable that our brogue keeps much closer to old English than the standard pronunciation does. Sir Henry Irving's rendering of *Macbeth* would be barely intelligible to Shakespere, while (as far as we can be certain

¹ It is curious to note that some Irish words made their way into English at an early date. In *A Lytell Geste of Robyn Hode*, II, 144, we meet "gillore," or as it is now spelled "gylore." Other examples are "bother," "brogues" and "smithereens."

in matters phonetic), Mike O'Brien would be readily understood. Take, for example, two of the most marked Hibernicisms—the substitution of *a* for *e* in such words as fear, speak, tea, eating, and of *oo* for *o*, and *u* in Rome, done, love, &c. In *Hamlet*, iii 2, 146, we have:—

“Where love is great, the littlest doubts are fear;
Where little fears grow great, great love grows there.”

The rhyming “fear,” with “there,” and the double assonance with “great,” prove that Shakespere would say “fare,” not “feer.” Again a few lines lower:—

“I do believe you think what now you speak;
But what we do determine oft we break.”

Pope's well-known couplet:—

“Where thou great Anna, whom these realms obey,
Dost sometimes counsel take, and sometimes tea;”

and Goldsmith's:—

“Why this is good eating!
Your own, I suppose, or is it in waiting?”

show that this pronunciation was classic for more than a century later. That our preference for the sound *oo* is mainly traditional, may be equally well established. In *King John*, iii. 2, we find:—

“O, lawful let it be,
That I have *room* with *Rome* to curse a while!”

And in the play scene in *Hamlet*, to which I have referred, “love” rhymes with “prove” and “move,” “done” with “moon,” and “propose” with “lose.” Parallel instances will be found in *A Midsummer Night's Dream*, iii. 2, 74, v. i., 271, 284, &c.

But these examples are by no means isolated. Our “wrack” (wreck), “wrestling,” “yellow,” and the like, will be amply vindicated by reference to old writers.¹ Here are two vulgarities worth noting:—

“About the wood go swifter than the *wind*,
And Helena of Athens look thou *find*.”²

¹ In the first editions of Shakespere, *wrack* is the almost invariable spelling. For others see Mandeville, *passim*,

² *A Midsummer Night's Dream*, iii. 2, 94.

And

"None of noble sort
Would so offend a virgin and extort
A poor soul's patience all to make you sport."¹

We had not always jointly with the Scotch a monopoly of the rolling *r*. From such spellings as "arum," "worrum," "farum," it is clear that the burr was once heard beside the Thames as well as on the Tweed and Shannon. The scansion of

"After the prompter for our entrance,"²
"The safety and health of this whole state,"³
"And lasting in her sad remembrance,"

shows that our inserting an additional syllable into "entrance," "safety," and "remembrance" is sanctioned by high authority. In our accentuation also very many relics of the past may be detected by the careful observer, Shakespeare's putting the accent on the penult of "contrary."

"You must contrary me ! marry, 'tis true."⁴

is only what it is done in Ireland every day. The tendency to drive back the accent to the beginning of the word has not reached us in "centenary," "character," "demonstration," "illustration," "inventory," "opposite," "record" (noun), and many others : yet in our national cussedness (to borrow a word from Mark Twain) we insist on "committee," "religion," &c.

(c) *Old senses of words*.—Many words whose meaning in England has been enlarged or narrowed, or changed altogether, still circulate with us at what may be called their face value. "Admiration" retains in many places its etymological sense of "wonder." Shakespeare's use of "blood" for "passion"⁵ is not yet obsolete :—"His blood was up ;" "doubt," as of old, often implies "fear," and "jealousy," "suspicion ;" "kind," in its broad meaning of *secundum naturam*, is current everywhere. "a kind horse," "kind land," &c. The causal use of "learn" may be

¹ *Ibid.*, 159, 160.

² *Macbeth*, i. 5, 37.

³ *Hamlet*, i. 3, 21.

⁴ *Twelfth Night*, i. 1, 33.

⁵ *Romeo and Juliet*, i. 5

⁶ e.g., *Lear*, iv. 2, 64.

noticed in the common interrogatory, "Who learned you that?" We hear that So-and-so's corn was "lodged," and that his "next" (nearest) neighbour was looking for "majority" (superiority) over him. In an old chronicle¹ we read, "Then came into Ingland Kynge Jamys of Skotland with a *powar* of men." This strange use of the word lingered in literary English down to Shakespere's time,² and to this day a large crowd is in Ireland, "a power of people." We are provoked to smile when we hear old folk talk of "the quality" (*i.e.*, gentry), quite forgetting that the best writers of the seventeenth century used the word in this sense. To inflict suspension is still "to silence;" an epidemic is always "the sickness,"³ and Mother Seigel's remedy has no "virtue" in it.

(d) *Peculiar uses of words.*—Partly owing to our imperfect grasp of English, and partly to the general law of disintegration, we have given to a large number of words a local force and value. An Irish Member of Parliament recently invited to speak in a provincial town in England, wrote to say that the date would *answer* him very well. We may hear, any day, "Norry, 'twould be more answerable for you to do what I tell you." The term "bad" means with us physical as well as moral malady, and "boy" includes men under forty. The counterpart of this is found in several localities in England, where "girl" is applied to every unmarried woman. On the same principle, a full grown tree remains in the North of Ireland, a "bush." Speaking of the North, sometime since a party of drunken Orangemen got upset into a ditch, and Mr. Labouchere learned from the occurrence what exactly they meant by "lining the ditches"—"ditch" in England signifying a trench, never a fence. But while it requires considerable physique to line the ditch, the feat is not to be compared with that suggested by the Cork waiter: "'Tis better for you 'carry' the horse to Blarney than go by

¹ *Brit. Mus. Cotton Vesp. A. xxv.*

² *Macbeth*, iv. 3, 185. *Hamlet*, iv. 4, 9, &c.

³ From some acts of the Kilkenny Corporation, in 1604, we find that the terrible typhus or "sweating sickness" of that year was called "the sickness," *Clynns Annals; Irish Archaeological Publications*, pp. 63-64.

train." It will be seen from these examples that the application of the words is increased rather than limited, and this is the general tendency. The floor of the third story is still "the ground," and this abused word is also made to do duty for "land," "a good bit of ground." "For his good" has an old English flavour about it, but I have sought the phrase, in vain, in Shakespere, and other Elizabethian writers. Another curious extension of meaning, but a local one, is the Tyrone "name" for "mention." "I named it to him." A few miles further North, "sore" is applied to the weather: "a sore day," *i.e.*, a wet or generally disagreeable one. "Sick" is co-extensive with "ill," whereas its ordinary equivalent in England is "nausea." "Perish," and its cousin-german "kill," do not in Ireland connote death; while, on the other hand, "shot" always means "shot dead." Perhaps even more curious than any of these is the use of "right" for its co-relative "duty": "he had a *right* to do it; *i.e.*, "he had a *duty* to do it;" "he ought to have done it." This very peculiar idiom is clearly traceable to the Irish, since *ceap* is at once "duty" and "right."

While the general tendency is to enlarge the application of words, the exceptions are numerous and important. "Means" with us is limited to one end—money-making—and is, therefore, identical with "capital." The verse so dear to schoolmasters:

"Let lovely lilacs line Lee's lonely lane,"

is simply mystifying to Irish lads. If it ended with "Lee's lonely *boreheen*," it would convey some meaning, for who ever saw a lane in Ireland that was not lined rather with houses? "Mad," though signifying every degree of anger, from irritation to phrenzy, rarely, if ever, has its normal sense of violent insanity. "Suited," in many places, means pleased. The people of Armagh, it is said, are greatly *suited* with their cathedral. "Tradesmen," which in England means "traders" simply, becomes a convenient name for one of the clear-cut steps of our social pyramid, to wit, the artisan, higher than the labouring class, yet beneath—much beneath—the bourgeoisie. A word which

has wandered far from its original meaning is "warrant." With the adjective "good" it signifies, in many parts of the South, a capable or obliging person. "He has a good warrant to do it," meaning that he was skilful or willing in the doing of it. "Wish" is equivalent to "good wish" or "liking." "He has a wish for you;" the comparison of which is, "He has a great wish," and "He has the greatest wish for you." These, and several other peculiar uses which might be mentioned, throw light in many a curious way on Irish character and temperament. "Beggar" is a word rarely uttered by Irish mouths; it is always "a poor man" or "a poor woman." "Poor" with us is a term of endearment,¹ not as, in England, one of depreciation; and nothing can better express the interval between the two peoples. Indeed, speaking generally, words are often better exponents of character than sentences, or even actions: they are more spontaneous, less premeditated.

WILLIAM BURKE.

THE VERY REV. MATTHEW KELLY, D.D.,
PROFESSOR, MAYNOOTH COLLEGE AND
CANON OF OSSORY

A SKETCH of the life and literary labours of this distinguished son of Ossory—the joint production of two dear friends, Bishop M'Carthy and Professor Jennings—was published as an introduction to Dr. Kelly's *Dissertations on Irish Church History*.² As the work is now out of print, it may be interesting and useful to the younger generation of Irish ecclesiastics to have, in the pages of the I. E. RECORD, an account of the life and publications of Dr. Matthew Kelly.

¹ The greatest of our annalists, Michael O'Clery, loved to style himself a братам бочѣ.—See Introduction to *Four Masters*, O'Donovan's edition.

² Dublin: Duffy & Co., 1864.

He was born in Maudlin-street, Kilkenny, on the 21st September, 1814, and was the eldest son of James Kelly and Margaret Sanphy. The loyal and determined action of the people of South Kilkenny during the tithe agitation, culminating in the affray at Carrickshock, gave a great impetus to the movement for the abolition of that iniquitous tithe system. It is not so generally known that Kilkenny had, as far back as 1780, been taking a prominent part in the anti-tithe agitation. Dr. Kelly has the following note, page 137, of his edition of O'Sullivan Beare's *Catholic History of Ireland*:—"Down to a late period, the priests, in some places at least, used to collect, after baptizing a child, the minister's baptism money. I know a man who claimed for himself the honour of having been the first in Kilkenny who refused to allow the priest to act as the minister's proctor." This was in the year 1780. The man who saved the priests from having to act as tithe-proctors was Dr. Kelly's grandfather.

Dr. Kelly's uncle was the Most Rev. Patrick Kelly, the patriotic Bishop of Waterford, who, in union with O'Connell, was the great means of carrying the Stuart Election to a successful issue, and the cause of Catholic Emancipation to the eve of victory, in 1826. "To many it will appear a fact worthy of record," writes Bishop McCarthy, "that the house in which Matthew Kelly first drew breath was next to the humble cottage where the immortal De Burgo, Bishop of Ossory, lived and died, and that his earliest instructor was the Rev. M. J. Brennan, O.S.F., author of *The Ecclesiastical History of Ireland*."

About the age of seven, young Kelly became a pupil of the diocesan seminary in his native city, and continued the usual course of studies there till he entered Maynooth as a student of philosophy, in 1831, at the early age of seventeen. His friend, Professor Jennings, thus describes the impression made on him by Dr. Kelly's first examination: "His youth and unassuming manners added in no slight degree to the claims which talent ever displays; and the clearness, succinctness and modesty in that of his answering, clothed, as it was, in the purest Latin, testified at once to the worth of his

character, the solidity of his judgment, and the rarity of his accomplishments."

The after-collegiate career of Dr. Kelly was equally brilliant. In the register of literary honours his name is first in every department until his election as a Dunboyne student in 1836. From 1836 to 1841, he was successively professor of philosophy and theology in the Irish College, Paris, where his sweetness and urbanity of manner, coupled with his high attainments as professor, won for him the esteem and admiration of all who studied under him. In 1841, he returned to his *Alma Mater*, and was appointed to the chair of Belles Lettres and French; and on the 10th October, 1857, was promoted to the chair of Ecclesiastical History. This was a position for which he was admirably qualified. Those who read under him speak gratefully of the patient and untiring care with which he attended to their advancement: no labour that zeal could call forth—no assistance that knowledge could render—no inducement to study, that friendship could suggest or ingenuity discover, were wanting on his part to make the young clerics under him studious and accomplished.

And yet, amid the continual and manifold labours of the professor, he found, or rather made, time for the no less arduous pursuits of the author. His heart was passionately attached to Ireland. He loved her with all the earnestness of his nature; and nothing pleased him more than to pore over her chequered history. To that history his rich intellect and immense research have left many and important contributions—the edition of Lynch's *Cambrensis Eversus*, with translation and notes; an edition of White's *Apologia*, up to that time unpublished; an edition of O'Sullivan Beare's *Historiae Catholicae Hiberniae Compendium*; the Martyrology of Tallacht, with interesting sketches of the lives of the patron saints of the various dioceses in Ireland. Dr. Kelly was also a frequent contributor to *The Dublin Review*, *The Rambler*, *Duffy's Magazine*, and other Catholic periodicals. The principal essays have been published in a collected form, under the title of *Dissertations on Irish Church History*, and edited by his friend and fellow-professor,

Bishop McCarthy, of Kerry. It is a work that should be found in the library of every Irish priest.

The *Dissertations*, as well as other literary productions of this distinguished son of Ossory, display a remarkable clearness of diction, accuracy of information, deep and original research, and a correctness of judgment that has since stood the test of many a fierce controversy. We shall only instance his defence of the Christian origin and uses of our round towers; his *Church of St. Patrick*, in reply to H. J. Monck Mason; his *Irish Church*, in reply to Palmer; and his invaluable chapter on the attempted introduction of Protestantism into Ireland. Indeed, it is no exaggeration to style Dr. Kelly, equally with Lanigan, the father of Irish ecclesiastical history. The constant references made to his writings in all the historical treatises published since his death are a convincing proof of this assertion. By Archbishop Cullen they were referred to in terms of the highest praise. The following tribute is from the *Quarterly Review* :—
“ Mr. Matthew Kelly, of Maynooth, who is engaged in the republication of Lynch, must be named as one of the most independent and inquiring minds that have yet taken in hand the mysterious lore of ancient Erin.”¹

The subject of this memoir was appointed a Doctor of Divinity in 1854. In 1857 he was invited to accept the office of vice-rector of the Catholic University; but although he had from the commencement taken a warm interest in the progress of that institution, his already failing health prevented him from undertaking the charge. In the spring of 1858, his health began rapidly to decline, and he had a consciousness of his approaching end long before his friends apprehended a fatal result. Bishop McCarthy informs us that he found the following prayer in the handwriting of Dr. Kelly, at the end of an extract from an old Irish martyrology :—
“ Omnes Sancti Hiberniae, Patris nostri et vestri Patricii filii filiaeque, orate pro nobis ut et in mundo futuro concives nascamur. De profundis; amice lector.” “ We all die, and like waters that return no more, we fall down into the earth ” (2 Kings xiv. 14). This last sentence he wrote

¹ Vol. xciii., p. 4, article “ The Four Masters.”

frequently in the margin of the books he was studying at the time, and spoke often of its exquisite beauty and rhythm. No doubt, the sweeter sounds of the words for him arose from a foreboding that he was soon to fall down into the earth, in the firm hope of a blessed resurrection.

The summer of 1858 was spent on the Continent, by the advice of his medical attendants. The trip, however, was not a mere matter of relaxation. For him there was no rest, no amusement apart from the study of Irish history. Accordingly, we find his steps, in company with his friend, Dr. M'Carthy, directed towards three of the most celebrated continental shrines of the old Irish saints—Fridolin, Fiutan, and Gall. A melancholy interest attaches itself to his beautiful description of the two former shrines, now published for the first time. The pen fell from the hand of the ardent scribe, and the grand brain was stilled for ever, before the sketch could be completed. He returned to Ireland in September, hardly, if at all, improved in health. In October his sickness seemed to increase constantly; on Friday, the 29th day of that month, he had the happiness of receiving from his brother, Very Rev. John Kelly, P.P., Castlecomer, the last rites of the Church; and on Saturday he calmly expired, in the forty-fourth year of his age.

Dr. Kelly's remains are interred in the cemetery of Maynooth College, next to the grave of a former president, the Very Rev. L. F. Renehan, to whose *Collections of Irish Church History* he contributed, *teste* Dr. M'Carthy, valuable notes and assistance.

"It is," writes Dr. M'Carthy in his preface to the *Collections*, "much to be regretted that the whole work was not edited by him, for no man living was more competent to the task, having devoted, or rather sacrificed, his life to the study of Irish history."

Dr. Kelly was a most accurate writer. In his note to the life of Primate Creagh, he gives the correct date, 1564, for the Archbishop's first captivity. Had he lived he would scarcely have allowed the quotation from Sander's to stand unchallenged, in which it is stated¹ that Dr. Creagh was

¹ *Hist. Engl. Reform.*, l. iii., p. 346.

pressed, when a prisoner in the Tower, London, to preside at the consecration of Parker, in 1559. The Irish Primate was not himself consecrated till March, 1564. The reprint of the article on "The Synod of Cashel and the English Invasion," has, by an oversight on the part of the editor, in addition to some errors of date, the name of the Irish King, Turlough O'Connor, as the monarch to whom Pope Gregory VII. addressed the letter for the pacification and reformation of Ireland, in 1084. The correct name was Turlough O'Brien.

DR. KELLY'S VISIT TO THE SHRINES OF SAINTS FRIDOLIN
AND FINTAN

By previous arrangement we met at Basle, as the most convenient point for our intended visit to St. Gall. Neither of us expected to see at Basle anything except the hall of the council that might interest us, but both were agreeably surprised on finding that the cathedral is not only kept in very decent order, but that it still retains many statues, including those of St. George, St. Martin, and the Virgin Mother of God, uninjured; and that in the hall of the General Council, to the rear of the chancel, there is, besides several articles of ancient church furniture, a collection of casts of all the sculpture in the church itself, which enables the visitor at a glance to study the monuments of Catholic piety and genius, and inspires a prayer that those who preserve may one day, by God's grace, learn once more to revere the works of their fathers. From what we know of Scotland and of our own country, we certainly did not expect to find so much to please in reformed Basle, and as we stood on the battlements of the rock from which the cathedral looks down on the broad and rapid Rhine, and thought of the succession of Irish Apostles who had preached the Gospel for many centuries to the natives along its banks, there was reason to thank Heaven for the miraculous preservation of the faith in our own mother-land, which may, perhaps, yet welcome back to the one fold the erring descendants of those whom she converted. A mistake had nearly sent us from Basle by the ordinary route of tourists to Zurich. No one could understand what brought us to Seckingen, a small town on the Rhine, twenty English miles by rail above Basle. But though not in the guise of pilgrims, we wished to see the church of an Irish saint, whose office is still recited on the 6th of February by the eight hundred parish priests of the Archdiocese of Friburg in which the church is situated, and by the clergy of several other dioceses in Germany and France. His name, however, is known to scholars, or perhaps antiquarians in his native land. If any

Irish Catholic tourist should be induced by this notice to stop at Seckingen for a few hours, and visit the Church of St. Fridolin, he will have a pleasant memory to treasure up on his return—the name of the saint is as familiar on the lips of the children as St. Patrick is at home—his native country and merits recorded in verbal and written description by the kind and zealous parish priest, who was everjoyed to meet two Irish priests at the shrine of his patron, the apostle of Southern Germany, as he has justly styled him on a little picture which he presented to us. In the sacristy we saw the massive silver shrine containing the relics of the saint—the relics of St. Hilary which he brought with him to Seckingen—a curious glass vase which he received from one of the earliest Christian kings of France, and other articles whose appearance does not belie the tradition that they were once in the saint's possession. Neither of us pretends to be an artist, but it requires little skill to keep impressed on the memory the majestic statue of the saint, the elegant proportions of his church, and the graceful towers rising over the Rhine which at one time encircled it, but was in the lapse of ages turned into one channel, ever murmuring and dashing its sea-green wave under the antique covered bridge, which at this point connects the vine-clad hills of Baden and Switzerland. It was painfully evident that the interior of the church had lost some of its ancient splendour. It had been once the church of a prince, or rather princess of the German Empire. In the wall of the right aisle a plain marble slab tells its subsequent fate, the inscription is in German, to the following effect :—“ Here lies the Princess Abbess of the Convent of St. Fridolin of Seckingen, Maria Anna Fregina Von Hornstein Gollingen.” She survived the suppression (by the Rhinebund Act of 1805) of her convent, which had flourished uninterrupted since the sixth century. She died in 1805, beloved by her subjects. “ *Melius est,*” says the Scripture lesson of the day of our visit, “ *ire ad domum luctus quam ad domum convivii : in illa enim finis admonetur cunctorum hominum :*” “ It is better to go to the house of mourning than to the house of feasting ; for in that we are put in mind of the end of all ” (Ecc. vii. 3).

The saint's life had been written by Walter, a monk of Seckingen-on-the-Rhine, the latest of the foundations in Germany, where he died, and was buried in 538.

Fridolin came of a noble Irish family, and renouncing the wealth and prospects of this world, was ordained priest. But the wordly spirit pursued him, and his great talents and success in preaching became his snare. Entering into himself, he discovered that under the guise of zeal for souls he had harboured a secret ambition and love of notoriety. He, therefore, determined to pass over into Gaul, and there, all unknown, to continue his ministry. After many wanderings, he fixed his residence at

Poitiers, a place already celebrated by reason of the sanctity, labours, and writings of the great St. Hilary, the Athanasius of the West. The monastery of that eminent saint had been laid in ruins, in 409, probably by the Arian Visigoths, and his relics lay lost and forgotten under the rubbish. Fridolin conceived an urgent desire to find the body of the holy Bishop, and to rebuild his church. St. Hilary is said to have appeared to him in a dream, announcing to him that his wish was on the eve of being accomplished. Fridolin accordingly presented himself before the Bishop of Poitiers; and it was, probably, in consequence of the heavenly communication which he detailed, that the Bishop became animated with a special devotion towards his saintly predecessor, and communicated it to his flock.

He made Fridolin Abbot of the ruined monastery, and went with him to the Court of Clovis to solicit his aid in restoring it. By the royal gifts with which they returned the ruins were cleared, the shrine of St. Hilary discovered, the relics translated into a worthier receptacle, and a new church vigorously begun. Sometime after, St. Hilary appeared again to Fridolin, summoning him away to fresh fields of labour which were to terminate in an island on the Rhine. He obeyed, notwithstanding the laments of the inhabitants of Poitiers, and went forth, carrying with him a portion of the relics of St. Hilary.

First, he built a convent on the banks of the Moselle, at a place which he called Hclera, now Eller (an evident contraction of the saint's name), between Coblenz and Trèves, more accurately between Cochem and Zell. The monastery is destroyed, but the church still contains a portion of the relics of St. Hilary. (See, for the whole account, Goshler, *Dict. Encycl. de la Theol. Catholique*, art. "Fridolin.")

From that point he commenced a series of apostolic wandering and church buildings, always naming his foundations after the saint he loved so well, and leaving in them some of his relics. The churches of St. Hilary in Vosges, at Strasburg, at Coire, finally at Seckingen, where he found the river island indicated to him, attest the zeal, and the constancy of his devotion. The rude herdsmen of this last-named place drove him away by force; but he applied a second time to Clovis, who made him a donation of land, threatening with death any who should disturb him. Here then St. Fridolin made his last foundation—a convent for holy women—and died there, as was said above, towards the middle of the sixth century.

From Seckingen we continued our course along the Rhine to the Benedictine Convent of Rheinau, where an Irish saint, Fintan, a Leinster prince, had been honoured as principal patron for more than one thousand years. But if some kind dispensation of God does not change the hearts of the rulers of the Canton in which it lies, the same inscription in which Maria Anna tells the

fate of her Convent of Seckingen will suit the tomb of the present venerable Superior of Rheinau, and another monument of the services of poor Ireland to Germany and Switzerland will be extinguished for ever. Before the French Revolution the Abbot of Rheinau was a prince of the empire, governing with supreme power a little territory lying on both sides of the Rhine. After the battle of Zurich, in 1790, and the expulsion of the Russians and Austrians from Switzerland, the convent itself and part of its territory were given to Zurich by the victorious French, who had already expelled the monks and plundered some of their property. In 1803, however, Napoleon restored part of the property, and all the surviving monks except two returned. Since the year 1835, the Canton of Zurich has prohibited the reception of any novices, with the view of seizing all the property of the convent in the Canton, including the invaluable treasures in the library and museum, of which it took a full inventory in 1834. You know the feeling which alternately freezes and excites the blood when we walk the ruins of the cloisters at home. Here there is something worse—a cold-blooded unsleeping injustice. A small State, the only Catholic parish in Zurich, with its seven hundred souls, is thrown by the fate of war into the hands of enemies, ashamed or afraid to deprive it at one blow of its ornament, its very life, the monastery to which it owes its existence and its faith. The Republicans of beautiful Zurich have doomed Rheinau to slow death, evidences of which meet you at every step in the convent. There remain now only about a dozen monks—the youngest more than fifty years of age. At the conventual High Mass which we heard, the superb stalls in the sanctuary were nearly empty—there being only a single assistant to the celebrant, with two little boys; the tremulous tones of age at the office barely filling the choir; the tear starting to the eye when any allusion was made to the fate of their house, the gravestones in the cloister of those who have died since Zurich decreed that the house itself must die, and the places marked for those that remain, all filled us with a sadness that neither the genuine hospitality of the brethren, nor the charming site of their house, nor its perfect adaptation for all the functions which a great monastery of Benedictines should exercise, nor the image of our own St. Fintan, meeting us at every step, could enable us to shake off. You may guess our feelings when we looked from our place in the choir on the two monuments that adorn it—St. Benedict on one side, and St. Fintan on the other, with his regal crozier in his hand, the pilgrim's staff on his shoulder, and the dove at his ear—an exquisite statue.

We are in no humour at present to give an account of Rheinau, or of its patron, St. Fintan. He was taken prisoner by the Northmen at the close of the eighth century—escaped and travelled further through France, Germany, and Switzerland, to

Rome; returned, and saw in a vision the place destined for his resurrection, the Island of Rheinau, on the Rhine; lived for ten years according to the rule, and, then for fifteen as an anchorite, in a cell on the spot where his altar now stands in the church. Part of his relics were destroyed at the Reformation during a temporary occupation of the monastery by the Zwinglians, but much was preserved, and we offered up a prayer before them for ourselves, our country, and the preservation of the monastery. In the sacristy is preserved a large goblet of wood delicately worked and encased in silver. On the festival of St. Fintan, the 15th October, this goblet has been, tradition says, for a thousand years produced in the refectory; and all the brotherhood, in the rich red wine of their neighbourhood, drink to his memory, and invoke the blessing of their glorious Irish founder and protector."

The learned editor of the I. E. RECORD has a very instructive and interesting notice of St. Fintan, in the May number, 1893. From it we learn that in 1862, by an agreement between the Governments of Germany and Switzerland the property of the monastery was confiscated on both sides of the Rhine. "Its fine library, containing manuscripts, some of which date back to the ninth century, its cabinet of archaeology and natural history, its pictures and engravings, and articles of antique furniture, were transferred to the public library and museum of Zurich."

It is a satisfaction, however, to know that the sons of St. Fintan did not allow themselves to be completely suppressed. Like their sainted founder, they transferred their services to other regions in the far west, where they would be more useful and appreciated. The ruling Abbot of the Community, which was founded in Spencer County, Indiana, is Fintan Mundweiler, Abbot of the Benedictine Monastery of St. Menrad.

N. MURPHY, P.P.

MEDITATION AND PREACHING

THE object of this paper is to inquire whether there is a necessary connection between Meditation and Preaching. To establish such a connection we should be able to lay down as a basis that meditation, considered in itself, is *necessary for all Christian adults*. We, therefore, begin with this proposition.

We take it for granted that there is a divine precept obliging all to ask God for necessary graces. We likewise take it for granted that in all prayers of petition worthy of the name there must be some mental act, and this too is included in the precept. But is there also a divine precept obliging all to make mental prayer or meditation? Is there a divine precept obliging the faithful to give some time to the special consideration of the truths of our holy religion, in order to discharge rightly their duties? As far as we know there is no such precept. Hence, if meditation be necessary, there can only be question of a *moral* necessity.

Suarez is very decided in his manner of declaring that there is no precept, either positive or natural, by which we are bound to make meditation. This he holds to be true even of persons called to perfection. But, at the same time, he asserts and proves that meditation, taken, of course, in a wide sense, is *morally necessary for all*. Here are his words:—"Dicendum est praeter praeceptum divinum supra declaratum (de oratione petitionis) nullum esse praeceptum divinum, vel naturale quo per se obligemur ad spiritualem. . . . Meditationem sed solum quantum oportuerit ad alia praecepta observanda."¹ And at the end of the chapter:—"Ex his colligitur orationem mentalem, quantum ex se est, *ad omnes fideles* cujuscunque status sint pertinere posse; i.e., ab omnibus exerceri posse, et omnibus proponi debere tanquam aptissimum medium et *moraliter necessarium* ad vitae puritatem, quod cum proportionem cum quolibet personarum statu conjungi potest. Itaque licet dicetur esse in consilio, ut excludatur proprium et vigorosum

¹ *De Orat. Ment.*, tom. xiii., cap. iv., No. 4. Venetiis, 1743.

praeceptum, non tamen est ex iis consiliis quae constituunt diversum statum inter fideles, vel ad determinatum statum pertinent, sed ex his quae omnibus accommodari possunt."

Having explained the sense of some citations, he continues:—"Ratio vero est, quia sicut fides omnibus communis est, et quia sicut fides est fundamentum et quasi radix justitiae, ita consideratio mysteriorum fidei est magnum adjumentum ad conservandam et augendam justitiam, quo adjutorio omnes indigent. Item nullus vel propter imperitiam vel propter occupationem excusari potest quia omnibus potest accommodari."¹

He felt that he had put the moral necessity of meditation strongly when he declared that it applied to all, and that he accepted none. Hence, in the chapter that follows, he shows clearly the universal application of this teaching; and of this we will give a brief synopsis.

There are, he says, certain moral circumstances which are in close connection with mental prayer; namely, the circumstance of the person, of the time, place, and matter, mode, means. He discusses each, and shows that no solid objection can be made under any of these heads. Not on the part of—

1. *The person*, since no special condition or quality is required; "omnis ennuui homo potens uti ratione et fide capax est alicujus gradus orationis."² Even sinners are not excluded although meditation is a conversation with God."

2. *The time* for mental prayer can be made at any time, even during our occupations. It is only required that we collect our thoughts for a short time, and lift up our hearts to God. He says that this method is most fruitful, but he adds that the success of this method, demands in practice some more formal mental prayer. "Moraliter loquendo necesse est ad alterum orandi modum recurrere . . . ut recte monuit Bonaventura . . . et consulit optime Augustinus . . . et non potest tam actiuosa esse vita, quae non relinquat aliquod tempus diei vacuum in quo posset homo in aula mentes de Deo et deseipso et de actionibus suis recogitare et bona proponere ac recta ordinare."⁴

¹ L.c., No. 9. ² Cap. v., No. 2. ³ *Ibid.*, No. 3. ⁴ *Ibid.*, Nos. 5, 6, 7.

3. *The place*.—"Etenim quod attinet ad materiam moralem, certum est, nullum locum quantumvis sordidum et vilem seu infimum esse ex parte sua ineptum ad orationem mentalem; but a long prayer would evidently require a solitary and quiet place."¹

4. *The end*: for this is simply proposing to ourselves some special fruit, such as to strengthen ourselves to sin no more, to increase in divine love, to imitate our Blessed Lord, which purposes are within the reach of all.

5. *The matter*: for this is so abundant and varied that it is easy for each one to find what suits him. He will naturally choose that which helps most towards the end, which he proposes to himself.

6. *The mode*.—"Ad hanc circumstantiam pertinent ut haec oratio *humiliter, fidenter, pure et instantè fiat*."² No particular position of the body is required, "*quia haec oratio non exercetur per corpus*." Nevertheless,³ the external appearance should show forth due reverence, submission, and humility.⁴

7. *The means*.—"Constat enim totum hoc negotium maxime pendere ex divinis auxiliis; quia est valde supernaturale et in illo ordine valde perfectum et spirituale."⁵ Each one, however, should use the faculties which God has given him, and hear him who speaks in God's name.

Whether, therefore, we consider the person who makes meditation, or the circumstances of time, place, end, matter, means, we find that since all are within the reach of all, all can make meditation.

St. Alphonsus reduces to one paragraph the teaching of many theologians:—"Although," he says, "meditation is not necessary for salvation in the same way as prayer of petition, nevertheless, from the very necessity of prayer of petition arises *the moral necessity* of mental prayer; for he who does not meditate either does not pray at all, or prays with difficulty; because, not meditating, he sees but little the needs of his soul, and the dangers which surround him; yea, he sees but little the necessity in which he is to pray,

¹ *Ibid.*, No. 9.² No. 15.³ No. 20.⁴ No. 21.⁵ No. 24.

and this is why the Holy Ghost says :—‘*Desolatione desolata est omnis terra, quia nullus est qui segogitet corde.*’ (Jer. 12.) Hence, a learned theologian used to say, that sin and certain exercises of piety may be found in the same person, but not sin and mental prayer, for he will give up either mental prayer or sin. This explains why the devil labours more to prevent meditation than any other exercise.”¹

The learned theologian to whom the saint refers is the Venerable Januarius Maria Sarnelli, who may, with good reason be called the Apostle of Mental Prayer. In his work, *Il Mondo Santificato*, he shows that the saving and sanctifying of the world is to be carried out through the exercise of meditation. His writings on this subject induced many bishops to introduce the practice of meditation in common into their dioceses, and to the same we may well attribute the Brief of Bened. XIV., *Quemadmodum*.

In this work, *Il Mondo Santificato*, Venerable Father Sarnelli first of all explains what he understands by *meditation for all*. “I wish you to remember,” he says, “that in treating of the necessity of mental prayer for seculars, I do not pretend that they should make it according to fixed rules and method : I mean that they should often raise their minds to their Creator to recognise His greatness, His providence, and His goodness, and by so doing, fear Him, love Him, and expect graces from His divine hands : I mean that they should think of the malice of sin in order to detest it ; of the sacraments, in order to receive them ; of the *last things* that they may abstain from evil ; of the life and passion of Jesus Christ, that they may imitate His example and ask for grace.”²

He shows the necessity of meditation *from our exterior circumstances* and *from our interior propensity to evil*. We are surrounded by temptation ; we have within us a propensity to forbidden pleasures, which, being represented to the senses, excite the appetite ; the appetite dazzles the intellect, and the apprehensive power of the soul fixes itself on the object presented to it ; the will finds

¹ *Istruzione spirituale per il secolo*, tom. iii., ap. i., § 1

² Vol. i., par. 2, c. 1.

satisfaction, and then follows the consent. "Unusquisque tentatur a concupiscentia sua, abstractas et illectue." (St. Jas. i. 14.) Now, how are we to restrain this disorderly appetite and strengthen our will? By the consideration of the eternal truths. Again, *the object* for which we strive is *invisible*. There is, therefore, no way left us to keep it in view but by meditation. Again he asks, who is ignorant of the fact that lack of faith is the prolific source of all irregularities? Men believe, but they forget God and their souls; they accept the great truths, but they are not penetrated by them, and why? For want of consideration. It is consideration which lights up the soul, and makes living and operative the faith which is within it.

And to take a common-sense view of the matter, choose any important affair which is surrounded with difficulties, and in the carrying out of which you have to meet and defeat powerful enemies. Must you not, as a matter of sheer necessity, consider all the bearings of this affair, weigh all the difficulties, lay out carefully your plans to defeat the machinations of your enemies, and finally resolve to act, and if needs be, call on others to assist you? Has not all this, and even more, to be done by the man who wishes to save his soul? And for this is not meditation necessary?

Suarez reminded us that a sinner is not excluded from meditation, and with reason. For there be no conversion without a horror of sin—no horror of sin without realizing its malice and terrible consequences—no realization, according to ordinary ways, without consideration. "Intellectus cogitabundus est principium boni."¹ And consideration which is needed for conversion is needed that conversion may be permanent. This is why Apostolic men have ever striven to induce converted sinners to meditate.

This venerable father cites a passage of Rev. Father Nepeu which will serve as a *resumé* and conclusion:—

"A man [he says] in order to save his soul, should know his duties, and perform them; his perseverance in these duties will not be constant, if he does not love them; he will not love them, if he does not understand their excellence, justice, and utility.

¹ St. Augustine.

Now this knowledge is the fruit of meditation. If we were all persuaded of the excellence of the law of God, of the greatness of eternity, of the gravity of the punishment with which sinners are menaced, should we dare to violate the divine law? How, then, does it happen that objects which are so great themselves, and in regard to us, make so little impression upon us? Is it not because we are not sufficiently persuaded of their greatness? And what is there that can persuade us, if it be not serious reflection and frequent meditation? Therefore it is that God recommends with so much force to His people to ever meditate on His law."

An objection.—But some may say: What need to write on a matter which is so clear? We answer that it is well to emphasize its importance. Others will say that whatever may be held with regard to this proposition, in practice comparatively few can make meditation. This objection has been made frequently, and we are not putting it too strongly. Our answer is that not only all can, but all actually do make meditation. To go to the root of the difficulty we will consider the case of those who are illiterate.

Take, for example, a servant girl who has never been to school. She has come to an age when the natural instinct which seeks admiration grows strong within her. She wishes to be admired. For this she must dress and show herself. Hence, long before the summer she lays out all her plans as to how money is to be procured; what she will buy; how it will be made up; where she will go; and, in imagination, she is already in her new finery; and she almost blushes at an admiration of which she fancies herself the object. Is not this a meditation? Had she only considered the instruction of her pastor on Grace—had she planned how she might increase the beauty of this heavenly garment of her soul, she would have made a spiritual meditation.

If we take the opposite extreme, we shall find a like result. See that weak old man who sits pensive in his cabin, while tears steal down his aged cheeks. Let us read his thoughts. He has had bad news from Australia. A dearly-loved son is lying dangerously ill; perhaps he is dead, and the mind of this, his old father, runs back to days when he was a child. He seems to see him again as he grows up,

as he begins to help him ; the boy was always so good, so respectful, so dutiful. Then he remembers his last day at home—the sad parting, the last embrace, the last look, and the agony which seized his soul. Then followed the long expectation, and then the reception of the first letter. He remembers every line, and there was always something in his letters for his old father. Poor man, he goes in spirit to the bedside of his dying son, to thank him and to bless him. Is not this a meditation ? Make only one change : put in the place of the son our Lord Jesus Christ, and then what a perfect meditation would he not have made !

We cannot doubt that all who have the use of reason and faith can meditate ; it is for us to persuade them to choose the right subjects. And this leads us to the main question, namely, the connection between meditation and preaching. Meditation, then, is necessary for all. We now proceed to examine whether there is a necessary connection between it and preaching. We venture to affirm that there is both a general and a particular connection.

The general connection is founded on the holiness which the sacerdotal state demands.

“ Meditation [says Ven. Father Sarnelli] is more rigorously necessary for ecclesiastics and for religious than for ordinary Christians, because of the greater obligation which they have to correspond with divine grace, to live according to the divine law, and to *tend to perfection*. This is especially true of a preacher, in whom holiness of life is an essential element. The circular letter of the S. Cong. of Bishops and Regulars puts, in the first place, that a sacred orator should be endowed with sincere Christian piety and a great love for our Lord Jesus Christ, without which he would be no more than *aes sonans et cymbalum tianiens*, and could never have that true zeal for the glory of God and the salvation of souls which should be the sole end and motive of the preaching of the Gospel. And this Christian piety, so necessary to Christian preachers, should shine forth also in their external conduct.”¹

Now, according to the common opinion of the masters of the spiritual life, this holiness is not possible without meditation. The Rev. Father Chaignon, S.J., goes the length of saying : “ The burden of all that has been written on retreats

¹ July 31, 1894.

and mental prayer, since the days of St. Charles Borromeo, would seem to be this: "If a man is a priest only by ordination, so he is a good priest only by prayer."¹ The strength of such language at first sight staggers one. Nevertheless we dare not tax it with exaggeration, when we find a most learned and venerable prelate commenting thus on St. Paul's Epistle to Timothy: "In truth, it is not too much to say that without proper attention to this holy exercise of mental prayer, the salvation of a pastor of souls is morally impossible; in other words, he will scarcely be saved without it."² Moreover, we have the public declaration of the bishops of Ireland, assembled in council: "*Et ne tentationibus et periculis quae undique grassantur succumbant, ut labores et onera ordinis clericalis strenue perferant . . . ut gratias uberes a Patre luminum descendere faciant, oratione indesinenter insistant, et mentalem, sine qua Pastor animarum salutem rix consequi potest quotidie exercere non omittant. Volumus igitur ut mane ad similorum in pia oratione semper sese exercent.*"³

But let us come to the particular or direct connection. A preacher has not only need of meditation for his own satisfaction, but also that he may communicate to others the light which enlightens him, and the fire that burns in his soul; or, as St. Charles Borromeo puts it, he should make the divine food of the Word of God first part of himself, and then communicate it to God's children, thus imitating a mother who makes the food of her infant first part of her own substance, and then gives it to her little one. He should, as it were, digest the food for his hearers. "*Disciplinae enim eibus,*" the saint writes, "*qui populo proponitur, mente propria, quasi stomacho concoctus, vires majores habet ad omnem sanctam commotionem.*"⁴ In other words, the preacher should in meditation make the subject thoroughly his own. Hence, St. Charles goes on to show that having studied and arranged his sermon, the preacher should meditate on each part separately:

¹ *My Secret Imit.*, p. 7.

² His Grace Dr. Mac Evilly, 1 Ep., pp. v.

³ *Magnum*, 1875, p. 96, No. 61.

⁴ *Acta Eccl., Mediol.*: Pars. iv., Instr. Praef. Verbi. Div.

“Singulas concionis partes quas animo concepit, *etiam atque etiam meditabitur.*” Qua meditatione ita sese religiose afficere conabitur, ut audientium animos mentesque ad illum ipsum pietatis affectum sanctique agende ardorem, quantum in se est, excitet. Maxime vero nocte quae concionis diem praecedit *eam* preparationem ad hibeat.” And the reason is easily found, since “ut sanctas commotiones in aliis excitet, tales primo animo suo ipse concipiet atque in sese excitabit.”¹ It is in this same sense we are to understand the words of the Synod of Maynooth: “Ut ex oratione (Pastores) hauriant quod in populum redundant.”² In a word, the preacher should in the fire of meditation inflame his own heart before he attempts to set the hearts of others on fire.

And if we study the lives of truly apostolic men, shall we not find that it was in meditation before the tabernacle, or at the foot of the cross, that they formed the darts with which they wounded the hearts of their hearers with divine love? “Your best rule,” said Blessed John of Airla to a preacher, “is to love Jesus Christ ardently.” And is this possible without meditating on the claims which He has on our love. “He,” says St. Gregory, “that is not on fire does not inflame others.” In like manner, St. Francis de Sales declared that the words of the preacher “should be inflamed with divine charity, and should come from the heart rather than the mouth.” St. Alphonsus, who cites these authors, adds: “He only who speaks from the heart, that is, who feels and practises which he preaches, will touch the hearts of others, and move them to love God. Hence, according to the words of our Blessed Lord: “That which ye hear in the ear, preach on the house-top,” the preacher should have *an affection for mental prayer* in which to excite the sentiments that he will afterwards communicate to others. Mental prayer is that blessed furnace in which sacred orators are inflamed with divine love. It is in mental prayer they form the fiery darts with which they wound the hearts of their hearers.³

¹ *Acta Eccl., Mediol.*: Pars. iv., Instr. Praed. Verbi. Div.

² Cent. Edit., vol. xii., p. 267., vol. xv., p. 55:

³ *Ibid.*

And now, if we for a short time limit our considerations to *pastors only*, we shall find another direct and necessary connection between meditation and preaching. The pastor, because he is pastor, should supply food to his lambs and to his sheep. This would be the case, even had we no ecclesiastical law enforcing the obligation. Now this giving food is nothing else than giving matter for meditation. We do not speak of any new obligation; but the fact that *meditation is necessary for all*, is a special argument to press home still more an obligation already existing. It puts in a new light the pastor's obligation to catechize, to instruct, to preach. It, moreover, reminds the pastor that meditation itself should be a subject about which he should speak frequently. For he has not only to give the matter, but also the form. This applies especially to his office towards the illiterate. To instruct the more educated in the method of making meditation is easy; it is not so where there is question of the ignorant, but a zealous pastor who is convinced of the *necessity of meditation for all his people* will find means to teach them, for the charity of a father is ingenious. The means used by St. Alphonsus are both interesting and instructive. He believed firmly that if he could get persons who were converted during a mission to make mental prayer, their perseverance was secured. Hence his charity made use of everything to produce this good result.

1. He would have the *Angelus* rung three times a-day, that all might meditate a little on the Incarnation.

2. He would have crosses erected, not only in and near the churches, but also on the roadside, that all might be frequently reminded of the Passion of our Blessed Lord.

3. He would have in every home pious pictures which would remind the people to lift up their minds and hearts to God, to the Blessed Virgin, to the angels and saints.

4. He composed, set to music, and sang with the people pious canticles. In this he had a double intention; he wished to replace dangerous songs by pious ones, and he wished to make these pious songs a sort of meditation. For example, he would himself sing a mystery of the Passion,

then the people would acknowledge the share they had taken in the sufferings of our Lord. Thus:—

Alphonsus. “My Jesus, say what wretch has dared,
Thy sacred hands to bind;
And who has dared to buffet so
Thy face so meek and kind?”

People. ’Tis I have thus ungrateful been,
Yet Jesus pity take;
O spare and pardon me, my Lord,
For Thy sweet mercy’s sake!”¹

In like manner he went through the principal scenes in the dolorous life of our Blessed Lord, and it is easy to conceive how deep an impression this made on his hearers’ minds, and how the thoughts afterwards would revive, and the words return to their lips.

5. He would have the *Way of the Cross* erected at least in every church. He frequently recommended the salutary exercise, and even made it with the people, for he was convinced that there was no better way of popularizing meditation on the Passion; and this is the most life-giving subject of all.

6. He always explained the *Mysteries of the Rosary* when he recited it with the people, and this even when he was aware that they knew these mysteries already: for the Rosary rightly recited is a beautiful meditation on the life of our Blessed Lord and His Blessed Mother.

7. St. Alphonsus entered into the most ordinary details of every-day life, and showed the people how from their occupations and the things which met their eyes, they might raise their minds and hearts to God, and might make meditation. For example: “When you see hay, a cave, a manger, think of the Infant Jesus in the stable at Bethlehem. . . . When you see cords, thorns, nails, pieces of wood, reflect on the sorrows and death of our Blessed Redeemer. . . . When you hear birds singing, say: My soul, hear how these little creatures praise God, their Maker, and what are you doing?” &c.

¹ In Italian, the refrain is much shorter and easily learned:—

“Sono stato io ingrato
Ah Dio mio, perdon, pietà.”

Last of all, he made a supreme effort to get pastors to introduce into their churches meditation in common every day, and, if this were not possible, then to induce the people to make it in their own homes. In all this he was but faithfully carrying out the will of Benedict XIV., who, in his brief, *Quemadmodum*, exhorted all pastors to do likewise, and opened the treasure of the Church to those who teach how to make meditation, and to those who learn to make it. The Sovereign Pontiff calls this exercise "salutare et necessarium . . . ascentio animae de terris ad coelestia . . . et propter venerabiles fratres, rogamus et in Domino hortamur ut . . . omnes Christifideles uniuscujusque curae commissos, quos in unum convenire contigerit in mentalis orationis studio erudire, sine per alios preitos erudire faciant atque ad illam frequentandam accedere, necessitatem, utilitatemque proponere indulgentiarum thesauros . . . explicare curent."¹

In writing this article an objection which already presented itself to the mind of Venerable Father Sarnelli kept coming before my mind: namely: if we cannot be saved without mental prayer, a great many will be damned, since but comparatively few Christians make it. I would fain hope that where faith is vigorous many make meditation in the sense above explained. It is for us to strive to increase the number. In any case, it is for us and for our people to strive to enter by the narrow gate: "Contendite intrare per angustam portam."²

J. MAGNIER, C.S.S.R.

¹ *Quemadmodum*, 16 Dec. 1756. In 1856 Brief Benedict XIV. renewed all the indulgences granted by his predecessor, and added: 1. A plenary indulgence once a month to those who make half-an-hour, or, at least, a quarter of an hour's meditation each day. 2. An indulgence of seven years and seven quinquagintaes to those who teach others how to meditate, and if they do so assiduously for a month a plenary indulgence. 3. The same indulgences are granted to those who attend instructions to learn this truly divine art.

² St. Luc. xiv.; St. Matt. vii.

PHILOSOPHY AND LETTERS

THE association between thought and expression is so close, that it is hard to establish their mutual relations ; one is the outward growth of the other, and the *verbum mentale* of other minds is beyond our ken, unless in so far as it finds visible form in oral expression, or in that fixed speech which is perpetuated through the medium of letters. The soul of all writing is the thought beneath it ; and as physical energy is specified and bounded by the form that controls and animates it, being more or less noble according to the dignity of the principle that gives it act and ease, so the ultimate criterion of the worth of literature is always found in the truth and beauty of the concepts, whose externation is its scope and argument. As it would be a monstrous perversion of order to imagine a higher soul in a lower organism, or a more perfect body as the place of residence of a lesser form, so it is outside the harmony of things, that finer thoughts should be concealed beneath humbler expression, or that unworthy arguments should find a voice above their worth, and control the service of words that were destined to better uses. “Spirits are not finely touched but to nobler issues,” is one of the deepest causes given us by the master-poet ; and the principle may be extended to the whole circle of natural gifts. The issue of thought is ultimately action, and the immediate and formal action is expression, and the noble issue should be that where concepts have upon them the touch of finer truth and firmer analysis, they ought, as a consequence, to be rich in harmonious utterance, and strong with the best vigour of words. A defect in their relation is an artistic want ; the fine proportions of the mental word are lost in the process of action, and the canvas fails in its representation of the mind of the master. The saddest consequences come from this defect ; the truth suffers by imperfect rendering, and loses the energy by which it prevails against every species of error. A meagre and jejune sentence can no more present the full proportions of a beautiful thought than a silhouette

of the Laocoon can give us the marvellous group in the Vatican : it wants detail, it needs all that really shows us the agony, the effort, the truth of the position of those in the grasp of death. A sentence that gives only an aspect of truth is not true ; it must give all, for in this matter also, evil is from any defect. Truth is what is ; and only that writing which represents its absolute totality, is a worthy herald of its message. There must be absolute equation, or there is none, as the very notion is one and indivisible.

Now every truth has an intrinsic splendour which must find a place in its fitting expression. This sheen and glow is the very evidence by which it is known, the *fulgur veritatis* by which it lights up the intellect, and kindles all its fires. As a truth is more fundamental, it is intrinsically more evident ; it has in itself more beauty, more proportion ; it approximates more to the eternal beauty ; and if it is apprehended in the measure of its worth, it ought issue in nobler language, and its lamps ought shine beneath every word that endeavours to express it. This necessary association is beautifully depicted by Horace in the first book of his Satires :—

“Ingenium cui sit, cui mens divior atque os
Magna Sonatarum.”

The union is indispensable for the ideal writer ; genius, aptly defined as the defined mind, and then the gift of commensurate language, where sublime thoughts find outlet in words, worthy of the burden they bear. These principles give us a criterion by which we may judge of a writer, and as they affect the very nature of his science, they must be of universal application. Everyone who undertakes literary work must have as a necessary antecedent condition some thought to communicate, and the success with which he transfers it into language is the measure of his work in his calling. The noblest thoughts cannot save an author from contempt, if he is not master of a style that is equal to the weight it carries ; and all the beauties of composition are nothing worth, unless there is some gold beneath them as the source of their glitter. When these two gifts are united,

then we have reached the definition of the ideal writer who has found his true vocation in interpreting himself to the world.

The perfect union of great thoughts, and perfect expression is hard to find in the catalogue of famous authors. By great thoughts we mean those perceptions of truth which lie deepest down in inquiry, and to which others must turn for their ultimate worth and significance. They explain and interpret all that is individual and partial, and are the limits where analysis must rest, as there is no farther ground for division; they are the units of intellectual enumeration, and beyond them we may not go. The history of these concepts is the story of philosophy, whose province is to seek ultimate reasons, and reduce them to scientific form; it does not delay with appearances, but endeavours to pierce them, and see the substantial truth beneath. Its passion is knowledge; it cares not for joy or sorrow, triumph or defeat: it wants to understand the definition of these experiences, and when this is found it rests content. The very act of knowing must be examined, the process of thought, the hidden relations between ideas, the mysterious border-land between thought and sense, between imagination and intellect, must be analyzed and explored, and a theory deduced by which all the mystic and silent procedure can be seen as on a map. Short of this philosophy will not rest content. The world around us is but a sublime problem to this all-questioning science; the sunshine is not for enjoyment, but for more subtle study than can be had through the spectrum; it heeds not the odour of a flower, but coldly settles the degree of life that can be suitably attributed to it; and so, through the whole universe of things it seeks only to know the secret spring of life and action, and reduce all phenomena to a cold catalogue of metaphysical principles which are the trophies of this intellectual conquest.

Now, the literary process is the reverse of all this, while it rests on thought, and acts through words, yet its formal function is altogether other than that of philosophy. Literature deals with effects, and not with causes; its forte

is descriptive, and it has little concern with the hidden springs from which phenomena rise; it loves synthesis, and has no leeking for that laborious analysis in which philosophy lives and moves. It studies history with an eye to the picturesque grouping of personalities, and thinks of its science only in so far as it helps dramatic presentation and gives colour to the narrative. It muses over the works of nature, and never gives a thought to the matter and form that, they say, are the metaphysical elements into which material thing must be resolved; it loves the beauty of flowers, and exults in the music of the ever-changing waves; it is a "lord of language," a "landscape-lover," and its triumphs serve to make us love all that is beautiful, and all that is true, even though our shallow views cannot see into the heart of the things which are become so dear to us. The history of letters from the beginning bears out this opinion. The singers who have won immortality worked in this fashion, and reached the very summits of fame through these principles.

In the very dawn of literature, Homer sang of arms and the men who bore them; his hexameters pass over life and its exterior interests, like a ship over the waters of the Aegean, making music as they pass. Pride and courage, and glory and defeat, are his themes, and he never delays to spoil his epic with discussions of principles; he deals with men and nature as he found them, and became the first of poets while remaining always, as Mr. Gladstone says, the most objective of singers. In him are united all the characteristics of a great literary man: perfect language, faultless metre, glowing description, and yet not a trace of philosophy, not an echo of deeper thoughts. Yet in him there is truth; in his mighty poem we find that equation between his subject and its treatment which makes his lines historic testimonies, and his word a witness to a civilization that was one of the elements from which our own world has been evolved. In contrast to him, we have the early Ionic philosopher, who sought out the hidden meanings of the facts which he assumed, and whose speech is short and sententious, without form, and void of harmony and

lustre. The rival systems could not be better presented than by reading together his words, where we see the glowing skies, and hear the harmonious ocean, and the shock of battle, and the sharp phrases of Thales of Miletus, who began to stammer about the elements of things, and give an analysis of natural forces. In one we see the glorious morning of letters, in the other the half lights that ushered in those philosophical systems which afterwards grew to the full sunshine of the schools of Greece and Rome.

The contents of these early times continued always as characteristic of these two different intellectual methods: philosophy never knew the art of expression; literature always avoided the search into principles. When a dramatic author, like Euripides, began to philosophize, he ceased to be great in his own art, and demonstrated the absolute autonomy which is the real strength of either school. Now and again there seemed for a moment an alliance between them, when in the hands of a Plato, deeper thought put on the dress of perfect expression, and called to its aid the potent arm of the imagination; but while this union made Plato divine, it did not change the essential character of philosophy, which resumed its natural style in Aristotle, nor of letters which remain to this day what they were in the beginning, the mirror in which the universally assumed aspects of nature and life find their true reflection. The application of this theory to the supreme literature of the Scripture bears out its truth and illustrates it. In the sacred writing we have the highest form of letters, the most perfect example of the use of words, and at the same time, the perfect absence of what we have ventured to define as the philosophical spirit. No doubt the hagiographi give us the truest and most ultimate theory of life and death, and explain with absolute finality the beginnings and the issues of things; but this wisdom has not been attained by philosophical process, it was communicated from without, and with respect to the writers was as objective as the hills of Palestine or the gardens of Engaddi.

The concept of revealed doctrine, received through the hidden process of inspiration, was a theme developed in the

sacred pages, with all the individuality of ideal literature, with all the personal colour of a poem. No fixed formulæ hamper the free genius of Isaias or David: they speak of their experiences, of their visions, and their magnificent phraseology has all the energy and grace and form of the most perfect literary composition. They communicate the sublimest doctrine, they express the hidden mysteries of their own hearts, they bewail sins, or denounce the evils of the times, or see the glorious visions of the future; but their essential style is a perfect synthesis, and we cannot see a trace of the analytical process that is peculiar to the methods of the philosophers. In the Book of Job there are passages that savour of the schools, but these are written with such vivid force that they reach the absolute heights of letters while going down to the very roots of human inquiry. In Genesis we have philosophy enough, or at least material for metaphysical speculation, but there is no laborious investigation, no stilted phrasing, no definition. The fact of creation is affirmed, the objective truth of a graduated evolution is outlined, but we are not told what creation means, and the primeval protoplasm is passed over without any direct statement of its nature or constituents. This truth runs through all the books of Scripture; the farthest facts of speculation are asserted, but the writers did not reach them through laborious process; they, as it were, imbued them through divine illumination, and then had the mission to reduce their concepts to literary form, and found these perfect words of which the Psalmist speaks, *eloquia Domini, eloquia casta*, which left the Scriptures up to the level of ideal literature.

The motive of the sacred writings made this style a necessity; their scope is to make known the Divine Will, and give a theory of life which was destined to become the wisdom of all men. If this wisdom were communicated in the esoteric fashion of the schools, it would be *caviare* to the multitude, it never could serve the purpose of popular religion and popular education. If the phrase were not such as to please the ear as well as the intellect, they would have had an antecedent impediment to their general

acceptance, and never could become a popular manual of religion. They were written for a people whose national life they mirrored ; they were Jewish literature as well as Jewish theology, and were written to preserve the national spirit in all its extensive meaning. A school of philosophy has never yet become a national force ; a school of letters by its very nature passes into the speech and thought of a people, and becomes their strength and glory ; it forms their ideals, and educates the whole heart of the race. This the Holy Scriptures did at their first writing : they were the first books read by the child ; they were the last study of the sage and prophet ; they became the language of the nation, their consolation in captivity, their glory in days of strength and dominion.

With us the Old Testament has not the force it wielded among the people whose literature it became, but still it is always true that where its literary beauty is more felt, there its immediate effects are more evident. Although weakened and diluted by the process of translation, yet, in England, its power has made a modern language, and its reading has formed the character of a great people. Its philosophical message has been misinterpreted, its spirit has been outraged by heresy and schism, but its distinctive power as a species of literature has been in evidence at every turn of growth of the national mind. This shows to demonstration that its formal strength as a form of composition arises from the supreme perfection of its parts taken as a literary work, and can be explained only in relation to the magical effects that ensue when great thoughts immediately issue in words worthy of their beauty and strength.

The New Testament was written with the same scope of reaching the popular mind, and its admirable simplicity and limpid clearness and directness admirably reach upon this end. The wonderful story of the Incarnation, the strength of the narrative of the public life of our Blessed Lord, the *precis* of His sermons and parables, are the very perfection of that literature that forms the minds and hearts of all the people. The Evangelists deal with the highest and most abstruse doctrines by the way of direct statement ; they do

not stay to explain or philosophize, nor weaken their presentation by the elaborate examination of the points at issue. They recount the miracles that proved the divine nature of Christ, and simply chronicle that the multitude believed in Him because of them; they never breathe a word of the definition of the miraculous, its various species, its worth as an argument, and all the other questions that later on exercised the logical acumen of the schools; they state the fact, and so keep to the essential condition of literary treatment. Then their style is not spoiled by set formula: it changes with their theme; it rises and falls with their thoughts; it is measured by their personal culture; it reflects their individual character, and indicates to every reader the transparent honesty of the men who, with such a scheme, yet preserved the simplicity and calm of those who were merely witnesses, and where efficacy in the work of their mission came from the grace of Him who sent them to evangelize the world.

In the Gospel of St. John the literary form is more apparent than in the others. By this we do not mean to say that it has upon it as much of the mechanism of letters as that of the polished physician of Antioch, St. Luke; but the point of view of the beloved disciple brings his literary methods more into evidence. The opening words are the clearest evidence of this. The highest point of Platonic philosophy was reached in the excogitation of the *λογος*; nothing higher was ever attained by the spirit of philosophy; it was the ultimate boundary reached by the intrepid Grecian intellect, and was the crown of centuries of sublime speculation and analysis. As apprehended by Plato, it was clouded and obscured by the mists that are always upon the heights of mere natural thought; it was seen darkly, and its true proportions were unknown. St. John reaches the same heights without an effort; his intellect suffered with the light of revelation, *sees* what Plato only *reasoned*, and all the mists vanish as he writes the last word of the writing that philosophy could never finish. *καὶ θεὸς ἦν ὁ λόγος.*

When the deposit of revelation reached its term at the

death of St. John, then the needs of the Church were provided for by a succession of writers, whose mission was to interpret and apply to the changing conditions of history, the sublime truths on which the economy of Christianity is built. It would seem to be the spirit of the sacred writers to give an open to the virtue of faith even in the material of revelation; their statements at times have that versatility of meaning which falls short of demonstration with respect to their true signification; and this renders the work of apologists a positive necessity for the safe-guarding of the purity of doctrine.

From the very opening century of our era doubts and misunderstanding prevailed among those who professed the Christian name; schism and heresies began early to split up the new religion into sections, and the most fundamental doctrines became the source of contention and feud. The mission of the orthodox writers was to voice the true tradition, and communicate the abiding spirit of truth to the divided factions who rent asunder the Church of Christ. Their methods would appear to be those of the Sacred Scripture; they delivered their message with an eye to popular acceptance, and with a minimum of subtlety, and scarcely a trace of that analytical method which later on became the characteristic of Christian defence. They used all the weapons of the literary armoury; eloquence rose to its spring-tide in Tertullian and Chrysostom, whose writings, even now, are more suited to the needs of practical and popular ministry than to the hair-splitting pastimes of teachers of logic, who care nothing for golden words, or for the art of reducing thought to its perfect expression.

The absence of philosophical phrases bearing an universally accepted meaning, was often felt as a weakness in these days of real warfare; the confusion of *ουσία* and *φυσίς* lessens the practical value of many patristic writings, even to this day; yet their splendid rhetoric and profusion of literary form must have been a supreme source of strength in those distant ages, when the cult of classical authors was yet a living force, and all the pomp and circumstance of ideal letters were at the command of the enemies of the

truth. If they had delayed over definitions, and encumbered the mind of their simple people with the help of analytical reasoning, their work would hardly have had the conspicuous triumph that attended their more human methods. They felt that the truth was to be made known; that all the evidence of Scripture and thought should be massed and concentrated in this supreme position: their scope was not to establish a school of tactics, but rather to sustain all the weight of wars in practical conflict; and, instead of giving theories of thought, they used the thought itself, and faced all the realities of intellectual life in the attainment of their sacred purpose. These were, surely, perilous times; the enemy were at the very gates of the citadel; the hearts of God's creatures had been turned from His service, and innured to the contradiction of His will by all the apparatus of a humanism the most intense and the most stubborn that ever has been or will be; and against this redoubtable array the few leaders of the army of the cross had to contend, and in the fray they were victors. Their victory, indeed, was not theirs; in no time can the contradiction of the cross be evacuated, and any flesh glorify itself; but in their battles, in which they were winning the world to the Crucified, their methods of warfare bear upon them the sanction of the great Master they served, and so may point a lesson to all who follow in their work and ministry.

Among the fathers who have followed this method of Christian defence, the first place is assured to St. Augustine. The perfect form with which he presents the mysteries of revealed truth must be acknowledged by all who have made any study of his works. Every resource of language and style is used by this perfect literary man, to sustain the whole frontier line of theological battle. Whether he is occupied with Julian, or with the slow intelligences of some of his own brethren, he is always ready with eloquence and wit to make clearer the mysteries of faith, and expound the difficult places of Scripture; his matter is not less profound because he places it within the reach of the most casual reader. He uses every natural gift to attain the purposes of his ministry; imagination is not laid aside in the treatment

of the deepest points of doctrine, and he delights while he instructs and edifies. Under his pen the last traditions of Latinity are revived, and the language that conserved the splendid wine of error began to sparkle with the better vintages of the Gospel. While he excites wonder by his marvellous mastery over the sacred writers, our admiration is still further roused by the artistic faculty with which he weaves testimonies into his works, making an unbroken narrative out of the numberless citations with which he fortifies his positions. His controversial writings are as fresh to-day as when they were written; the scientific correctness of them makes his tracts living manuals of theology, and the charm of their style relieves that heaviness which makes the reading of such treatises ordinarily a labour rather than a delight. A student of ordinary calibre may read the twenty-four chapters *De Gratia et Libero Arbitrio* in an afternoon, and he will learn from it not alone the sum total of the teaching of the Church on these cardinal questions, but may see also at work a great original thinker, a perfect literary man, whose methods of composition remain as models for all who undertake similiar duties with respect to their own times. Though deep as the themes he treats of, yet he is clear, because of his gift of expression; he cannot explain mysteries, but he places the proof of their reality in such sunshine, that one is bound to acknowledge the fact of their revelation. This was the scope proposed to him by his position and circumstances, and attaining this he reached upon the farthest success that could attend his intellectual apostleship. Being an original thinker, St. Augustine had that dash and *initiatif* that can dare new opinions, and hazard new enterprises. His work *De Genesi ad Litteram* is a grand specimen of intellectual hardihood, and from this fact, perhaps, is most delightful reading. He reviewed it with great severity in his *Retractations*, yet it remains a splendid monument to his mental power and literary finish. Its thirty-seven short chapters are a fascinating performance; they touch about every point of faith and doubt, and examine with extraordinary insight questions that then, as now, are the centre

of extensive speculation. His theory of creation anticipates by fifteen centuries some popular theories of our own times, which, while they find in his words support for their positive aspects, will look in vain for any expression that can justify their negations of Christian doctrine and sound philosophy.

His work that has most of the special notes of literature, is, beyond doubt, the books of his *Confessions*. What he did for dogma elsewhere he has done here for ethical science. In other places he transcribed the Scripture; here he transcribes his own heart. He gives us a chart of human impulse and action; he marks the shallows and the reefs, and vivifies the whole by that infusion of his personality which, if it proves his humility and sorrow, shows also his unerring literary instinct. This is the reason of the hold upon human hearts of this masterpiece of ascetic theology; it not only teaches lessons that may never be forgotten, but its truths are like the winged words of Homer—they carry far, and hold fast when they arrive. The contrast between philosophy and letters cannot be better seen than in the relations between this golden book and the leaden treatises in which the casuists endeavour to codify moral science, and bring its principles within the reach of professional students. The uses of both are evident; the need of some system of practical ethics is a positive necessity for the judicial functions so essentially joined to the priesthood; but for other applications, for purposes of instruction and missionary labour, how necessary to know that moral theology is susceptible of rhetorical treatment, and that its cold principles may be reduced to formula that set hearts on fire.

Many a student, as he reads the principles of human acts or of justice in his Gury or Lehmkuhl, wonders whether he could find material for a sermon in these truths; he asks "if these dead bones can live;" and for an answer, I should direct him to this throbbing, pulsating volume where, under the story of the deeds and misdeeds of a typical life, he hears the heart-beats of Augustine, and finds shame and sorrow, justice and injustice, despair and rapture, voiced in language that appears to reach the very limits of perfect expression. In his work on *The City of God* he has done as much for

history; he gives life to the series of facts that are the material of every chronicle by his mastery of the central ideas that all human energy subserves. He groups a century of events into a page, and seeks out the true meaning towards which all the variety of the world's action converges, uniting itself into one purpose in the supreme ideas of Divine Providence. In this we perceive the same talent of letters that underlies his work in other departments, and it gives us a signal instance of the success that always attends the happy union of philosophy with the spirit of literature.

It is a pity that our educational methods do not pay more attention to this secret of his power. This want may explain the poverty of our times in works that would really bring the message of the Church within the radius of popular esteem, and form the common mind of our age upon the ideals of those greater truths whose strength might sustain, with greater success than now obtains, Catholic faith and Christian morality amid all the dangers of the times in which we live. Catholic educational methods have been determined by the influence of a school that arose towards the close of the patristic era, and whose ways are entirely distinct from those of the masters who preceded it. It would be hard to conceive works more opposed in their procedure than those that issued from the schools and the volumes that came from the hands of St. Augustine or St. Bernard.

The scholastic masters seemed to have learned to despise all that gave charm and beauty to the works of the fathers; they reserved their methods while conserving their strength, that now became the peculiar note of the learned, rather than the common possession of all who loved the truth. The object of one was to found a few select minds in the perfect knowledge of revealed truth; the scope of the other was more generous and expansive, and would bring the same strength into every life and every humble mind. If ever the philosophic spirit reached its zenith, it was surely in those mediæval universities where, from one end of the academic year to the other, the classes rang with the changes of the new phraseology; where the *quiddities*, and *forms*,

and *essences* were the eternal burden of lectures and conversation. Everything in the world of spirit and in the circle of natural forces was subjected to a rigid inquiry that ended, at best, in a barren, personal knowledge, and scarcely ever grew into that spirit of intellectual charity that enriches others with our own gains. The gift of literary expression was despised, a vocabulary as narrow as could be conceived was instituted as the medium of this bloodless teaching; and at the end of his course, a student was a closed book to the world, whose ignorance he was bound to lessen, whose power and happiness and intelligence he was bound to increase.

The imagination seemed to die in this learned world, all the influences that civilize and refine (save, of course, these of religion) had no open for their beneficent action; and after years of patient study, men rose from the round of such a life with no brighter light in their eyes, with no more symmetry of thought, and with as sordid a speech, and as proletarian a point of view, as if they had been learning to plough during the years that were given to the culture of their souls. It would seem as if the reason alone was to these great teachers the only faculty of the soul, as if the beautiful were not as real as the true, as if the imagination were not as necessary a factor in human cognition as the *intellectus possibilis*, and as if the ideal education should not develop the entire potency of its subject, and not merely a notable section of it. On the meagre fare of syllogisms and distinctions, no man ever grew to his full stature, and a perfect educational system should educe all that is in our nature, bring it into play and view, and so realize among its scholars, the *totus teresque* of the Latin poet.

No one has the hardihood to deny the greatness of the scholastics: friend and foe alike acknowledge their accuracy, their profound reasoning and inexorable logic, which has raised an impregnable defence around the total circuit of Christian doctrine. Their greatest accomplishment in conciliating Aristotle with Catholic dogma is one of the marvels of the history of thought; they wrenched him from his native element, and lifted him up to the purer air of

revealed wisdom, and they justly claim an undisputed inheritance of all the wisdom of him whom Dante finally calls *il maestro di Color chi sanno*. But the wealth of the Stagirite does not exhaust the treasury of human thought; other schools have been enriched from other sources, and the true heirs of all the ages are those whose riches have been amassed by the conquests of all the thinkers of all time.

It may be but a dream to imagine that we shall ever see the scholastic system reduced to literary form; but this is a fact outside controversy, that its efficacy for purposes of instruction suffers from this want, and its wisdom can never become the possession of those who most need it, because of the inaccessible prison wherein its style has immured it. If some genius would arise who could clothe the principles of St. Thomas with all that outward majesty which their sovereign truth demands, he would do more to spread the empire of true philosophy than can be accomplished by a legion of teachers with the forces now at their command. This strength has been the reason of the headway made by modern schools; their leaders were original thinkers, who spoke with the enthusiasm that found the best possible expression for their concepts. Personal colour was infused into their books, and the masters were loved at the same time that their teaching was accepted.

We have been recently struck with a letter of Bossuet to a disciple of Malebranche, in which the great orator wrote:—"Il vous vois donc tout livré à votre maitre, tout enivré, de ses pensées, tout ebloué de ses expressions;" and this he pointed out as the secret of the popularity of a system that had little else to sustain it. This great critic wrote of the true province of rhetoric in philosophical studies when, in his letter to Innocent XI., he sketched the outline of a liberal education. Having asserted the need of dialectics as the foundation of sound thought, he adds:—"Ex quo fonte Rhetoricam exurgere jussimus, quae nudis argumentis, quasi ossibus nervisque à Dialectica compactis, et carnem et spiritum et motum inderet; nec fuco depinximus sed verum colorem nitoremque dedimus ex ipsa veritate efflorescentem." Whether he really did all this in

the system used in the training of his royal pupil, the Dauphin of France, is a question that need not be settled here; but, beyond doubt, he stated a true principle, and one whose force has not grown less in the interval between his and our own age. It is especially applicable to our present concern; in manuals of Catholic philosophy we have enough of bone and muscle, but there is a lamentable want of colour and outline, and absolutely none of that splendour which should accompany the presence of truth.

That the Thomistic system is the absolutely true philosophy, is a recognised fact in our Catholic schools; it is imposed by the authority of the Holy See, and is taught by our professors with implicit confidence in its principles and conclusions; but they must be the first to admit the difficulty of adapting it to the living language that is the only vehicle of our modern thoughts, and the recognised instrument of all our affairs. If it is always true that *studia abeunt in mores*, the system of study is defective whose outlet is rather into the thoughts and manners of the twelfth century than our own. There is no want in our modern languages which makes them unworthy mediums for any thought; in the hands of a master they are capable of harmonies equal to those of any classic tongue, and for us they have the supreme fitness for use which comes from their origin and growth among ourselves and the world we live in.

If scholasticism should find an interpreter who would give its subtleties modern dress and contemporary application, who would illustrate all its arguments with the aid of the scientific and social development of our era, it is safe to say its popularity would immeasurably increase in the schools and out of them, and its truth would soon become a living force in living hands rather than an obsolete method of old-world thinkers, whose age and whose civilization have long since passed away. Brought into immediate relation with our actual circumstances, the passage from philosophy to life would not be the violent revolution that it now nearly always must be; but study would be an initial process, whose force by a gradual

progress would be transformed into character, and so pass into the practical work of the living world around us. As it is, few would say that this essential condition of real education is ordinarily attained with respect to scholastic philosophy; and the fault lies, not with the doctrine, but with the system through which it is communicated. A mind stored with the wisdom of the schools generally thinks better and deeper than one shaped by other masters; but the results are not equal to the worth of the agent; he cannot bring into view what he has got to show; to the end he is encumbered with the scaffolding, and barbarous sentences and antiquated quotations hide the height and depth and symmetry of his intellectual structure. This would not be so if he had learned the wisdom of the ancients through the help of modern ways; if he had the double strength of philosophy and letters he would learn to adapt his mind to his material conditions, and his learning would not be a stranger, but in speech and manner a thorough citizen of the actual world of to-day.

The question now comes: Can this be done? Can the set forms of expression, consecrated by the usage of centuries and the authority of so many masters, find fit equivalents in our modern tongues? have our new vocabularies the strength to bear up the weight of all the schools? This is a query that must be satisfied, and really it appears to be a very easy objection. Are our modern minds able to sustain the great thoughts of past centuries? No one will dream of answering this except in one way; and if the relations of thought and expression are such as we have noted above, it is safe to assert that suitable words will not be beyond the capacity of at least some of the more gifted modern thinkers. If Wordsworth in his *Ode on Intimations of Immortality* could give Plato such perfect voice, the same faculty might have done as much for other systems, and bring them within the reach of modern appreciation. What Gioberti and Rosmini have done for a fantastic ontology cannot be beyond the reach of those who hold the truer psychology of St. Thomas; and if this is to hold its own on the field of controversy, something similar must be done for it.

In our own language, Cardinal Newman has shown how to reduce philosophical inquiry to literary form, and in the *Grammar of Assent* has set the example for all who may wish to undertake similar work. In every part of this wonderful composition, one sees the lustre of letters brightening and vivifying its theme, even in the opening chapters, whose matter is sufficiently dry, and whose theories, by the way, are at times scarcely satisfactory, one feels the magical influence of the literary power of the great Oratorian, and it is hard to interrupt the reading of the harmonious sentences. When he comes to the application of his principles, then the real fascination commences; all the resources of his erudition and genius are brought into play; he attacks his subject with the *élan* of personal enthusiasm, and seems to capture positions as much for himself as for the interests of those for whom he writes. This infusion of his own character gives life to his speculation, and awakens sympathy in its results. His chapter on Informal Inference is a perfect symphony in words; it is philosophy reduced to the harmonies and melodies of language; it has all the *chiaro-oscuro* which catches the weakness and strength of his *motif*, and results in its absolute presentation. What a pity that he should not have treated other sections of philosophy as he has treated this; then, indeed, we should have a manual whose beauty might conciliate the world to our systems, and whose study would equip our students for every duty that awaits them when school is over and life begins.

Another signal example of the happy results of the union of philosophy and letters is given us in the life and work of Leo XIII. His mind has been formed by the life-long and enthusiastic study of the classics, as well as by the sterner discipline of severer studies; and the pontificate which has had such extraordinary success is the best proof of the wisdom of his intellectual methods. His songs and poems are models of form, and are touched with that grace that can come only from natural gifts assiduously cultivated, and his genius has been able for the more difficult task of conciliating this power of utterance to the publications that are

the best monument to his greatness as a Pope. His encyclicals have been distinguished by their polish and elegance, and whether their theme is philosophy or theology, or the urgent, solid, logical questions of the day, they all sparkle with brilliant literary traits, which have assured them a popularity that is world-wide. Recommended by this beauty of style, his teaching has penetrated every circle and every class; it is said some of his Apostolic letters are read in an English University as models of the best Latinity, and this is a triumph for all who believe in the alliance of the two forces which have made him so truly great. During his reign he has urged the absolute necessity of literary studies as a preparation for the priesthood, and in Rome he himself has furthered the study of Dante to the degree of founding an academy for the reading and interpretation of the *Commedia*. From his supreme position he knows the power and strength which have been assured to the enemies of the Church by their more liberal culture of literary studies, and he wishes the household of the faith to be secured in public esteem by our mastery of all the resources of Christian civilization. Our age is not noted for the outcome of its philosophical labours; it has been, outside Catholic schools, dominated by the rationalistic tendency which has grown so strong under the influence of false principles in religion and government; but its literary activity is without parallel in the history of man. It is truer now than in the time of Solomon, that of making books there is no end, and the amount of really good literary work that is done every day in journalism, and science, and the purer forms of letters, is beyond belief. Every artifice of style is used to make books popular, and win readers from every class: and this is the source of the strength of modern writers. Their philosophy is superficial: their scope is to catch the living manners, to trace the progress of passion, and the vicissitudes of the persons they depict, and their tone and tendency is largely responsible for the disastrous condition of society in every land. Why cannot these sources of strength be turned to the defence of true principles and Catholic thought? Why must the generic force of letters be

always specified by their application to the destruction rather than the saving of the religious energy of the world? If half the finish and lustre of our secular literature were to be found in religious manuals, it is safe to say their readers would be doubled, and their fruit more extensive than it is to-day. If our sermons had upon them the evidences of scholarship that is so easily observed in the pronouncements and allocutions of the letters of political life, there would be more enthusiasm on the part of the people, and more religious spirit in our congregations.

If we are content with our impregnable position, with our settled and secure system and principles, and have no care for their concrete realization in the world of souls, then, of course, our silence is not considered a defect, and will not have a suitable remedy. But if we ambition to be a factor in the formation of opinion, we must show our light before men, not as a sign of personal accomplishments, but that our Father who is in heaven may be glorified; and this, in turn, can only be done when Catholic philosophy leagues itself with the spirit of modern letters, and enlists its strength in the defence of the truth that alone can serve the world. But how may this be done? In the absence of really great manuals we may only conjecture a solution of the trouble. It would seem that the matter rests in the hands of individual professors. If they have assimilated the spirit of letters, we may assume they will infuse *themselves* into their lectures, and communicate to their students the strength that comes from the personal influence of a fine teacher. If they have read the great masters who have treated in the spirit of original inquiry the questions that are the subject-matter for class work, they will have been enriched by their phrase, and the eloquence of Plato or Tully will eke out the dry and sapless style which unfortunately obtains in our textbooks. If the teacher, further, has learned not alone philosophy, but to *philosophize*, which is quite another thing, he will have the tact to apply to the phenomena of life and action the principles he sustains; he will show their truth in relation to practical affairs; he will explain the masters

of prose and poetry in their light, and in this way make of them a key to the real interpretation of the world. The system that makes the classics mere grammar exercises has destroyed their true meaning. They were written by men of genius, who implicitly, at least, made of them the channel by which they explained their lives and defended their principles; and unless they are understood in this light, they are only half known, and are no help in the work of education. I think a true school of philosophy ought to complete our literary training. Great authors are the true historians of human opinions. They are an authentic source of information with respect to the true resources of our species. To apply philosophy to their texts would be a compendious method of applying it to life, and would be safer than more immediate touch with its realities.

This way of philosophical study would be within the reach of all who have had a fairly generous training, and would perfect the habit, which every educated man ought somehow acquire, of making his knowledge an actual factor in every work he undertakes. The scholastic gives us the ideal world; man is the *animal rationale*, and matter is the *principium individuationis*. Literature shows this being in action—the subject of sorrow and joy—and traces the progress of liberty under certain controlling conditions. The teachings of the schools are like the *rayons cathodiques*; they pierce the hidden meanings of things, but result only in a negative of the most meagre outline. Literature is the photograph that catches every external characteristic—the colour, the pose, the *ensemble*—which makes us love or hate those it represents. It is easy to see how one supplements the other, and how both are needed if we want to know all that can be known on the subject of our studies. Hitherto it would seem they have been too much apart, and both have lost from this fatal independence. The books that lie on every table, and are in the hands of every reader, are not those that safely guide the popular mind; and the writings whose firm grasp of fundamental principles might assure the world correct ideas of life and duty, these are laid away on the book-shelves of the learned,

hidden in the darkness of a dead language, and altogether outside the reach of those who have most need of them. Let them come forth from their forced inaction, and take their part in the struggles of to-day. The strength of the heroes of the world is always strong; but, it may be, if one of the potent warriors who fought before Windy Troy were matched against the last private of a modern regiment, Homeric prowess might avail him little. If mediæval wisdom is to be triumphant in our times, it must fight in modern fashion, and accommodate itself to the present conditions of war. If not, it runs the risk of being left outside the field, or else worsted in the battle. This union between philosophy and letters was the ideal of Horace :—

“Scribendi recte sapere est et principium et fons :
Rem tibi Socraticae poterunt ostendere chartae :
Verbaque provisam rem non invita sequentur.”

And these words should embolden some gifted thinker to undertake so useful a task as that we have endeavoured to outline in this paper. Its worthy accomplishment would extend the empire of philosophy, and bring many rebellious minds under its beneficent influence, while it would ennoble and strengthen letters by an alliance with the invincible forces of correct thought.

A. WALSH, O.S.A.

Documents

ENCYCLICAL LETTER OF POPE LEO XIII. ON THE UNITY OF THE CHURCH

TO OUR VENERABLE BRETHREN

THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND
OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE
APOSTOLIC SEE.

LEO XIII.

VENERABLE BRETHREN, HEALTH AND BLESSING

1. It is sufficiently well known unto you that no small share of Our thoughts and of Our care is devoted to Our endeavour to bring back to the *fold*, placed under the guardianship of Jesus Christ, the Chief Pastor of souls, sheep that have strayed. Bent upon this, We have thought it most conducive to this salutary end and purpose to describe the exemplar and, as it were, the lineaments, of the Church. Amongst these the most worthy of Our chief consideration is *Unity*. This the Divine Author impressed on it as a lasting sign of truth and of unconquerable strength. The essential beauty and comeliness of the Church ought greatly to influence the minds of those who consider it. Nor is it improbable that ignorance may be dispelled by the consideration; that false ideas and prejudices may be dissipated from the minds chiefly of those who find themselves in error without fault of theirs; and that even a love for the Church may be stirred up in the souls of men, like unto that charity wherewith Christ loved and united Himself to that spouse redeemed by His precious blood. "Christ loved the Church, and delivered Himself up for it" (Eph. v. 25).

If those about to come back to their most loving mother (not yet fully known, or culpably abandoned) should perceive that their return involves, not indeed the shedding of their blood (at which price nevertheless the Church was bought by Jesus Christ), but some lesser trouble and labour, let them clearly understand that this burden has been laid on them, not by the will of man, but by the will and command of God. They may thus, by the help of heavenly grace, realize and feel the truth of the divine saying: "My yoke is sweet, and My burden light" (Matt. xi. 30).

Wherefore, having put all Our hope in the "Father of

lights," from whom "cometh every best gift and every perfect gift" (James i. 17)—from Him, namely, who alone "gives the increase" (1 Cor. iii. 6)—We earnestly pray that He will graciously grant Us the power of bringing conviction home to the minds of men.

HUMAN CO-OPERATION

2. Although God can do by His own power all that is effected by created natures, nevertheless in the counsels of His loving Providence He has preferred to help men by the instrumentality of men. And, as in the natural order, He does not usually give full perfection except by means of man's work and action, so also He makes use of human aid for that which lies beyond the limits of nature; that is to say, for the sanctification and salvation of souls. But it is obvious that nothing can be communicated amongst men save by means of external things which the senses can perceive. For this reason the Son of God assumed human nature—"who, being in the form of God . . . emptied Himself, taking the form of a servant, being made in the likeness of man" (Philipp. ii. 6, 7); and thus, living on earth, He taught His doctrine and gave His laws, conversing with men.

THE CHURCH ALWAYS VISIBLE

3. And, since it was necessary that His divine mission should be perpetuated to the end of time, He took to Himself disciples, trained by Himself, and made them partakers of His own authority. And, when He had invoked upon them from Heaven the *Spirit of Truth*, He bade them go through the whole world, and faithfully preach to all nations what He had taught and what He had commanded, so that by the profession of His doctrine, and the observance of His laws, the human race might attain to holiness on earth and never-ending happiness in heaven. In this wise, and on this principle, the Church was begotten. If we consider the chief end of this Church, and the proximate efficient causes of salvation, it is undoubtedly *spiritual*; but in regard to those who constitute it, and to the things which lead to these spiritual gifts, it is *external*, and necessarily visible. The Apostles received a mission to teach by visible and audible signs, and they discharged their mission only by words and acts which certainly appealed to the senses. So that their voices, falling upon

the ears of those who heard them, begot faith in souls : " Faith cometh by hearing, and hearing by the word of Christ " (Rom. x. 17). And faith itself ; that is, assent given to the first and supreme truth, though residing essentially in the intellect, must be manifested by outward profession : " For with the heart we believe unto justice, but with the mouth confession is made unto salvation " (Rom. x. 10). In the same way in man, nothing is more internal than heavenly grace, which begets sanctity ; but the ordinary and chief means of obtaining grace are external ; that is to say, the Sacraments, which are administered by men specially chosen for that purpose, by means of certain ordinances.

Jesus Christ commanded His Apostles, and their successors to the end of time, to teach and rule the nations. He ordered the nations to accept their teaching and obey their authority. But this correlation of rights and duties in the Christian commonwealth not only could not have been made permanent, but could not even have been initiated, except through the senses, which are of all things the messengers and interpreters.

For this reason the Church is so often called in Holy Writ a *body*, and even *the body of Christ* : " Now, you are the body of Christ " (1 Cor. xii. 27). And precisely because it is a body is the Church visible ; and because it is the body of Christ, is it living and energizing ; because by the infusion of His power Christ guards and sustains it, just as the vine gives nourishment, and renders fruitful the branches united to it. And as in animals the vital principle is unseen and invisible, and is evidenced and manifested by the movements and action of the members, so the principle of supernatural life in the Church is clearly shown in that which is done by it.

From this it follows that those who arbitrarily conjure up and picture to themselves a hidden and invisible Church, are in grievous and pernicious error : as also are those who regard the Church as a human institution which claims a certain obedience in discipline and external duties, but which is without the perennial communication of the gifts of divine grace, and without all that which testifies by constant and undoubted signs to the existence of that life which is drawn from God. It is assuredly as impossible that the Church of Jesus Christ can be the one or the other, as that man should be a body alone or a soul alone. The connection and union of both elements is as

absolutely necessary to the true Church as the intimate union of the soul and body is to human nature. The Church is not something dead : it is the body of Christ endowed with supernatural life. As Christ, the Head and Exemplar, is not wholly in His visible human nature, which Photinians and Nestorians assert, nor wholly in the invisible divine nature, as the Monophysites hold, but is one, from and in both natures, visible and invisible ; so the mystical body of Christ is the true Church, only because its visible parts draw life and power from the supernatural gifts and other things whence spring their very nature and essence. But since the Church is *such* by divine will and constitution, *such* it must uniformly remain to the end of time. If it did not, then it would not have been founded as perpetual, and the end set before it would have been limited to some certain place and to some certain period of time ; both of which are contrary to the truth. The union consequently of visible and invisible elements, because it harmonizes with the natural order and by God's will belongs to the very essence of the Church, must necessarily remain so long as the Church itself shall endure. Wherefore Chrysostom writes : " Secede not from the Church ; for nothing is stronger than the Church. Thy hope is the Church ; thy salvation is the Church ; thy refuge is the Church. It is higher than the heavens and wider than the earth. It never grows old, but is ever full of vigour. Wherefore holy writ pointing to its strength and stability calls it a mountain " (Hom. *De capto Eutropio*, n. 6).

Also Augustine says : " Unbelievers think that the Christian religion will last for a certain period in the world and will then disappear. But it will remain as long as the sun—as long as the sun rises and sets : that is, as long as the ages of time shall roll, the Church of God—the true body of Christ on earth—will not disappear " (*In Psalm lxxi.*, n. 8. And in another place : " The Church will totter if its foundation shakes ; but how can Christ be moved ? . . . Christ remaining immovable, it (the Church) shall never be shaken. Where are they that say that the Church has disappeared from the world, when it cannot even be shaken ? " (*Enarratio in Psalm ciii.*, Sermo ii., n. 5).

He who seeks the truth must be guided by these fundamental principles. That is to say, that Christ the Lord instituted and formed the Church : wherefore when we are asked what its nature is, the main thing is to see what Christ wished, and what

in fact, He did. Judged by such a criterion, it is the unity of the Church which must be principally considered; and of this, for the general good, it has seemed useful to speak in this Encyclical.

HOW CHRIST MADE HIS CHURCH

4. It is so evident from the clear and frequent testimonies of Holy Writ that the true Church of Jesus Christ is *one*, that no Christian can dare to deny it. But in judging and determining the nature of this unity many have erred in various ways. Not the foundation of the Church alone, but its whole constitution, belongs to the class of things effected by Christ's free choice. For this reason the entire case must be judged by what was actually done. We must consequently investigate not how the Church may possibly be one, but how He, who founded it, willed that it should be one.

But when we consider what was actually done, we find that Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible after that manner in which in the symbol of our faith we profess: "I believe in one Church."

"The Church in respect of its unity belongs to the category of things indivisible by nature, though heretics try to divide it into many parts. . . . We say, therefore, that the Catholic Church is unique in its essence, in its doctrine, in its origin, and in its excellence. . . . Furthermore, the eminence of the Church arises from its unity, as the principle of its constitution—a unity surpassing all else, and having nothing like unto it or equal to it." (S. Clemens Alexandrinus, *Stromatum*, lib. viii., c. 17). For this reason Christ, speaking of this mystical edifice, mentions only one Church, which He calls *His own*—"I will build My Church." Any other Church except this one, since it has not been founded by Christ, cannot be the true Church. This becomes even more evident when the purpose of the Divine Founder is considered. For what did Christ, the Lord, ask? What did He wish in regard to the Church founded, or about to be founded? This: to transmit to it the same mission and the same mandate which He had received from the Father, that they should be perpetuated. This He clearly resolved to do: this He actually did. "As the Father hath sent Me, I also send you"

(John xx. 21). "As Thou hast sent Me into the world, I also have sent them into the world" (John xvii. 18).

But the mission of Christ is to save *that which had perished*: that is to say, not some nations or peoples, but the whole human race, without distinction of time or place. "The Son of Man came that the world might be saved by Him" (John iii. 17). "For there is no other name under heaven given to men whereby we must be saved" (Acts iv. 12). The Church, therefore, is bound to communicate without stint to all men, and to transmit through all ages, the salvation effected by Jesus Christ, and the blessings flowing therefrom. Wherefore, by the will of its Founder, it is necessary that this Church should be one in all lands and at all times. To justify the existence of more than one Church it would be necessary to go outside this world, and to create a new and unheard-of race of men.

That the one Church should embrace all men everywhere and at all times, was seen and foretold by Isaias, when looking into the future he saw the appearance of a mountain conspicuous by its all-surpassing altitude, which set forth the image of *the house of the Lord*—that is of the Church. "And in the last days the mountain of the house of the Lord shall be prepared on the top of the mountains" (Isa. ii. 2).

But this mountain which towers over all other mountains is *one*; and the house of the Lord to which *all nations* shall come to seek the rule of living is also *one*. "And all nations shall flow into it. And many people shall go, and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths" (*ibid.*, ii. 2-3).

Explaining this passage, Optatus of Milevis says: "It is written in the prophet Isaias: 'From Sion the law shall go forth, and the word of the Lord from Jerusalem.' For it is not on Mount Sion that Isaias sees the valley, but on the holy mountain, that is the Church, which has raised itself conspicuously throughout the entire Roman world under the whole heavens . . . The Church is, therefore, the spiritual Sion in which Christ has been constituted King by God the Father, and which exists throughout the entire earth, on which there is but one Catholic Church." (*De Schism Donatist*, lib. iii., n. 2). And Augustine says: "What can be so manifest as a mountain, or so well known? There are, it is true, mountains which are unknown because they are

situated in some remote part of the earth. . . . But this mountain is not unknown ; for it has filled the whole face of the world, and about this it is said that it is prepared on the summit of the mountains" (*In Ep. Joan*, tract i., n. 13).

CHRIST THE HEAD OF THE CHURCH

5. Furthermore, the Son of God decreed that the Church should be His mystical body, with which He should be united as the Head, after the manner of the human body which He assumed, to which the natural head is physiologically united. As He took to Himself a mortal body, which He gave to suffering and death in order to pay the price of man's redemption, so also He has one mystical body in which and through which He renders men partakers of holiness and of eternal salvation. God "hath made Him (Christ) head over all the Church, which is His body" (Eph. i. 22-23). Scattered and separated members cannot possibly cohere with the head so as to make one body. But St. Paul says: "All the members of the body, whereas they are many, yet are one body, so also is Christ" (1 Cor. xii. 12). Wherefore this mystical body he declares is "compacted and fitly jointed together. The head, Christ: from whom the whole body, being compacted and fitly jointed together, by what every joint supplieth according to the operation in the measure of every part" (Eph. iv. 15-16). And so dispersed members, separated one from the other, cannot be united with one and the same head. "There is one God, and one Christ; and His Church is one and the faith is one; and one the people, joined together in the solid unity of the body in the bond of concord. This unity cannot be broken, nor the one body divided by the separation of its constituent parts" (S. Cyprianus, *De Cath. Eccl. Unitate*, n. 23). And to set forth more clearly the unity of the Church, he makes use of the illustration of a living body, the members of which cannot possibly live unless united to the head, and drawing from it their vital force. Separated from the head they must of necessity die. "The Church," he says, "cannot be divided into parts by the separation and cutting asunder of its members. What is cut away from the mother cannot live or breathe apart" (*ibid.*). What similarity is there between a dead and a living body? "For no man ever hated his own flesh, but nourisheth and cherisheth it as also Christ doth the Church: because we are members of His body, of His flesh, and of His bones" (Eph. v. 29-30).

Another head like to Christ must be invented—that is, another Christ—if besides the one Church, which is His body, men wish to set up another. “See what you must beware of—see what you must avoid—see what you must dread. It happens that, as in the human body, some member may be cut off—a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body, it lived; separated, it forfeits its life. So the Christian is a Catholic as long as he lives in the body: cut off from it he becomes a heretic—the life of the spirit follows not the amputated member” (St. Augustinus, *Sermo cclxvii.*, n. 4).

The Church of Christ, therefore, is one and the same for ever: those who leave it depart from the will and command of Christ, the Lord—leaving the path of salvation they enter on that of perdition. “Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church; and he who leaves the Church of Christ cannot arrive at the rewards of Christ. . . . He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation” (S. Cyprianus, *De Cath. Eccl. Unitate*, n. 6).

UNITY IN FAITH

6. But He, indeed, who made this one Church, also gave it unity, that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body—“one body and one spirit, as you are called in one hope of your calling” (Eph. iv. 4). Jesus Christ, when His death was nigh at hand, declared His will in this matter, and solemnly offered it up, thus addressing His Father: “Not for them only do I pray, but for them also who through their word shall believe in Me . . . that they also may be one in Us . . . that they may be made perfect in one” (John xvii. 20, 21-23). Yea, He commanded that this unity should be so closely knit and so perfect amongst His followers, that it might, in some measure, shadow forth the union between Himself and His Father: “I pray that they all may be one as Thou Father in Me, and I in Thee” (*ibid.* 21).

Agreement and union of minds is the necessary foundation of this perfect concord amongst men, from which concurrence of wills and similarity of action are the natural results. Wherefore, in His divine wisdom, He ordained in His Church *Unity of Faith*: a virtue which is the first of those bonds which unite man to

God, and whence we receive the name of the *faithful*—"one Lord, one faith, one baptism" (Eph. iv. 5). That is: as there is one Lord and one baptism, so should all Christians, without exception, have but one faith. And so the Apostle St. Paul not merely begs, but entreats and implores Christians to be all of the same mind, and to avoid difference of opinions: "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms amongst you, and that you be perfect in the same mind and in the same judgment" (1 Cor. i. 10). Such passages certainly need no interpreter: they speak clearly enough for themselves. Besides, all who profess Christianity allow that there can be but one faith. It is of the greatest importance, and indeed of absolute necessity, as to which many are deceived that the nature and character of this unity should be recognised. And, as We have already stated, this is not to be ascertained by conjecture, but by the certain knowledge of what was done: that is, by seeking for and ascertaining what kind of unity in faith has been commanded by Jesus Christ.

(To be continued.)

RESOLUTION OF THE IRISH HIERARCHY REGARDING THE EDUCATION BILL

AT the Annual June Meeting of the Irish Bishops, held in St. Patrick's College, Maynooth, on Tuesday and Wednesday, the 23rd and 24th of June, the following statement in reference to the Irish Education Bill, recently introduced by the Government, was unanimously adopted, and ordered to be published:—

We, the Catholic Archbishops and Bishops of Ireland, having fully considered the Bill recently introduced into Parliament "To Amend and Explain the Irish Education Act of 1892," beg to express our entire concurrence in the disapproval of it already published by the Standing Committee of our body in the resolution adopted by the Standing Committee on the 29th of last month.

The resolution of the Standing Committee is as follows:—

"Resolved—That we, the members of the Standing Committee of the Irish Catholic Bishops, having given the fullest

consideration to the Bill now before Parliament 'To Amend and Explain the Irish Education Act of 1892,' regret that we feel it our duty to express our entire disapproval of it.

"Amongst other grounds of objection we have to state that, in accordance with the terms of the letter addressed in our name by his Eminence Cardinal Logue to the Lord Lieutenant before this Bill was introduced, and in pursuance of the settled policy of the Catholic Church in Ireland, as expressed in a letter addressed by the Archbishops and Bishops of Ireland to the Right Hon. Sir George Grey, Bart., in the year 1866, we firmly protest against public funds being voted for primary education in Ireland in schools open to children of different religious denominations without giving these children the protection of a conscience clause.

"We further think it our duty to express the opinion that it is highly objectionable to attempt to deal in Parliament with a question of this kind, involving principles of great importance and affecting large interests, under a kind of penal arrangement which refuses to redress serious grievances unless we forego our right to effectual Parliamentary discussion of them."

1. It is important to observe that the Standing Committee in their resolution state that they had been at the pains to give timely information as to the views of the bishops on the matter to the Government, through his Excellency the Lord Lieutenant, even before the Bill was introduced into Parliament; and they make it clear that in insisting on a Conscience Clause in the Bill in question they only followed consistently the course which necessity had imposed upon the Catholic Bishops of Ireland for a very long period.

We are happy to find that the opinion of our Catholic people has gone with that action of their Bishops. Nor has any attempt been made on any side to defend by argument the omission of a Conscience Clause, which in many parts of Ireland is the only safeguard that parents have for the religious faith of their children in schools that are open to pupils of different religious denominations. It is not easy to conceive the motive of this omission. We cannot attribute it to any desire to advance the interests of proselytizing schools; yet there can be little doubt of its efficacy for that purpose.

Nor are we less perplexed if we refer to the debate in the House of Commons on the 15th June, 1892, when the principal Act was being discussed. On that occasion the acceptance of a Conscience Clause was made by the then Conservative

Government the *sine qua non* of any concession to Catholic schools, and it was only when Mr. Sexton, at that time Member for West Belfast, announced the willingness of these schools to work under such a clause that Mr. Jackson, the Chief Secretary for Ireland at the time, agreed to refer the matter to the Board of National Education.

The following extract from the speech of the Chief Secretary on that occasion is interesting :—

“I say we are face to face with a new set of circumstances, and, as far as I know, we are face to face with a new position in this respect. It has been made clear to-day by the hon. member for West Belfast that, whatever doubt there may have been, there is none now as to whether these schools [the Christian Brothers] were willing to bring themselves under the full control of a Conscience Clause, so that there could be no question of danger to the conscience of any child whose religion was different. . . . As I understand it, the hon. member for West Belfast, in view of the altered conditions, said distinctly that these schools are quite willing to accept a Conscience Clause, and bring themselves within the rules, and so make it quite clear that there is no question of religious instruction, other than that to which the parents agree, within the period of secular instruction. He puts the question to me whether under these altered conditions the time has not arrived when the Education Commissioners might consider whether a clause such as he intimated as existing in the Intermediate Education Act should not be embodied in the rules of the department, so as to enable these schools to participate in the grant. I feel that we should try, if we can, to find some plan, not of making an exception of the Christian Brothers, but of bringing all elementary schools into line, and I feel that I am unable to resist the appeal that the question shall be considered by the Commissioners.”

In the face of these declarations it is entirely unintelligible that the same Party when they come to deal practically with the same question, should of their own motion exclude from their solution the very Conscience Clause which in 1892 they deemed so important that even the preliminary steps towards a settlement could not be taken without it.

Whence has the change come? Assuredly from no one speaking on behalf of the Catholics of Ireland. We can hardly believe that it has been dictated by the Church Education Society. Yet the letter of the Secretary of that body, which we brought under the notice of the Lord Lieutenant in the month of April last, is the only public utterance that we have met with in

favour of the total change which the Government now propose to make in their own position. If it were not an Irish and Catholic question, one would be astonished at so much inconsistency in responsible statesmen.

2. In the above quotation from Mr. Jackson's speech, it will be observed that he attaches great importance to bringing all elementary schools into line with the general primary education of the country. How far, on educational grounds, such uniformity is desirable, is another question. We only wish to note the fact that the Government of 1892 regarded it as one of the essential conditions of the solution of the question. In the same speech Mr. Jackson said :—

"Any minister who is charged with the responsibility of caring for education in Ireland, would, of course, be only too glad if some plan could be found by which the elementary education would be brought into line, and there should be no question of denominational or of the separation of schools. I think it is quite clear that it is impossible to make exceptions."

With such a declaration on record we have to express our utter surprise at finding that the only solution which the same Party have to offer of the same question, is to propose to do the very thing which they declared it impossible to do; that is, to proceed by way of exception.

The proposal of the Bill now before Parliament is, not to bring all elementary schools in Ireland into line, but to set up, side by side with the National Schools, another set of schools exceptional in every possible way—under a separate educational authority, subject to inspection different in kind, and made by different persons, and paid on a different principle. If the problem were to make the greatest exceptions possible, to break up and diversify to the greatest extent the elementary education of the country, the solution of the Government would be perfect. But then it should be allowed that, as far as regards the fundamental conditions of the case, their views must have undergone considerable change since 1892.

Now, we think that in the main they were right in 1892; that a Conscience Clause is absolutely necessary in the peculiar condition of this country, and that it was much more statesman-like to seek a solution of the problem through a modification of the rules of the National Board, which would lead to a reasonable uniformity, than through the introduction, under exceptional and unfavourable circumstances, of all kinds and classes of schools.

3. We regard the terms offered in this Bill to Denominational schools, as not much less than an affront. In Denominational, that is religious, schools, it is proposed to pay 10s. per head, whereas in ordinary National schools a sum of £2 0s. 10*d.* is paid for each child. Is not this imposing a penalty on religion? If the school is fit to be recognised and paid at all, on what principle is its payment cut down to one-third of that of other schools, without any reference to the quality of its work?

Is not this the very grievance of the Voluntary schools in England—that they are paid inadequately because they retain their independence in teaching? And does it not seem somewhat strange that the Government which is engaged in a laudable attempt in England to remove or abate that grievance, should be engaged at the same time in an attempt to set it up in Ireland.

4. There are many other objections in detail, which we might urge against this Bill. For instance, it is proposed to make these “efficient schools” dependent on the Lord Lieutenant entirely, without, as far as we know, any rules to guide him, or to protect the schools, in the exercise of his discretion, in granting or withdrawing a certificate. We think this power, which might practically be one of life or death, over such schools excessive and dangerous; and hence we consider that the Commissioners of National Education, or some such responsible Board, if anyone, should be invested with it.

5. As we read the Bill it provides for Denominational schools only in places to which Compulsory Education applies. We regard this partial treatment of the question as most objectionable. If the intention of the framers of the Bill were to extend education and improve it, they would adopt a uniform scheme throughout the country; but the limitations under which this halting measure is applied, would suggest that it is given not on its merits, but for other purposes.

6. Incidentally we have noted the insufficiency of the capitation grant in “efficient schools.” If they were to accept this grant, these schools will probably have ultimately to depend on it largely for their maintenance, with the result that they will be starved, and their educational work lowered.

Everyone interested in education knows that the work of carrying on efficient schools is becoming daily more expensive. A very enlightened movement is widening and deepening the course of studies in primary schools, and the Parliamentary grant for the purpose shows a corresponding increase. If the vast

majority of the schools of the country participate in this increased grant, they must necessarily overbear, or crush out, the Denominational schools, which with their miserable pittance will be subjected to an intolerable strain.

7. We feel called upon also to protest against those provisions of the Bill which propose to invest the Commissioners of National Education with the power of overriding the action of the local representative bodies of the towns and cities of Ireland. We should in any case regard such provisions as open to very grave objection. But we regard them as utterly indefensible in the present case, in view of the serious difficulties that cannot fail to arise if the compulsory powers of the Act of 1892 are to be exercised by committees constituted without reference to the constitutionally expressed wishes of the people, and in opposition to them.

8. From these criticisms it is evident that even if a Conscience Clause were introduced, there would still remain grave, and, from our point of view, insurmountable objections to the Bill on the whole.

We regard it as bad in principle and unsatisfactory in most of its details, and we consider it much better for our Catholic schools to bear still longer the unequal treatment to which they are subjected, and depend on the generosity of their fellow-countrymen to maintain them in their struggle for freedom of education, than to accept a settlement such as this.

9. As for a suggestion that has been made as to dropping the contentious clauses of the Bill, and going on with the rest, we have only to remark, that if by the contentious clauses are meant those that deal with Denominational schools, we cannot imagine any readier way of rendering the rest of the Bill contentious than to drop them. We are all ready to give "compulsion" a fair trial, but if our Catholic schools, particularly in the towns and cities, are excluded from all participation in public grants for education, then we are convinced that all attempts to enforce compulsion would be doomed to failure, and might stir up very angry feelings in the people. On these terms, then, we cannot regard any part of this Bill as non-contentious.

(Signed), ✠ MICHAEL CARDINAL LOGUE, Archbishop of Armagh, Primate of All Ireland, *Chairman*.

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| ✠ F. J. M'CORMACK, Bishop of Galway and Kilmaeduaugh, | } <i>Secretaries to the Meeting.</i> |
| ✠ JOHN HEALY, Coadjutor Bishop of Clonfert, | |

ADMONITION ADDRESSED BY THE BISHOPS TO THE CATHOLIC
NATIONAL SCHOOL TEACHERS

AT the Meeting of the Irish Bishops held in Maynooth on Tuesday and Wednesday, the 23rd and 24th June, the following solemn admonition to the Catholic National School Teachers of Ireland was unanimously adopted and ordered to be published :—

The Bishops of Ireland feel it their duty, in consequence of the tone and character of the language made use of on certain public occasions of recent date, to address a few words of paternal admonition to the Catholic National Teachers of Ireland. It is hardly necessary to say that the Bishops have sympathized with the teachers in every legitimate effort to improve their position and secure adequate remuneration for their arduous labours, and they bear willing testimony to the highly satisfactory manner in which the teachers as a body have always discharged their duties, and especially to the cordial and earnest zeal with which they have co-operated with the clergy in the important work of giving thorough religious instruction to the children attending their schools.

This catechetical instruction the Bishops must regard as an essential part of the duty of every National Teacher—a duty which they owe, as instructors of youth, to God, to their country, and to the parents of the children. Hence the Bishops have observed with great regret that efforts have in certain quarters been recently made to induce our Catholic teachers to repudiate this obligation, and confine themselves exclusively to the secular instruction of the pupils committed to their care.

We do not believe that there is any real danger of our Catholic teachers allowing themselves to be led away from the zealous and loyal discharge of their duties by those advocates of a purely secular and godless system of education. It cannot be necessary for us to point out that the support or advocacy of any such system would be wholly inconsistent with their plain duty as Catholic Teachers, and that the known supporters of such a system could never be regarded by the Bishops as good Catholics—obedient to the Church's teaching, and worthy of being intrusted with the instruction and moral guidance of our Catholic children.

We are satisfied, however, that this clear and authoritative statement of Catholic principle will be quite sufficient to secure

the obedience of our Catholic teachers, and will also serve to put them on their guard against the wiles and sophisms of men who have no claim whatever to act either as their guides or their spokesmen, especially where the highest interests of religion and morality are at stake.

They are unsafe and dangerous guides for our Catholic teachers, and the acceptance of their doctrines on such questions must inevitably result in consequences injurious not only to Catholic teaching, but also to the best interests of the teachers themselves.

The Bishops, and the Bishops alone, are by Divine right the guides and counsellors of Catholic teachers in relation to all such questions in which the religious interests of their flocks are concerned, and they feel confident that the teachers will listen to these words of friendly warning in that spirit of docility and obedience which has hitherto characterized the conduct of the Catholic teachers of Ireland.

(Signed), ✠ MICHAEL CARDINAL LOGUE, Archbishop of
Armagh, Primate of All Ireland, *Chairman.*

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| ✠ F. J. M'CORMACK, Bishop of Galway and Kilmacduagh, | } <i>Secretaries</i> to the Meeting. |
| ✠ JOHN HEALY, Coadjutor Bishop of Clonfert, | |

Notices of Books

HISTORY OF THE GERMAN PEOPLE AT THE CLOSE OF THE MIDDLE AGES. By Johannes Janssen. Translated from the German, by M. A. Mitchell and O. M. Christie. Vol. I. London: Kegan Paul, Trench, Trübner & Co. 1896.

IN a recent article on the German Catholics we called attention to the splendid work done for Catholic literature in recent times by the well-known historian, Doctor Janssen. We are glad to welcome two volumes of his *History of the German People*, in the English translation, which has been forwarded to us by Messrs. Kegan Paul, Trench & Co. We believe that there is scarcely any German ecclesiastical writer of the present century held in such universal esteem and veneration by all classes of his Catholic countrymen as the author of this work. His name is known and loved wherever German Catholics are to be found; for he was one of the most learned and the most powerful of their champions at a time when they needed a strong and capable defender. But admiration and regard for this gifted historian will no longer be confined to Germany. The English translation of his works, which is now begun, will make him known far beyond the frontiers of the fatherland. These first two volumes deal with one of the most interesting periods in the history of Europe. They take a general survey of the state of Germany, intellectual, social, moral, and artistic, at the close of the Middle Ages. The first volume opens with an admirable chapter on "The Spread of the Art of Printing." The three following chapters are devoted to the condition of education in all its grades, primary, intermediate, and university. Architecture, sculpture, and painting, wood and copper engraving, music, and literature, are dealt with in a series of chapters literally full of interest and fascination.

In the second volume Dr. Janssen draws for us a graphic picture of the condition of the artisans of those days, and contrasts their lot with that of workmen of the same class in the nineteenth century. He tells us of the methods by which commerce and capital were regulated, and contrasts the spirit of equity that prevailed with the tyranny that is now completely legalized under the mantle of liberty, equality, and fraternity.

The final chapters of the second volume deal with the influence of the old Roman Empire on the judicature and constitution of the German States. These too are exceedingly interesting, and the subject is treated with great clearness, ability, and learning. We are sorry to say that the translation stops short, for the present, at the point at which the greatest interest for Catholics begins; and we sincerely hope that the gentlemen who have given such an excellent translation of the first two volumes, may see their way to present to English readers the remaining portion of Dr. Janssen's great work, the portion particularly that deals with the engrossing subject of the Reformation. Dr. Janssen has been called the *Lingard* of Germany; and the title is honourable both to Janssen and to *Lingard*; for there are features of difference as well as of resemblance between the works of these two great historians. Dr. Janssen is more given to research and to the presentation of original documents and authorities in the body of his work; yet now and then he rises to something that reminds us of the stately and flowing style of the English historian. A passage from the Introduction to the first volume will enable our readers to judge:—

“Towards the middle of the fifteenth century [writes Dr. Janssen] the intellectual life of the German people, as indeed that of all Christendom, entered upon a new period of development, through *Johann Gutenberg's* invention of the printing press and the use of movable type.

“This invention, the mightiest and most important in the history of civilization, gave, as it were, wings to the human mind, and supplied the best means of preserving, multiplying, and disseminating every product of the intellect. It sharpened and stimulated thought by facilitating its interchange; it encouraged and extended literary traffic in a hitherto undreamt-of manner, and made science and art accessible to all classes of society. In the words of a contemporary of *Gutenberg's*, ‘it furnished a mighty double-edged sword for the freedom of mankind; one, however, which could strike alike for good or evil, for truth and error, for sin and virtue.’ For the German nation this invention was coincident with the life and labours of a man who as ecclesiastical reformer and professor of theology, classics, and mathematics, no less than as a statesman, stands out as an intellectual giant in the background of the Middle Ages. This man was the German Cardinal, *Nicholas Krebs*, named *Cusanus*, from *Cues*, near *Trèves*.”

Then follows a sketch of the life of the great Cardinal, which

is a model of literary skill, and forms an admirable introduction to one of the greatest historical works of the nineteenth century.

J. F. H.

THE END OF RELIGIOUS CONTROVERSY. By Bishop Milner. Edited by Rev. Luke Rivington. London: Catholic Truth Society. Price One Shilling.

THE English "Catholic Truth Society" has already conferred many benefits on the whole English-speaking community, but we doubt if it ever has rendered a greater service than the republication, at so cheap a price, of this admirable work of Dr. Milner. The work itself is regarded so much in the light of a classic by all Catholics, that we have only to draw attention to the fact that it is now once more within easy reach of the clergy and of all who may desire a short but well-reasoned explanation and defence of the Catholic creed. The editor, in an able introduction, successfully vindicates Dr. Milner's work against the attack made upon it by Dr. Salmon in his volume on *The Infallibility of the Church*.

THE FAITH OF OUR FATHERS. By James Cardinal Gibbons. Baltimore: John Murphy & Co. 47th Edition. 250th thousand.

THIS is another republication, and one that we heartily welcome. The *Faith of Our Fathers* has proved one of the most successful books of this century. The simplicity and clearness of the style, and the sincerity and ability of the writer, as well as the position of authority which he holds in the American Church, have gained for it an almost limitless number of readers. There is no better work to place in the hands of Protestants who show any desire to become acquainted with the teaching of the Church.

THE CLONGOWNIAN. June, 1896. Dublin: M. & S. Eaton.

THE second and midsummer number of the *Clongownian* amply sustains the high promise and character of the first. As a College journal! it is almost perfect, well written, and beautifully

illustrated. A diary of the half-year's exercises is given, and it strikes one at once on reading it that the system which combines so much physical and mental recreation with such solid and abiding results must be an ideal one. In fact, an outsider cannot lay down the volume without yielding to a feeling of regret that it has not been his good fortune to spend the years of boyhood in the shadow of the towers of Clongowes and the elms which Cardinal Newman is said to have envied so much. A good article on "The Irish Bar as a Profession" appears from the pen of Mr. Carton, Q.C., and all Irishmen will take a deep interest in the brief sketches and clear photographs of Dr. Fitzpatrick, biographer of J. K. L., and of Rev. Denis Murphy, S.J., the great Celtic scholar, who passed so quickly from us while labouring at his noble work, *Our Martyrs*, both of them old *alumni* of Clongowes Wood. In fact, the magazine which records the present and past glories of Ireland's premier school, cannot be deficient in wide interest, for Clongowes is a home of glorious traditions, the *Alma Mater* of true patriots and cultured priests.

ETHEL'S BOOK OR TALES OF THE ANGELS. F. W. Faber, D.D. New Edition. London: Burns & Oates.

WE have before us a cheap—half-a-crown—reprint of one of Father Faber's beautiful works, comprising four tales about the Angels, rich in imaginative vision, and full of a rare, spiritual insight and practical wisdom. The wonderland of the poet seems ever to have haunted the holy author from the days when the seer of Rydal Mount acknowledged him as a rival in intensity of natural observation, and in this little work he lets loose for a space that gold-rifted fancy which was one of his greatest endowments. Perhaps the most valuable tale is that of the *Melancholy Heart*. Father Faber keenly appreciated, may be from acute examination of the tendencies of his own truly poetic nature, the evil effects of day-dreaming and listlessness, and in this tale he warns children against them with a strange force of picture and expression. "Dreaming leads a child all wrong, and much further wrong than we should have thought possible." From a passage on the same subject in his *Growth in Holiness*—for it was a favourite theme with the great oratorian—we are inclined to believe that he had often in his mind that little band of dreamers who have long since made the wild, drear moorlands

of Haworth a place of unebbing, mournful interest. For thinking and sensitive hearts, Father Faber is one of the best guides, as his supra-sensitive nature knew well the peculiar temptations which beset them, and the peculiar remedies they most need. There is a delicacy and a sweetness, a kind of spiritual shyness about his manner, which appeals curiously and tenderly to the melancholy heart. Again, in the *Weeping Angel*, he has a word against that *Welt-Schmerz* which poisons so much of the literature of the day, and unfortunately too much of that written by the most gifted artists. "Sorrow is not unhappiness. This is a great secret. Indeed it is the great secret of the world. When the leaves rustle on the trees, they want to tell it." But one might quote for ever, and profitably, this child-language with its wonderful pictures of the "yellow deserts, where no rain falls, and the immense forests where the noonday is dark with greenness." The book is beautiful, and would be a precious thing for its romance of world-loveliness were not the wisdom of its teaching so much rarer, so much subtler, and so much more touching.

THE IRISH ECCLESIASTICAL RECORD

SEPTEMBER, 1896

THE LATE MOST REV. DR. KIRBY, ARCHBISHOP
OF EPHESUS

IN the *Irish Ecclesiastical Directory* of this year we observe a short but interesting notice of the death of the Most Rev. Dr. Kirby, Archbishop of Ephesus. Although very well known in ecclesiastical circles, especially in Rome, little has been heard of him in the outside world. He took hardly any part in public life, but was, notwithstanding, much interested in any movement to improve the condition of his native country. It was his frequent boast, that he had been at a comparatively early age removed from the world and its associations, and had therefore the more time for study, prayer, and meditation.

We have a distinct recollection of our first meeting with Dr. Kirby. In company with another student, we had travelled from Turin, without any break, and felt much fatigued. On reaching the Irish College, we found that the students were then at the country house at Tivoli, about eighteen miles from the city. Fortunately, the Rector was in town, and we learned from the Italian servant, in half Italian and half Latin, that we could see him that evening. We had at least three hours to wait, which was for us a time of anxiety and suspense. Punctual to the moment, the arrival of the Monsignor was announced us, and we were ushered into his apartments, tastefully furnished in the Italian style, but with hardly any effort at elegance. Presently he approached from the adjoining room, welcomed

us heartily, and began to catechize us good-humouredly on the various portions of our journey, expressing a hope that we would like the city and the climate. Having given us instructions to join the students at their country house, he required us to deliver what money we possessed; and, with a significant smile, explained in his wonted paternal way, that all had to learn, there, to practise poverty. He at that time appeared to us very aged and infirm, although he lived for many years afterwards. His manner was very genial; and yet, in point of discipline, he was considered somewhat rigid. Many of the rules of his time have, we learn, been considerably modified.

Dr. Kirby was about the average height, very mortified in appearance, his hair falling carelessly on his forehead, with an easy shuffling walk, and seemed to us to bear a resemblance to Dr. Crotty, a painting of whom is at Maynooth. Now and then, during our conversation, he made use of Italian words, and then explained himself in English. It is stated, however, that, notwithstanding his long residence in Italy, he spoke the language imperfectly. When our interview was ended, we felt greatly delighted, for we had been looking forward to it with anxiety. We had, however, omitted many of the ceremonies usual on such occasions, for which, our friends at Tivoli brought us severely to task.

We remember there were in the College the most extraordinary rumours about the age of the Rector, some asserting that he was well-nigh a centenarian, while others firmly held he was on the upward side of that figure. As he had been so long absent from Ireland, his native diocese was also a point of dispute, no fewer than three claiming the honour. All these points of difference have been happily set at rest, and it is learned that he was born at Tallow, Co. Waterford, on January 1st, 1804: so that at the time of his death, which took place January 20th, 1895, he was but in his ninety-first year. Coming to Rome in his twenty-third year, he entered the Apollinaire Seminary, and read a distinguished course in theology. This is evidenced from the fact that he gained the second prize in a theological dissertation, in

which the present Pope was the successful competitor, then too a student at the Seminary. He became Vice-Rector of the Irish College, Rome, 1837, and subsequently succeeded Cardinal Cullen as Rector, in 1850, which position he retained until old age obliged him to retire, in 1891; and, even to his death, he maintained the liveliest interest in the welfare of the College. He was appointed Titular Bishop of Lita in 1882, and Archbishop of Ephesus in 1885; so that Pope Leo, whose personal friend he was, bestowed upon him almost all the recognition in his power. As is the case with churchmen generally, there were in his life few events of note. His world lay within the College walls. In its work he was heartily interested; here he lived amongst the surroundings that were most congenial to him, and here he died.

Many of the colleges in Rome have a country residence, where the students spend the vacation, inasmuch as they do not return to their respective homes. The students of the Irish College reside at Tivoli during vacation time, usually the months of August and September and part of October. During that time, discipline and study are almost, but not entirely, dispensed with, and everything is done to make their stay as pleasant and as agreeable as possible.

On vacation, Dr. Kirby associated very much with the students, and encouraged their amusements; but on their return to town, he became at once reserved. He, however, always received the students kindly, and was ready to hear their grievances, especially through the prefects. His disposition, to call them by a name different from their real name, was rather remarkable. Some attributed it to old age, and consequent forgetfulness, while others were disposed to place upon it a very different interpretation. Be this as it may, we now recall an incident which might be here worth recording. In the summer time, owing to the great heat, all are obliged to avail themselves of the siesta, which consists of about an hour's sleep. It was the time of the concursus at the Propaganda, and groups here and there occupied themselves in talking over the questions on the corridors, and quite forgot about the siesta, which was entirely contrary to rule, and allowance

could not be made even for examination day. Suddenly the rumour had gone abroad, that the Monsignor was in the oratory, in front of the Blessed Sacrament. After a lengthened discussion two of the disputants who had been thus styled by a name not their own so very recently, and therefore felt secure, undertook to see for themselves and others as to the truth of this statement. The moment they entered the oratory he turned in their direction, and fixing his eyes intently upon them for some time, again resumed his meditation. An hour later the servant sought the two offenders, and informed them they were particularly required by the Rector. The object of this message was at once clear, and they comported themselves as best they could in the circumstances, and proceeded to his apartments. Here he was awaiting them, and, as expected, they were at once charged with violation of rule, mildly but firmly. As was best, they admitted everything, expressing their many regrets, and promising to amend. He was greatly pleased with this act of humility, and, although ready to overlook the offence, was sorry they had lost so much grace. Next month, one of them was appointed prefect.

The rules, however, it must be said were very generally observed, and from the opening of class in the Propaganda, until the end of the academic year, the work went on with hardly any interruption. We may observe there was no staff of professors in the Irish College. The students of the College, as well as from several other colleges, attended lectures at the Propaganda, and here they were called upon in class, and made their examinations. There were, however, private examinations in the different colleges, where the requirements of the respective authorities had to be satisfied. Dr. Kirby presided on such occasions in the Irish College, and was pretty exacting, while displaying an accurate knowledge of the different subjects.

We remember especially one such examination. We had been apprised of it a week previously, and of the fact that two or three Irish bishops should be present. We were studying philosophy, and the subject-matter for examination in our college was not exactly what we were

preparing for the revision at the Propaganda, to which we looked forward with greater dread. Though we had no regular staff, we occasionally had the benefit of a grinding from some professor in the city, who mostly interrogated at such times. The hour was announced, so there was no alternative. There were three bishops, the Rector, Vice-Rector, and the interrogator—to us a formidable array, all anxious to learn of our proficiency. Dr. Kirby was in excellent spirits at the opening. The first called made but a poor show; the second was no better, nor was there any sign of improvement afterwards. Soon the Rector became silent and depressed, and left things to take their own course. He was evidently displeased and disappointed. Cardinal Moran, then Bishop of Ossory, who was present, easily realized the position, and edged in an anecdote of his own time which was just then singularly appropriate, and had an excellent effect. He described very vividly a young philosopher who got into difficult straits on a similar occasion, and had no alternative but to distinguish the proposition, which he did by saying, in all earnestness, "*secundum te-concedo, secundum me-nego.*" Everybody laughed, and even half a smile broke upon the Rector's face. We were forthwith dismissed, glad the ordeal was over. There were now two days to prepare for the revision at the Propaganda, which we hoped to have without interruption. However, we were mistaken. Next morning the Prefect announced to us a second examination on the same subject within a few days, with a proclamation somewhat to the effect that if we did not make better answering we should be obliged to quit the College in a body. It only remained for us to make the best of the situation, and severally and jointly set to work, so that we were enabled, finally, to pass both tests satisfactorily.

It must be said Dr. Kirby made every allowance for cases of delicacy, and was always satisfied provided he felt assured the student made the most of his talents and opportunities. In the competition with the other colleges he was ever anxious the Irish College should hold a respectable position. His favourite maxim was, *in medio stat virtus*, and appeared to have no special regard for great brilliancy.

At the final examinations, which were written, all were obliged to attend, and write upon the questions, except dispensed by the respective heads of the colleges. Nothing depended upon the oral examinations of the year, and thus the first prize might be carried off by a competitor who had been barely able to make stand enough in class to escape the censure of the authorities. To the written paper was only affixed the motto of the writer, which alone was submitted to the examiner, while the name and motto were kept in a register in the Propaganda. The examiner duly returned the mottoes in the order of merit, and thus, by comparing with the register, the names were easily adjusted. Oral examinations have been introduced, however, whereby the proficiency of each student is tested before a constituted board, and it is necessary to attain a certain standard, so as to pass to the next grade. The annual final examinations in writing continue as before. Medals were given for prizes, which were of silver; but whenever, which rarely happened, a student secured a *solus* in three classes, he was entitled to a gold medal. In addition to the prize list and distinction list, as at Maynooth, there was the list of *laudati verbis amplissimis*, and the *laudati*. There was keen competition between the colleges, especially between the Americans, the Germans in the Propaganda, and the Irish, and each success was regarded as a national triumph. It must be said the Germans displayed great talent, and gave an example of industry which might generally be imitated with profit. At times, there were Easterns of marked ability, and some of them, from countries which we hardly regard as civilized, have left behind them astonishing records. Generally they were not brilliant, but were very industrious, and had great facility in committing to memory: in intellect they were somewhat deficient, but always succeeded in making a very respectable stand when called upon in class, and were gifted with an extraordinary self-possession on such occasions. Mostly, they were strict observers of rule, and were not very social, being extremely cautious in all their sayings and doings. Many of them came to the Propaganda, mere

children, and illiterate, and had spent a short lifetime within its walls. It was curious to view the halls of the College, before and after class, and note the many different costumes, the various races, and the widely distant countries represented. Here were faces of every colour and every degree of intelligence, a proof, clear and distinct, of the catholicity and universality of the Church. Even here there is an education, and this, added to the other associations, with which the student in Rome daily comes in contact, gives his collegiate course at the Propaganda many advantages.

On these advantages Dr. Kirby frequently spoke to us, mainly as far as they conduced to the spiritual life. He invariably presided at breakfast and dinner, and on the free mornings each student was required in turn to recite a portion of the Gospels in Italian, and give the English translation. This served as a text, and he then entered on an explanation. His discourses were always very interesting, usually enlivened by anecdotes and examples, displaying a wide range of knowledge, and accurate theological information. In style he was exceedingly simple, and insisted particularly on simplicity of style. We can recall a ludicrous example he gave of a towering preacher he encountered during a visit to Ireland. As he met the people on their return from the country church on Sunday, they appeared very excited, and judging the cause, he inquired as to the pulpit. The answer of the several groups was, that they had heard a great sermon, but were much confused as to the subject. As a writer, his style is equally simple, the most notable of his works being *Meditations on the principal truths of religion*, which is very popular, and has had a very extensive circulation. His works are devotional, and were intended primarily for himself, without any view to publication. Indeed, he could only be induced to have them published after repeated solicitation.

Retirement and obscurity were the keynotes of his life. Nearly sixty years of his life were spent within the walls of the Irish College. During that period he had little concern with the outside world, and rejoiced in the fact. All his

thoughts were engrossed in the work of the College, and its well-being was his sole concern. His ideas were, perhaps, not perfectly modern; but everything was certainly meant for the best. The Irish College at Rome has been recently renovated, constituted according to the most approved standards, and is now regarded as one of the most healthful colleges in the city. The climate is, however, trying, and is not adapted for every constitution. But, generally speaking, students who are radically strong and healthy have little difficulty in completing the six years' course. The College has an honourable history, and though not always occupying its present site, dates back for nearly three centuries. It was founded A.D. 1626, by Pope Urban VIII., who was so interested in founding colleges for the Irish on the Continent, to which they could always have recourse, whenever their religion might be banned at home. The zeal and piety of the venerated Luke Wadding, O.S.F., and Cardinal Ludovisi, Protector of the Kingdom of Ireland, completed the work. There is nothing very imposing in the building; but the Church of St. Agatha, which is attached to the College, is a very beautiful structure. Here is treasured the heart of the illustrious O'Connell: a marble slab affixed to the wall, with a suitable inscription, points to the fact. The Irish College is incapable of accommodating more than seventy students, and seldom is there that complement: yet among its students and superiors there have been some of the most eminent names in Church history. Of these none is more to be revered than is the late venerated Archbishop of Ephesus.

D. F. M'CREA, M.R.I.A.

THE ANGLO-IRISH DIALECT

GRAMMAR

IN the August number of the I. E. RECORD the Orthoepy and Vocabulary of the dialect were discussed at some length; we have now to deal with the third and most important side of the subject, the Grammar. Many readers will, no doubt, be perplexed at the notion of grammatical rules having a place in a dialect. For does not a dialect *ri termini* exclude grammar? Is it not a popular corruption of the classical language, at utter variance with those usages of the best writers and speakers which we term rules of grammar? At first blush it seems to be, but closer examination and a knowledge of the history of the language will soon reveal that dialectic forms and idioms, so far from being vulgar degenerations, are survivals from the past, forms which "have seen better days," and are reduced to vulgarity only by the ascendancy of the literary dialect, much after the fashion that honest folk are looked down upon by those who have got on better in the world. It is true that many of our peculiarities are mere solecisms, clumsy familiarities with a language which has not yet taken kindly to us, yet the vast majority will be found to be old English remains or Irish idioms in an English garb. Furthermore, the Irish dialect, merging as it does into Lowland Scotch at one end of the country and western English at the other, is not homogeneous, isolated, *sui generis*; as is, for example, the Lancashire; still it possesses in its combination of old English and Celtic elements, an individuality of its own, apart altogether from its geographical demarcation. It has, as we have seen, a fixed system of phonetics; and since its peculiar terms of speech proceed on certain definite lines, we are justified in speaking of its grammar. Following the old paths, we will take the parts of speech in order.

Nouns

At present we speak of nations by their territorial names, France, Italy, Germany; in Shakespeare's time the

principle of the divine right of kings was still recognised, and the sovereign and state identified; we find "the Dane" for Denmark,¹ "the Turk" for Turkey,² and so on. This use survives in parts of Ireland; some years since when England and Russia were on the point of war one might hear the anxious inquiry, "How is the Russian?" Similarly, "the American" does duty for "the Government of the United States." A better known idiom, and a fine old English one, though rapidly disappearing from the literary dialect, is the singular for the plural in such phrases as "six foot high," "eight year ago." I have no doubt if one of our lads were to say with the messenger in *Macbeth*, "this three mile,"³ he would find the ferule on his back.

Adjectives

The demonstrative adjectives *this* and *that* (with their plurals) have no appreciable difference of use with us. A man taking out his watch will assure you, "*That's* a fine time-keeper," while in the same breath he observes, "*These* clouds are never without rain." It will be noted, however, that when we mark the distinction by the addition of *here* and *there* after the manner of the French, we always use the forms correctly, *this here*, *that there*, never *that here*, *this there*. The confusion of *this* and *that* is by no means confined to the illiterate. The writer remembers the late Mr. Parnell, a speaker of more than ordinary accuracy, telling his followers in Thurles, "*Those* are times that separate the wheat from the chaff." A more obvious peculiarity is the extension we give the indefinite adjective *other*. "The other day" does not mean the "second day," but rather "one day recently." "Another while" is "some time further," not "at another time." Again, "every other day" is not "every alternate day," as we should expect, but "every day except one;" e.g., "He went every other day;" that is, he did not go on Monday, but went every day from Tuesday to Saturday. We have an emphatic form of *every*, to wit *every whole*;

¹ *Hamlet*, i. 1, 15, and i. 2, 24.

² *Henry V.*, v. 2, 322.

³ *Macbeth*, v. 5, 37.

this comes from the Irish, *gach uile lá*, every whole day, *i.e.* every day. Probably to an opposite source we may trace "them there of them," which is our equivalent for "some who." A few old English uses are still found. "What other thing" (what else) is current everywhere. The emphatic *that same*, "I told him that same," and the most curious, *nanyone* (no one), are other examples. The latter is rapidly giving way to *anyone*, and we learn with surprise of an unoccupied house that "anyone lives there." Dr. Morris¹ states that in the twelfth century only a trace of *naenig* was to be found in literary English. If so, it is a strange fact that a word so long lost in the literary language should be still preserved by the traditional.

Article

Owing to the influence of Irish, we are rather liberal in our use of the definite article. "Mick is quick at learning *the* Latin, and is the deuce at *the* football." "*The* dinner is not ready, and the children are dying with *the* hunger." In all these cases, needless to say, English idiom rejects the article.

Pronouns

You in Ireland is always singular, and *ye* plural: "Will you (A) go?" "Will ye (A and B) go?" In Dublin and Leinster generally, *ye* has followed *you*, and the plural *yes* had to be invented. The conversion of *you* into the singular number necessitated a like change in its adjective, and so originated the extraordinary plural *yeer*, "yeer Tommy." Here it may be observed that in many localities, from a feeling of modesty presumably, the third person is used instead of the second. Tom addresses Pat, "How is Pat?" or more commonly, "How is the boy?" The demonstrative *such as* has not yet found its way into our vocabulary: our mode of expressing it is "the like of" or "the likes of." *Enough* is often used substantively. "He had his 'nough

¹ *English Antiquary*, p. 147.

of it." The following will illustrate two of our most curious pronominal uses :

Father O'Flynn and Biddy Doherty, *loquuntur* :—

F. O'F. "Arrah, be off *wid you*, Biddy."

B. "Sorra a wan o'me 'll go : you've such a way *wid you*."

Old English forms are by no means uncommon, Cockney writers have a stock phrase for their Irishman :—

"'Tis *meself* is the boy," &c.

In this they are true enough to Irish expression, but quite unconscious of the fact that *meself* is historically and etymologically correct English, as may be seen from the pronoun of the third person which is *himself*, not *hisself*. The substitution of *that* for *so*, e.g., "He was that vexed that." &c., is another early form, bringing us back to the time when *so* had hardly yet assumed the functions of an adverb.¹ "You were better" preserves a construction once in general use—the impersonal with a dative of the person—and surviving only in *methinks*. A more interesting one is noticeable in such expressions as, "I could not say that without I tell a lie," "He wouldn't be there without he had money." Originally the sentence ran, "I could not say that without *that* I tell a lie," where *that* was a pronoun representing the clause, "I tell a lie." This construction remained classic down to a comparatively late period. Sir Philip Sidney wrote, "You will never live to my age without you keep yourselves in breath with exercise."

Verbs

It is well known to students of English that strong preterites—those formed by a change in the root-vowel—are rapidly being exchanged for weak ones. In Elizabeth's time, a man *lope* instead of *leaped*, and *swat* instead of *sweated*. Things, however, move more slowly with us ; we still say *squeez* (*squeeze* was the old literary form), and not *squeezed* ; *riz* and not *raised*. Similarly, we adhere to the

¹ The counterpart of this idiom is found in the Latin *utro (ut eo) ut*.

old correct forms, *crep*, *kep*, *slep*, *wep*, &c., and give no footing to *crept*, *kept*, *slept*, *wept*, monsters which are at once strong and weak. Our preterites *bet*, *sot*, and *hot*, are decidedly preferable to the modern *beat*, *sat*, and *hit*, maids-of-all-work that have to serve as presents or perfect participles, or both, in addition to their preterite use.

Another trace of old English influence may be discerned in the frequent occurrence of such phrases as "if it be," "be this as it may," "whatever it be," where we should invariably use the indicative mood. *For to*, with the infinitive of purpose is yet common:—

"King James he pitched his tents between
The lines *for to* retire."

Many forms are probably dialectic, though they appear at first sight to be simply blunders in grammar. *Have* occurs as a third person singular throughout the old Waterford bye-laws (1365-1524), and as such it is still in daily use. *Haves* is beyond question the original shape of *has*; *was*, used as a plural, with its alternative *war*, is found also in other dialects, and would, therefore, appear to be an old form. Indeed, it is not quite unknown in literary English; Shakespeare¹ has "they was."

Besides old forms, we possess several what we may term old functions of verbs. Mangan is genuinely Irish in his transitive use of *rest*:—

"Here is the will of Cathaeir Mor;
God rest him."

and genuinely Shakesperian also:—

"God rest you, merry sir."²

Again, in our active sense of *perish* ("it would perish a saint"), we are following good precedent:—

"Thy flinty heart . . . might perish, Margaret."³

The vigorous "to have after," "to make after," which still flourish amongst us, might be reintroduced with advantage

¹ *Tit. Andron.*, iv. i. 38.

² *As You Like It*, v. i.

³ *Henry VI.*, iii. 2.

into the literary dialect. When the fascinated Hamlet is seemingly being lured to destruction, how much preferable is Horatio's "Have after" to Marcellus' "Let's follow."¹ An instructive example of Shakesperian English is furnished by the following. The late W. H. Smith on one occasion accused Mr. T. P. O'Connor of falsehood, without sufficient reason, as it turned out. The latter warmly resented Mr. Smith's "putting the lie on him." Hon. Members, of course, laughed incontinently at the Hibernicism.

But, however interesting the old English remains in our verb system are, the tense-forms are its most striking peculiarity. We possess a present, an aorist, a perfect, a pluperfect, and a future, all our own. In fact, it is in the use of tenses the Irishman mostly reveals himself; they constitute the *differentia ultima* of his speech; they are the last things he unlearns, and though he may exchange the brogue, as he often does, for a superb Cockney accent, yet the "do be" and the "was after," and the misplaced *shall* and *will* will cling to him like the shirt of Nessus.

Our English present has several functions; it serves as a present simply, as a present of repeated action, as a past (the historical present), and as a future. In a particular case we can determine its value only by the context or by reading into the sentence. "I go to school" may merely chronicle the fact or may state my custom; in connection with other experiences it may vividly assert that I went to school, or further, that I shall go there; *e. g.*, "I go to school next Monday." In Irish there is a distinct form for the second of these uses, called by the grammarians the consuetudinary present, and this we have imported into English:—

I do be going to school,
He does be going to school, &c.

A very strange aorist or indefinite past is met with in many parts of the country. Its genesis I have not been able to trace; for, while English in form, the meaning is directly opposite to that which the form conveys. "I used

¹ *Hamlet*, i. 4.

to hear him to say," does not mean "he repeatedly said in my hearing," but rather, "I heard him say" (on one occasion). Considerable perplexity was caused by a plaintiff at quarter sessions swearing that defendant "used to borry" (borrow) £10 from him.

In Irish—and the fact is suggestive—there is no word for "have." Seemingly, the notion of close, exclusive, possession or ownership never entered the heads of our ancestors. However this may be, the auxiliary verb "to have," and, as a consequence, the English perfect, are unknown in our dialect. One may travel from Cape Clear to Lough Foyle without once hearing, "I have unpacked your bag," or "Have you dined?" Our perfect takes two forms, according as the sentence is declarative or interrogative :—

I am after unpacking
He is after unpacking, &c.

This form is also used but to a limited extent in interrogative sentences. For these we find :—

Did you dine?
Did he dine? &c.

Did, as purely formative, conveys no notion of past time. Your host, in asking the question, is concerned only with your present wants; it is no affair of his whether you had dinner yesterday or not. As an auxiliary forming the preterite of verbs in negative and interrogative sentences, *did* indicates, of course, past time; but this is quite distinct from its use in such sentences as "Did he come yet?" where it serves to form a perfect tense.

Our pluperfect is constructed on the same plan as our perfect tense, the preterite *was* being substituted for *am*, *is*, &c :—

I was after unpacking, &c.

In interrogative sentences :—

Were you after unpacking? &c.

London manufacturers of Irish brogue have found this perfect and pluperfect a veritable god-send. Without it the business could hardly exist. They have taken up the idiom,

varied it and embellished it according to their fine taste, so that it has become the standard of Irish speech, as the pug nose is of Irish physiognomy. Here is a sample from *Tit-Bits* :—

“I’d be after teasing him.”

The rival, *Pearson’s*, compounding, as it would seem, the Irish present and perfect, has gone on better :—

“Don’t be after telling me that.”

These constructions are comical to more readers than English.

Our future is always formed with the auxiliary *will*, never with *shall*. Hence, the modes of expression which excite so much the risibility of our neighbours—“Will I go, sir?” “I’ll be perished with the cowl,” and the like. A stock example of the Irish future used to be found in grammars, “I’ll be drowned, and nobody shall save me.” This was unmistakably London manufacture; an illiterate Irishman always says *dhrowneded*, and never *shall*. It is unnecessary to dwell on this portion of the subject, as it has recently been discussed in the I. E. RECORD. The second future, like the perfect and pluperfect, has no existence in our dialect. To express completed action in the future, various methods are adopted; one of the most usual is to substitute for *have* the verb *to be*; e.g., “I’ll be done dinner when you come,” “He’ll be dead before the priest reaches,” “Will you be finished by next week?” The interchange of auxiliaries is not altogether unknown in English; it still exists in the case of some neuter verbs of motion (e.g., “He will *be* gone ere you can stop him”), and at one time was common enough :—

“The King himself *is* rode to see their battle.”¹

“How everything *is* chanced.”²

“The noble Brutus *is* ascended.”³

A form of the future made on the model of the perfect is current in parts of the north of Ireland. Carleton, who is

¹ *Henry V.*, iv. 3.

² *Julius Cæsar*, v. 1.

³ *Ibid.*, iii. 2.

generally as accurate as a photograph, has in his *Hedge School* :—

“Come, boys, rehearse—I’ll soon be after calling up the first spelling lesson.”

But for the adverb “soon” we should conclude that “I’ll be after calling up” is a future perfect. Carleton, however, is faithful to the practice in making it a simple future.

Adverbs

Hamlet, alluding to his mother’s marriage, says :—

“Would I had met my dearest foe in heaven,
Or ever I had seen the day.”¹

The pleonasm *or ever* (before *ever*), which occurs occasionally in Shakespeare, is still common with us. “I knew him before ever he spoke,” *i.e.*, before he spoke. The superfluous *ever* is met with in interrogations: “Have you ever a copper?” “Had you e’er an umbrella with you?” The negative form *never* is even in more general use: “There’s ne’er a one there.” “He never saw me stealing the load of turf.” “I’d never blame you” (more often, “small blame to you”). This also is Shakesperian :—

“There’s ne’er a villain dwelling in all Denmark,
But he’s an arrant knave.”²

The phrase “with that” for “thereupon” is universal; it too is old English :—

“With that cam in a fat-heded monke
The heygh selerer.”³

Once, in the sense of the Latin *quum*, is sometimes found: “Wanst (once) he said it, he’ll do it.” This furnishes a key to such passages in Shakespeare as :—

“Once if he require our voices, we might not to deny him,”⁴

which have caused so much perplexity to commentators. *As*, which etymologically is merely a strengthened form of *so*, often

¹ Act I., Sc. i., 182-183.

² *Hamlet*, Act I., Sc. v., 123-124.

³ *A Lytell Geste of Robyn Hode*; *The Seconde Fyl’e*, 39, 40.

⁴ *Coriolanus*, ii. 3., 1.

takes the place of that adverb, leaving the sentence dangling, as it were, in the air:—"Tommy is a very good boy; he's as sensible." "Bill, you might leave him alone; you're as cross." *Anymore*, the indefinite for *evermore*, is used only in negative (or equivalently negative) and interrogative sentences, "I won't do it anymore;" "Will you go there anymore?" *Athin* is our form of *within*, but, unlike it, has no prepositional use; e.g., "Is Mick athin?" "No, he's athin in the barn." The kindred *afore* (before) is used, though rarely, as a preposition. "afore the doore." "Often and often" (*saepe saepius*) is our equivalent for "over and over again." Among other curious adverbial phrases may be noticed: *all out* (entirely, completely, throughout): "He's a fine man all out;" *all of a sudden* (suddenly); *all at once* (simultaneously); *to the fore* (here, present); I'm to the fore, your reverence;" *in it* (there), "Who was in id but Tom."

Prepositions

Many vestiges of old English are found in this as in other classes of words. In addition to "forbye" and "forenint," which have been already noticed, we find the old strengthened forms of some prepositions still in use; e.g., "Don't go anear him," "He ran apast me." *Athin*, as we have seen, is always an adverb; its corresponding *athout* is used only as a preposition: "He said he'd do athout it?" A curious use generally set down as a Hibernicism, is *of* for *on*. "Mr. Murphy died of a Monday." This, according to Halliwell, is common in several English dialects.¹ "Down along" is a compound also found in southern English; a rarer one, perhaps, is "over-right" (over against). "That's his house over-right you." In our street ballads, the amorous swain always roves out—

"One morning early
All in the pleasant month of May."

The intensive *all*, at one time of very general application,²

¹ See also *Merry Wives of Windsor*, i. 4. 80; *Ali's Well That Ends Well*, Act III., v. 103; and Dickens's, *passim*.

² Cf. *all at once*, *all out*, *all of a sudden*, *supra*.

is restricted in Elizabethan English to the solitary *with* (withal) and a few adverbs of degree. The song of the demented Ophelia:

‘To-morrow is Saint Valentine’s day
All in the morning betime,”¹

is only an echo of the past.

While retaining old uses we have borrowed *withal* largely from the Celtic. *Near*, in many localities, is rendered by *handy to*, “He lived handy to Loughrea,” *lám pe loé Réog*: *wud* or *with* (during, for the past) is traceable to the same source, the Irish *be* having this force: *e.g.*, “He’s there *wud* a week.” *Between*, in the sense of including, is met with everywhere; “Between men and women there were forty there.” A strange reduplication of the preposition *of* occurs in the expressions, “He fell off of an ass:” “Get up off of him:” “Leave off of me:” and the like. Recently looking over Mr. Gilbert’s description of the Red Book of the Earls of Kildare,² the heading “Therll of Kyldares duties upon Irissh-men,” recalled to my mind an expression current in Maynooth ball-courts: “I’ll be on you:” *i.e.*, “I’ll become indebted to you.”

Conjunctions

And, in Ireland, has often the force of *even though*: “He wouldn’t give me a penny an’ he rotten with money.”³ This inconsequent sort of sentence is also found in Shakespeare:—

“Suffer us to furnish, and their storehouses filled with grain.”⁴

Sometimes *and* is equivalent to *considering that*, *especially because*. A student observed of a diocesan who had got into trouble, “His mother ’ll break her heart, an’ she’s a raale lady.” The second clause is the reason for the first—not, as I long thought, for “more’s the pity,” or some such phrase, understood. Very frequently *and* is prefixed to interrogations, as a sort of expletive:—

An’ who tould you do that?
Shure, the missus herself,
An’ when did she tell you? &c.

¹ *Hamlet*, iv. 5, 47.

² *Historical MSS. Commission*, 9th Report, Pt. ii.

³ A strong metaphor, but a true one.

⁴ *Coriolanus*, I. i. 82.

We possess two emphatic forms of *because*, both old English: "I know it *for why* he told me himself." "He meant it to be done *because why* he said before he went," &c. The pleonastic *or else* obtains universally. "Here, pay the money, or else I won't give id to you." This, like so many other of our *cronebanes*, is not minted by ourselves:—

"For 'tis a question left us yet to prove,
Whether love lead fortune, or else fortune love."¹

An interesting use now all but extinct in classic English is *so for if*: "I'll give you this so you won't tell on me." "'Tain't dare (dear) so 'tis good."² *Lest*, in Ireland, is always turned by *for fear that*; yet its compound *on less* (unless) has been carefully preserved. *Nor for than*, notwithstanding its outlandish look, is, probably, old English; the two forms appear to have been developed on parallel lines:—

Tim is taller than (then) Tom;
Tim is taller nor (and not) Tom.

Interjections

Our speech is literally padded with them; Mark Twain, wishing to pass himself off as a Fenian, added to his vocabulary a stock of "Be japers" and "Thanam o'n Dhiouls." This is caricature, but as such it must preserve some features of the original. Not to reckon disguised oaths, such as "Begor" "Faith" ("Faix"), "Bedad," and the like, we make a liberal use of expletives, both Irish and English. The following may be taken as examples:—

Yarra, is that you, Moike?
Musha thin an' shure it is.
Arra where did you get them clothes?
Oh! I got 'em at Casey's.
Whisht (hush) here's the master!
'Deed thin it isn't.

Some local uses are too curious to be passed over. "Which?" is the Cork way of rendering "Eh?" "What?" The alternative "What thing?" is perhaps still more

¹ *Hamlet*, iii. 2. 178.

² Cf. *Romeo and Juliet*, iii. 5, 18.

peculiar. To the same locality belongs the following, for the fidelity of which I can vouch:—

Tom is a big bye (boy) why, an' he's only ten why: byes dont be long growin' up why.

The question of syntax is one with which I would gladly deal, but it requires a knowledge of Irish which I do not possess. I hope, however, that other runners in the path will carry on the inquiry. Ample material awaits the careful observer; and the study, it is not too much to say, will help to a knowledge of the structure of English, as well as throw light on many an obscure passage of our literature.

WILLIAM BURKE.

"THE HIGHER PURGATORY" OF AUBREY DE VERE

SIR STEPHEN DE VERE dedicates his scholarly translation of the Odes and Epodes of the Roman poet, whose fascination few men escape, to his "only surviving brother," whose writings are instinct "with true religious faith," and who "never sacrificed principle to popular applause." The simple words, "To my only surviving brother," have a pathos very touching when we remember these studies were begun in his seventy-third year to avoid painful thoughts about Ireland.

But an incident has recently occurred which emphasizes the justness of Sir Stephen's conception of Mr. Aubrey de Vere's work as replete "with true religious faith." It will be within the recollection of our readers, that some time ago we drew their attention to a new volume of poems in which Mr. Aubrey de Vere illustrated the Christian ideals, the Christian apprehension of life, the Christian value of honour, which underlay and moulded the Middle Ages. One of the most beautiful poems in *Medieval Records* is "The Higher Purgatory," founded—as Mr. De Vere is careful to note for

us—on the celebrated Treatise of St. Catherine of Genoa on Purgatory. It is a poem, we may add, which embodies much of the inner meaning which gives such beauty—actual and contrasted—to Dante's *Purgatorio*: the rest, the resignation of will, the strange peace the detained souls find in the sweetness, the holiness, the sublimity of pain: of "sorrow nobler than earth's noblest joy."

But a passage, of singular poetic charm, has been called in question for its theology. Mr. De Vere wrote:—

"Each soul at its creation is all pure ;
 For that cause, issuing from beneath God's hand,
 In one transcendent flash it sees God's Face.
 'Tis gone—that flash ! That soul, in body bound,
 Sees it no more. That moment did its work !
 That moment launched abroad o'er every soul,
 Like flight of wild swans o'er a dark lake's mirror,
 Those spirit-cravings which are spirit's self,
 Those wing'd Ideas which are Reason's essence,
 Conscience's inspiration. What are these ?
 The great Ideas of the Good, the True,
 The Fair, the Just, the Pure, the Infinite, —
 These are the irradiation of man's being ;
 These light with hope the cradles and the graves :
 Where'er there's greatness here on earth, its source
 Was that brief flash ! It hurled God's warrior forth
 To battle with the monsters of man's life ;
 Gave souls their " Militant State," and—victory won —
 Their thrones upon God's throne !"

For beauty of conception, for a radiance of hope refined with awe, for a certain distinction exquisitely spiritual, this may be compared with the passages on the soul in the *Purgatorio*,¹ and in the *Paradiso*.²

It has been objected—notably by an English Catholic weekly journal—but by no means universally, that the statement that the soul is all pure at its creation, and its corollary, that it contracts the stain of original sin at its union with the body, is not the teaching of the Church, as voiced by St. Thomas: that "the soul sees the Face of God," is on the inclined plane to ontologism: and that, if

¹ xxiii. 47, and xxv. 69.

² vii. 127, Cary.

this vision be the cause of certain ideas of the Good, the True, &c., the position approaches the condemned one of Innate Ideas. As a layman, it would not become us to assess questions of theological issue, but we may be permitted to point out that the belief, "each soul at its creation is all pure," is the teaching of St. Catherine of Genoa; and we must accept Mr. De Vere's intention that his poem uses St. Catherine's words in St. Catherine's sense, and in no other. Now, in her Treatise on Purgatory St. Catherine wrote: "God created the soul perfectly pure and free from every spot of sin . . . when a soul is approaching to that state of first purity and innocence which it had when created . . ." ¹ "When the soul leaves the body and finds itself out of that state of purity in which it was created . . ." ² "I see that God is in such perfect conformity with the soul, that when He beholds it in the purity wherein it was created by His Divine Majesty. . . ." ³

It is this teaching, and no theological theory of his own, which Mr. de Vere wished to embody in his poem. We are aware the personal teaching of any individual theologian, however eminent in thought or sanctity, is not by itself the teaching of the Church. But Benedict XIV. is express in telling us that the works of St. Catherine—including, of course, this treatise—were examined and approved by the theologians of Paris, and also by the Sacred Congregation in the cause of her Canonization. The English version of the treatise was issued with the express approval of Cardinal Manning, who declares the translation to be "both faithful and excellent in language." It contains notes critical or explanatory of some passages, but none referring to those cited.

That St. Catherine herself saw nothing contrary to the doctrine of original sin in her position, is abundantly clear from page after page of her treatise.

If there follow from Mr. de Vere's statement the doctrine that the soul is stained with original sin as soon as it is

¹ pp. 10, 11, Eng. Vers.

² p. 16.

³ p. 17.

united with the body, it is to be remembered that, though the opinion that the soul is created and united with the body in the selfsame instant may be general among modern theologians, it is a point that has never been defined. As to the origin of the soul, St. Augustine, St. Gregory the Great, and St. Isidore, on the one side, and St. Bernard, with the schoolmen generally, and Benedict XII. on the other, show it to be a sufficiently open question; while it is worthy of note that Pius IX., when condemning Frohschammer's error on the relations of faith and reason, said nothing about his teaching on the origin of the soul.

But St. Catherine nowhere in her treatise asserts that the soul was created before the body, and the poem is only intended as illustrating the work. As a convert, and thus well acquainted with the Protestant idea of original sin, Mr. de Vere would be the last to confuse it—a corruption whose virus penetrates at once the whole being of body and soul—with the Catholic—the privation of sanctifying grace and its consequences.

With regard to the line objected to as leading to ontologism, we confess to seeing in it but the beautiful teaching of Psalm iv. 7: "The light of Thy countenance is signed upon us," by which we realize what St. Luke (xvii. 21) tells us, that "the Kingdom of God is within us." As a matter of fact, Mr. de Vere only meant to affirm that "in spite of the materialists, the Human Soul, as created by God, includes a conscience and a *mens melior*, destined from the first to prove the great witnesses for Christianity."

But Mr. de Vere's position needs no defence from a layman. If theologians differ from him, theologians also have pronounced it as quite consistent with the doctrine supposed by his critics to contradict it. Yet so sensitive is his "true religious faith," so full is it of charity to those who might colour their lives with the hues of his thought, and hence possibly misapprehend what he would not have misapprehended, that the passage in question is to be altered when it goes to a new edition. Mr. de Vere has honoured us with

a sight of the new readings, and we have his permission to give them to our readers :—

" Each Soul at its creation shines star-bright
Forth as it issues from beneath God's hand
(If Poets thus may speak in parable,
Not wronging Truth dim-seen in Fancy's glass).
A flash comes o'er it as from God's own Face;
Comes, and is gone ! The Soul, in Body bound,
Sees it no more. That moment did its work :
That moment launched abroad o'er every Soul,
Like light or wild swans o'er a dark lake's mirror,
Those spirit-cravings which are Spirit's self,
Those winged Ideas which are Reason's essence,
Conscience's inspiration. What are these ?
The great Ideas of the Good, the True,
The Fair, the Pure, the Just, the Infinite,—
These are the irradiation of man's being ;
These light with hope the cradles and the graves :
Where'er there's greatness here on earth, its source
Was that brief flash ! That was not " Blessed Vision,"
A gift reserved. Christ's Heritage in Souls
It was ; to sinful Adam's dread bequest
The counter hope sublime. That primal Beam
Made Truth Revealed believable through Faith
To Man, though fallen. It hurled God's warrior forth
To battle with the monsters of man's life ;
Gave souls their " Militant State " and —victory won—
Their thrones upon God's throne !"

This elucidates the poet's meaning, we hope, beyond cavil ; but in an age when the far-reaching, because so lasting, responsibility of a written word, is hourly most grossly ignored, it is indeed a sign of high nobility that a singer pre-eminently cold to opinions of the crowd should be so quick to remove the possibility of teaching error, even through a mere misunderstanding.

We think it not the least of the ennobling lessons his life and his thought have given us.

D. MONCRIEFF O'CONNOR.

THE SHRINE OF GENAZZANO

IT must be confessed with deep regret, that in our day there is evident, amongst pious and educated Catholics, a growing tendency to limit their belief exclusively to the dogmas of our holy faith. Miracles wrought at the shrine of some saint, apparitions said to have taken place in some specially selected part of this great world of ours, are put aside as matters unworthy of credence. Like Thomas of old, they will not believe unless they see. No matter what proofs may be brought forward to confirm the truth of the miracles we hear, or read of in the many religious books now so widely circulated, or no matter how strong and reliable the testimony adduced to attest the existence of an apparition may be, these persons will not be convinced that such manifestations of the Omnipotent Power have really happened. Living, they say, in this age of enlightenment and advanced science, many of these alleged extraordinary, and seemingly miraculous occurrences, may be explained away by undiscovered natural causes. The social atmosphere in which they breathe, surcharged as it is with doubt and unbelief, must have a poisonous effect upon them. Let the uneducated members of the Catholic Church swallow wholesale all that is told them of these extraordinary occurrences; we must be thoroughly convinced that they are really the outcome of supernatural influence, before we believe that they are the handiwork of the Supreme Being. In a sense, they have right on their side. It would be the height of folly to take for granted everything that savours of the miraculous related to us by our pious friends, or contained in books from the pen of even saintly and learned men. The proverbial grain of salt must be judiciously used when dealing with such matters. But I fail to see how any Catholic can withhold his belief in the miraculous origin of many wonderful events that have taken place in the history of the remarkable and well-known shrines and sanctuaries that exists in Catholic countries. The proofs adduced to show that they have been chosen spots

in which God wished and wishes to manifest His power to perform works above man's limited understanding, in order to promote the fame of one of His canonized saints, or to promulgate and strengthen devotion amongst His children on earth, towards His holy Mother, are so evident and so irresistible, that no reasonable man or woman could dare to gainsay them. The holy House of Loretto, we are told, was brought to the town of Loretto, in Italy from Dalmatia, its first resting-place, after its departure from Nazareth, by the hands of angels. This truly was the work of God, and rashness would be the charge brought against any Catholic attempting to deny it. The miraculous picture of the Virgin Mother of Good Counsel, of Genazzano, we are informed was carried by an angelic guard of honour across the waters of the Adriatic to the town and church in which it has been piously venerated for five long centuries. These two remarkable and unique occurrences are now widely known to Catholics throughout the world. The latter, especially, through the medium of the pious union, has gained a world-wide name and fame. On account of the wonderful and extraordinary history attached to it, it is the more liable to become the target for the arrows of doubt, shot from the bows of those who are slow to believe in the miraculous. In this short paper I intend to set forth a few of the many proofs, upon which anyone, judiciously using the precious gift of reason, may confidently rest his belief in the miraculous translation of the sacred image from Scutari to Genazzano, and its apparition on the wall of the chapel, in which it is to be found at the present day. Before doing so, it may be well to give a short sketch of its history for the benefit of those who may not be already acquainted with it.

The miraculous picture had been venerated in the parish church of Scutari, in Albania, for long centuries before its advent to Genazzano. The people had great devotion towards it, owing to the many and special favours obtained by the inhabitants whilst praying before it. It was painted on the rough wall of the church. As time went on the people waxed cold in their love for the Queen of Heaven.

Their punishment came, in the shape of an invasion of their beautiful country by the Turks. Two devout Albanians, named De Giorgis and De Sclaris, who had never forgotten the many favours bestowed on their people by the Mother of God, were warned by heavenly inspiration that the holy image would depart from the country and its people, who had shown such ingratitude to their heavenly benefactress. One day, while praying before it, they saw it suddenly become detached from the wall, and depart from the church. Filled with consternation, they slowly followed it. Outside the church it became enveloped in a white cloud, which moved quickly towards the Adriatic. They felt impelled, by some unknown force, to move with it, keeping the white cloud well in sight. On they went, nothing fearing, and surmounting without difficulty all the obstacles that might hinder their progress. They walked safely over the white-crested waves of the Adriatic, and entered Italy. They followed their heavenly guide to the walls of Rome, where it suddenly disappeared from their gaze. They searched in every church for their beloved Madonna; but their search was in vain. Disconsolate and heartbroken at the loss they had sustained, they walked the streets of the Holy City for some days, praying that their beloved Queen would lead them to the place where her holy image rested. News soon reached Rome of a wonderful apparition that had taken place in Genazzano, but thirty miles distant. The whole city was filled with pious curiosity to behold the miraculous image of Genazzano. Out they went in their thousands, prominent amongst them being the two Albanians. When De Giorgis and De Sclaris saw the holy picture, they at once recognised their beloved Madonna of Scutari. The people of the town related to them and the multitude of pilgrims that came streaming into the town, the story of its coming amongst them. On the Feast of St. Mark, 25th of April, 1467, the great festival of their town, a large crowd had assembled on the square opposite the half-built chapel of St. Biagio, attached to the church. They were waiting for the evening ceremonies. The bells of the town ring out a joyous peal, though the people well

knew no human hand had waked their glad music. The air was filled with sweetest strains of harmony, not certainly the product of human voices. Looking heavenwards, they beheld, to their astonishment, a small white cloud descending on the unfinished walls of the chapel of St. Biagio. When it had reached the end wall it disappeared, and before their astonished eyes was a lovely picture of the Madonna and her Child Jesus. It did not in any way touch the wall, which served merely as a background for it. It stood in mid-air. The coming of the holy image to Genazzano, and its descent on the half-built wall of the chapel of St. Biagio, confirmed the truth of what the holy widow Petruccia, who had commenced, but could not complete the chapel owing to want of means, had often said to those who ridiculed her for her folly in spending her existence on a work she could not expect to bring to completion: "A great lady will come some day, unexpectedly, and finish the work I have so humbly begun." In a short time a beautiful shrine-chapel was built by the offerings of the pilgrims that flocked to Genazzano.

Such, in a few words, is the history of the miraculous translation of the precious treasure, now in possession of the Augustinian Fathers, in their beautiful church, in the picturesque little town of Genazzano. Is it true, or merely some pious romance? Can solid proof be given, that what we are told about its miraculous translation, actually took place, on the 25th of April, 1457? The proofs, I answer, are innumerable and convincing. Documents exist in the archives of the convent, here, in Genazzano, which would convince the greatest sceptic, that the miraculous occurrence really did take place, on the day named. I select three of the many proofs brought forward to establish the truth of the history connected with the holy image. The first is the approval of the Church given to it soon after its arrival in Genazzano, and down through five long centuries, to the present day.

As all Catholics know, the Church is very slow in expressing an opinion on the truth, or otherwise, of the many miraculous occurrences that have taken place

throughout the Catholic world from the first age of her existence down to the present century. She keeps a prudent silence, on all matters requiring the intervention of a supernatural power. She allows her children to believe in their reality, or not, as they think fit. In the case of the miraculous image, an exception was made. The reigning Pontiff, at the time of the apparition, was Paul II. He heard so much about the miraculous image, that he determined to investigate the facts connected with it. It came to his knowledge, that the towns round about Rome were almost depopulated, owing to the numbers that had gone in pilgrimage to Genazzano. He wished, naturally, to preserve his people from believing in any pious fraud or deception that might be practised upon them by the inhabitants of Genazzano for their own pecuniary benefit. He sent two learned and holy bishops to examine the evidence upon which the truth of the apparition was based. They, undoubtedly, carried out the commission given to them by the Supreme Pontiff with the utmost conscientious care and diligence. They, on their return to Rome, related to him, *viva voce*, the results of their investigation. Had they found the slightest flaw in the evidence, or the least sign of weakness in the proofs, gathered by them in Genazzano, Paul II. would have immediately ordered the sanctuary to be closed, and prohibited the pilgrimages from all parts of Italy. He did neither one thing or the other. He allowed the holy image to be piously venerated by the numberless pilgrims. He permitted the church to be built, and proclaimed one of the chosen sanctuaries of the Mother of God. His successor, Sixtus IV., approved of the devotion to the holy image, and, to testify his gratitude to the Mother of God, who had so signally favoured the Augustinian Fathers, by selecting them as the guardians of this priceless treasure, he built for them one of the finest churches and convents in Rome. Coming down the long line of popes to the present illustrious occupant of the See of Peter, we find one and all of them encouraging the faithful in their pilgrimage to Genazzano, and promoting by word and by example, devotion to the miraculous

image. Urban VIII. went in solemn state to the shrine, and celebrated the Holy Sacrifice before it, with what fervour and devotion we can well imagine. Benedict XIV. gave the first impetus to the pious union instituted to spread devotion to our Lady under her sweet title, Mother of Good Counsel, in all parts of the world. Pius IX., of holy memory, visited the shrine, and placed a copy of the miraculous picture in the Pauline chapel of the Vatican, before which he often knelt in prayer, during his days of trial and suffering. The present great Pontiff, Leo XIII., like his saintly predecessor, is a member of the pious union. He wrote the words to be found on the pictures, now so well distributed throughout the Catholic world, "children, follow her counsels." What more do we Catholics require to believe in the miraculous coming and apparition of the holy image in Genazzano. The Church has investigated the extraordinary facts that make up the unique history of this truly wonderful picture. Catholics may safely follow the example of the illustrious successors of St. Peter, and receive the miraculous events that took place in Genazzano, five centuries ago, as matters of true and reliable history.

The numberless miracles wrought, from the very moment of the apparition, up to the present time, are proof positive of what we are told about the sacred image by creditable historians. It would be blasphemous to say, that Almighty God would countenance, or give testimony of His approval of devotion to a picture of His Holy Mother, which was untruthfully and impiously asserted to have been translated by angelic hands to Genazzano, by working miracles on behalf of those who had come long distances to venerate it. Through the intercession of His saints, He often heals the infirmities of poor suffering humanity to testify to the heroic virtues of His chosen children. He works miracles at their shrines, to show that devotion to them in these holy places is pleasing to His infinite majesty. So, before the images of His Divine Mother, He is pleased to manifest His infinite power and mercy, to promote devotion to her amongst the faithful. Here, before at this holy shrine, He has lavished upon those who have visited it, His choicest favours and

benedictions. The sworn testimonies of those on whose behalf miracles were performed, and of eye-witnesses of the facts narrated, are still extant in the archives of the convent. Doctors have testified that the cures effected were beyond the reach of the highest chirurgical or medical skill. The votive offerings of the recipients of heavenly favours, and their friends, hanging on the walls of the shrine chapel, amply prove that God has selected it as the chosen spot in which He wills to pour out on His children, who love and venerate the sacred image of our Lady of Good Counsel, the richest graces of heaven's treasury. Truly, we who seek for aid in our many corporal and spiritual necessities, may turn, with hopeful hearts to this throne of grace for relief and assistance.

Finally, we have the unbroken tradition of two peoples wide apart, separated by many leagues of land and sea, confirming all that we hear and read about the holy image and its miraculous translation to Genazzano. It is needless to speak of the tradition handed down from father to son, in the town where it is now so jealously and so suspiciously guarded. What do the Albanians say about the Madonna of Good Counsel? They, one and all, firmly believe that the holy image, in its present home amongst the mountains of Latium, is none other than their beloved picture, that suddenly disappeared from the little church, the ruins of which are still so sacred to them. This is the tradition handed down to them by their forefathers. They will show the visitor to their town the ruins of the little church that once contained within its walls the treasure, beyond price, of which they were deprived in such a wonderful and miraculous way. They will point lovingly, yet regretfully, to the niche in the wall once occupied by the holy image, before which their forefathers had tasted the sweetness of a heavenly mother's love, and experienced the unlimited power of her intercession before the throne of God. They keep her feast with religious pomp, splendour, and joyfulness, not unmixed, however, with sad regrets, at the absence of her holy image in the land of the stranger. In their prayers, and in their hymns, they invite her to come back

to Scutari, and once more become, as in centuries past, their benefactress and protectress. There is a firm conviction amongst the inhabitants that one day the holy image will again cross the blue waters of the Adriatic, and return to her Albanian home. When they come to Italy they make it a point of honour to visit Genazzano. I have seen them performing their devotions at the shrine, and have noticed with what fervour and piety they implore the Queen of Heaven to bless them and guard them in all their ways. I have observed also one striking feature of their visits to Genazzano, which tends, in no small way, to confirm the hope dearly cherished by the Albanians, that their beloved picture will, some day, not far distant, take up its abode amongst them. On leaving the shrine they reverently kiss the marble floor, and continue to wave their hands in loving leave-taking, repeating with every gesture these words: "Adieu, sweetest Mother, we shall meet soon in Scutari."

These are but a few of the many proofs existing, very feebly put, I confess, to convince doubting ones of the truth of the history which surrounds the miraculous image of our Lady of Good Counsel. Ought they not be sufficient to merit the full and fervent belief of the children of God's holy Church in the wonderful story told us by historians of the holy picture? Why seek for more? Would that many of the marvellous events recorded in the histories of nations, which are unquestioned by readers of all classes, were borne out by as strong and as reliable testimony to their truth as the holy image of our beloved Mother of Good Counsel! Throw aside all doubt concerning it. Its history has been well and faithfully proven by the many eminent, learned, and pious writers who have employed their powerful pens in defence of the miraculous translation and apparition. Turn rather to it in time of doubt and difficulty, as the child fondly turns to its mother when danger is nigh; and seek with a certainty of receiving the priceless gifts of wisdom and counsel from her, who is proclaimed by the Catholic Church to be the mother of all wisdom.

J. A. KNOWLES, O.S.A.

THE MYSTICAL SENSE OF SCRIPTURE.—VI.

THE prophecy of Jonas about the Resurrection (quoted by our Lord, St. Matt. xii. 40) was the subject of an article in the September number (1895) of the I. E. RECORD, and following the order of the Gospel, we come now to the prophecies of Isaias and of Asaph (respectively quoted by our Lord, St. Matt. xiii. 14-15, by St. Matthew himself, xiii. 35). Both predictions are about our Lord's use of parables. Asaph foretells it in general; while Isaias, who is thinking principally of Christ's judicial motive in so teaching, views it under a particular aspect. Asaph rather contemplates the fact in itself; Isaias regards it as a means to an end. Asaph, indeed, includes Christ's motive in his prophecy, but Isaias expresses it.

St. Matthew, for his own purpose, commences with Isaias; but in our study of the subject we shall find it conducive to clearness to take Asaph first. His words are quoted, as we have seen, in xiii. 35. In the verse immediately preceding, the Evangelist describes the method of propounding truth, which in certain circumstances our Lord exclusively employed; and then, in v. 35, declares that by so doing, He fulfilled a Messianic prophecy, or showed Himself to be the Divine Teacher whom the people expected: v. 34: "All these things Jesus spoke in parables to the multitudes; and without parables He did not speak to them" v. 35: "That it might be fulfilled which was spoken by the prophet, saying: I will open My mouth in parables, I will utter things hidden from the foundation of the world."

51. At length the mystic prophecy of Asaph about the Incarnate Wisdom was accomplished. Truths which kings had in vain desired to hear, truths too sublime to be entrusted to Moses or to any of the prophets, were now being spoken by the mouth of God Himself. Ages had passed away; expectant generations had sunk into the tomb; but at last, in the fulness of time, He in whom are hid all the treasures of wisdom and knowledge came down from the bosom of His Father to teach mankind. Mysteries that only He

could reveal, the things hidden from the beginning of the world, were now being manifested. In that wonderful thirteenth chapter—"the chapter of the parables," as we may call it—the Catholic Church is delineated and portrayed, as it could be by none other than its Divine Founder. Thus Asaph's vision came true, the vision he had of One whose words lit up the deepest recesses of time and eternity, and showed the divine secrets that lay in their hitherto unfathomed and unfathomable depths.

Not only the heavenly doctrine of that Teacher, but the very way in which it was to be expressed, had been foretold; and every word that fell from the lips of Jesus of Nazareth corresponded to the prophecy. Indeed, it was to the form rather than to the contents that Asaph's prophecy was directed. All that wonderful explanation of things unseen, things on which the angels longed to look, was made by means of parables. Without such similitudes, He did not speak. But how infinitely perfect was the picture of His Church, of that "kingdom of heaven" which was to begin here, and to last without end above, which those comparisons presented!¹ The enchantingly beautiful parables in which Christ told the people about the kingdom of heaven, so that they were lost in admiration at His words, showed that heaven must be His home. And taken as these parables were from all the phenomena of nature, or at other times from the inmost recesses of the human heart, they proved that the speaker was the All-powerful and the All-knowing. Those who heard Him instantly perceived that He had no need that anyone should tell Him what was in man, and

¹ The first part of the quotation—*Ἀναξω ἐν παραβολαῖς τὸ ἱστορίαν μου*—agrees with the Septuagint; the second does not (*ἐρεξομαι κεκοιμημενα ἀπο καταβολῆς κόσμου φηγεξομαι προβλεψατα ἀπ' αἰῶνος*, Sept.). St. Matthew here gives another translation from the Hebrew, but the sense is the same. The Vulgate Psalter has: "Aperiam in parabolis os meum: loquar propositiones ab initio;" the Vulgate St. Matthew has: "Aperiam in parabolis os meum, eructabo abscondita a constitutione mundi." St. Jerome's version of the Psalm v. ii. is, "Aperiam in parabola os meum: loquar aenigmata antiqua." The singular "parabola" agrees with the Masoretic Hebrew text, and with the Chaldean Targum:—"I will open My mouth in a parable, I will speak enigmas that were from the beginning." The Syriac has:—"For see, I will open My mouth in parables, I will speak a beguines of old." The substantial agreement between all these translations is evident; in fact, the text and the Oriental versions employ in some places the same word in their respective languages.

they also felt instinctively that He to whom the whole world was an open book could be no other than its author. Language such as that which was heard by the sea of Galilee, when the enraptured multitudes gathered close together and eagerly pressed forward to listen, could belong only to Him who was more beautiful than the sons of men. Grace was indeed poured out on the lips of the Virgin's Child. What wonder then that the multitudes forgot all else in the delight and ecstasy of hearing Him: that they left their homes without bestowing one thought on the things of earth, and followed Him, committing themselves in soul and body to His care. His accents thrilled the hearts of all down to their lowest depths, and every fibre responded to its Maker's voice. If He taught the people, not as their Scribes and Pharisees, but as one having power, Jesus Christ also spoke as man never spoke before. The eloquence of His words was divine.

Thus the manner, as well as the matter of those mysterious discourses which St. Matthew has preserved in his thirteenth chapter, fully established his Master's claim to be believed in as the Messiah. Such, in a few words, is the Evangelist's interpretation of the prophecy, or application of it in proof, which we shall presently consider in detail.

52. It is obvious that to do so with profit, we must first ascertain the literal meaning of the words:—"I will open My mouth in parables," &c. Before that is clearly understood, to attempt to perceive their mystical signification in the Gospel would be simply futile. It is in its mystical sense that the mysteriousness of Scripture is greatest, and that sense presupposes the literal one.

The text or verse which St. Matthew cites is part of the descriptive opening of the seventy-seventh (*heb.* seventy-eighth) Psalm ("Attendite"), which is itself a parable in that wide sense in which the Israelites were accustomed to use the word. And the verse in question puts, as it were into a nutshell, the contents and the drift of the whole sacred poem which is nothing less than a compendium of the most wonderful events in early Jewish history down to the translation of the ark to Mount Sion. The crossing of the

Red Sea, the pillar of fire, the manna in the desert, the water from the rock, and other divine favours, are all commemorated. Then, in contrast to these tender mercies, the psalmist Asaph depicts the persistent ingratitude of the people, their repeated transgressions, their half-hearted conversions lasting just so long as the divine chastisements; in a word, the obduracy of that, as he calls it, "perverse and exasperating generation."

This description occupies indeed the greater portion of the psalm, if we count the verses 12-59; but nevertheless it is only the introduction, or less important division, if we regard the scope and compass of the inspired composition. That object is at first indicated with a light, skilful touch in passing (9-11); but as soon as his audience is duly prepared, Asaph returns to it, and applies to it all that he has previously said. In his application (60-72) we can see what was really the drift all along. It becomes evident that the historical part (12-59) was only the exordium. The prophet employed a rhetorical artifice, in order to conciliate certain ill-disposed persons. It was a necessary proceeding, no doubt: but, after all, only a means to an end, an artifice. Asaph wanted to get a favourable hearing on what was, to some, a very unpleasant subject. We must bear this in mind, if we would understand the nature of his address to the people.

53. The circumstances which were the cause of its composition, and the causes which led to those circumstances, may here be briefly indicated as follows:—David's elevation to the throne, and the honour thus conferred on Juda, took almost the whole nation by surprise; but to the powerful and warlike tribe of Ephraim it was a bitter humiliation. Ephraim had long learned to look on the first place in Israel as its own. The rights belonging to primogeniture, which had been forfeited by Ruben (Gen. xlix. 3), were transferred to Ephraim (Gen. xlviii. 5, 17, 20, and 1 Par. v. 1). Its claim to be supreme in Israel appears so early as Judges viii. 1 (in opposition to Gideon), and xii. 1 (in opposition to Jephthe). Not even the severe chastisement which the strife with Jephthe

entailed could tame its haughty spirit. In the reign of David that sullen dissatisfaction, that passion of insubordination, was still smouldering (see 2 Kings xix. 41, *seqq.*), which afterwards broke out afresh into the fierce rebellion, headed by Jeroboam. David himself, though visibly chosen by God, had to fight for his rights seven years; but, notwithstanding that he succeeded in subduing his unruly subjects, when, in the ninth year of his reign, he set up the Ark of the Covenant on Mount Sion, the indignation of the Ephraimite party was no longer suppressed.

After the entrance into the Promised Land the Ark had been conveyed to Silo (in the territory of Ephraim and in the middle of Palestine), and there¹ it had remained for three hundred years. When it was recovered from the Philistines, though it was not brought back to its ancient sanctuary, but kept provisionally, first at Bethsame, and then at Cariathiarim (both in the territory of Juda), until it should please God to reveal where He wished His resting-place to be, still some Ephraimites appear to have secretly cherished the expectation that it would at last be restored to them—that the glories of Silo would return. When, however, they saw the ark definitely transferred to the new capital, with all possible solemnity, amidst the jubilee of worshipping thousands, unforgiving envy took possession of them. There were symptoms enough to show that their enforced submission to the shepherd boy of Bethlehem was a galling yoke—a yoke which they would gladly throw off at the first opportunity. There were clear indications of their resolve not to suffer, if possible, their time-honoured sanctuary to be thus ignominiously set aside for what was until yesterday the threshing-floor of a Jebusite. Although twenty thousand sons of Ephraim were amongst those who came to do homage to King David in Hebron (1 Par. xiii. 80), these restless, turbulent spirits (with others, belonging perhaps to other tribes) strove to create dissension. In the King's act

¹ Except in case of war. It was taken to Bethel in the war against the Benjaminites (Judges xx. 18, 26, 27). St. Jerome did not recognise Bethel as a proper name, but translated it "*domum Dei*," and added, as an explanation, "*hoc est in Silo*" (*ibid.* v. 18).

they did not see the will of God ; they looked on it as a piece of statecraft, a scheme devised in order to subjugate them still more effectually to Juda, to put an end for ever to Silo, and to make Jerusalem ecclesiastically, as well as politically, the metropolis of Palestine. They were quite prepared to cry out as their children did afterwards : " What portion have we in David, or what inheritance in the son of Isai ? " The time was a very critical one for the youthful monarch. Well was it for him that he had by his side the aged seer, whose name was held in veneration throughout the land, the experienced counsellor, Asaph. He alone could rebuke Ephraim for its arrogance, and could prevent the other tribes from joining it. This he does in the psalm¹ now before us. With an unsparing hand he shows that the calamities which overwhelmed the nation in the time of the Judges were the punishment of its idolatry, and shows too that the preponderance of Ephraim was always fatal to the people, because the first tribe in Israel was the foremost in wickedness. He tells the whole truth, as he is bound to do in justice ; but he does so with such charity, discretion, and delicate tact, that the disturbance subsides immediately. What might so easily have been attended with serious consequences has left no traces behind it in history. The only knowledge we have of it is afforded by the psalm itself. Such was the

¹ So far as we are aware, Patrizi is, with the exception of Calmet, the only commentator who holds that the schism of the ten tribes was the occasion of this psalm's composition. His words are : " Il lxxviii., accennandosi in esso alla scisma delli dieci tribu, non potè essere scritto di Asaf assai prima dell'anno centesimo di sua vita, se pure visse tant'oltre : e poi non è detto *Salmo di Asaf*, ma *Istruttiva di Asaf* " (*Cento Salmo*, p. 21.). But, though Patrizi is usually so ingenious and happy in his conjectures on the chronology of the psalms, there appears to be nothing in this one to bear out his opinion respecting it. It contains no reference whatever to the immediate cause of the schism, namely, Roboam's headstrong act. Neither is there any allusion to Solomon's having reigned. The subject of the psalm, that on which the emphasis is laid, is the translation of the Ark to Sion, and this happened more than sixty years before Jeroboam's secession.

In continuation of his remark, Patrizi goes on to say that the psalm may have been written not by Asaph, but by a Levite of his family, who published it under his name. This, indeed, seems to be the case, as Patrizi shows very well, with five out of the twelve that are styled psalms of Asaph. They contain indications, more or less certain, of belonging to a later period, and were probably written by Asaphites : i.e., by priests of Asaph's course in the temple. However, there is apparently no reason for classing our psalm with them. On the contrary, the very fact that it is about the translation of the Ark

authority and influence of Asaph, that it kept things in order, until the headstrong act of Roboam drove the ten tribes into rebellion. And such was Asaph himself, whom God, ever mindful of the man after his own heart, inspired to compose this wonderful psalm, one of the sublimest utterances in the entire Psalter.

54. The miracles of love mentioned in the introductory portion of the Psalm (v. 12-59) could never be forgotten; they were as familiar as household words to those to whom Asaph spoke. He takes for granted that the history is known to everyone; in fact, some of the circumstances he alludes to are not mentioned in the book of Exodus, and must have been preserved by tradition. Indeed in vv. 3-6, he expressly states that the account was by God's command handed down from father to son through all the long centuries that intervened. It was the heirloom and common property of the nation. The Israelites needed no new description of the prodigies that were wrought from the day that their ancestors were about to quit Egypt, until the day they entered the Promised Land. Neither did they require to be told of the punishments which befell their forefathers when they sinned. It would be even more superfluous to describe minutely the various vicissitudes of the Ark of the Covenant, for these events

would afford an antecedent probability that Asaph was the author. This was his special subject. In 1 Paralipomenon xvi. we read that when David brought the Ark into the tent he had prepared for it, he appointed Levites to minister before the Ark of the Lord, and of them Asaph was the chief (*ibid.* 4, 5). And the fiftieth psalm (Vulgate xlix., "Deus decorum Dominus"), the very first, with the title "A Psalm of Asaph," is about the inauguration of Sion. Is there, in the whole Psalter, one other psalm not said to be Asaph's, on this subject? Then, again, unless a great many psalms of Asaph's are lost, it is hard to see what right he had to be ranked with David as a psalmist (2 Par. xxix. 30), if half the psalms ascribed to him are not really his. Patrizi, indeed, thinks, with good reason, that the anonymous Psalms xvi., cv., cvi., are Asaph's composition. However, not one other of the ten psalms thus attributed to him corresponds so well with the idea we get of Asaph in Scripture as does our lxxviii. It is called, with exquisite appropriateness, "The Wisdom of Asaph."

In conclusion, it must be remarked that, so far as regards the sense of the verse that forms the theme of this article, it matters not who wrote the psalm. He was a prophet. That was enough for St. Matthew, and it is enough for us. In our explanation of the verse, however, we assume, for the reasons given above, and on account of the *consensus commentatorum*, that the title of the psalm is to be taken in its obvious sense, and that Asaph is its author.

had occurred within everyone's recollection. But to the inspired seer was it given to declare the deep significance of all this, beginning with the wonders of the Exodus. They were shown by him to be not only stupendous miracles, but mysterious foreshadowings of its still greater works. What Asaph does in his psalm is to *explain* that all these supernatural occurrences were so many prophetic intimations of the great design of God, and so many preparatory steps towards its accomplishment.

To mention the instance in the principal part of the psalm. The people knew only too well by their own sad experience that when the Ark was taken from Silo to the battlefield (1 Kings iv. 8-11), it was captured by the Philistines; and they knew that when it was given back, it was not entrusted to the once powerful tribe of Ephraim, but to that of Juda, and at length carried in triumph to Jerusalem. But the Psalmist taught by revelation proclaims that this was neither the result of chance, nor due solely to the precaution of man. The rejection of Ephraim was the just punishment of its repeated infidelities; it was a mark of the anger of an offended God, just as much as were the plagues inflicted on Pharaoh's people. On the other hand, the election of the hitherto insignificant tribe of Juda, and the choice of Sion as the final resting-place of the Ark, was the reward of faith and piety similar to that which had merited the deliverance out of the land of Egypt. Miracles had never ceased. The eternal decrees of God were being gradually fulfilled, and the deepest mysteries were being slowly unfolded in contemporary history. These were "the things hidden from the beginning of the world." Neither the sceptre nor the sanctuary should pass away from Juda till the coming of the King.¹

¹ It is important to observe this perception of the mystical sense on Asaph's part. That the New Testament writers should be enabled by revelation to read the language of the Old Testament events, is not so remarkable; if one may so speak, it was not a special favour, an extraordinary grace granted for an extraordinary mission; it belonged to their state and their office. They often made use of this supernatural knowledge. Thus, for instance, in 1 Cor. x. 1-11, St. Paul mentions most of the miraculous occurrences referred to above, and teaches that they had a typical meaning, and were recorded for the sake of those who were to live under the Christian dispensation. "Now all these things happened to them in figure, and they are written for our correction, on

55. The aim and scope of the whole psalm is, as we saw above, indicated in its second verse. But all writers do not agree about its interpretation. It has

whom the ends of the world are come" (v. 11, *ib.*). He explains to the Corinthians, and in them to us all, that the crossing of the Red Sea, and the cloud were both figures of baptism (v. 2., *ib.*). In the first place, by this sacrament all our sins are washed away, and the punishment due to them is cancelled. An end is put to the reign of evil in our soul as surely as an end was put to the tyranny of Pharaoh. Again, in like manner, after the deliverance of the Israelites, the pillar was one of cloud by day to shelter them from the scorching rays of an Arabian sun, and one of fire by night, to show them their way across the desert. So too by baptism (*sacramentum refrigerii*), our souls are protected from the heat of concupiscence, and by it also (*sacramentum illuminationis*) they are enlightened in the midst of this world's darkness. St. Paul then explains (3, 4, *ib.*), that the manna, and the water flowing from the rock were types of the Blessed Sacrament, because not only were they miraculous gifts necessary for the sustenance of the Israelites during their long journey through the wilderness, but they were spiritual food and spiritual drink prefiguring the mystery of love, the great reality in which "caro cibus, sanguis potus." And he concludes by describing some of the chastisements inflicted on the sinful Israelites, and by warning his Christian readers that these dire punishments were after all but shadows of the wrath to come.

The resemblance between this all-important passage and our Psalm is so striking, that no one can fail to perceive how close the revelation of Asaph comes to that of St. Paul. Each is perfect in its own sphere. If the Apostle penetrates deeper into divine truth, or tells us more about the meaning of those mysterious events, it is because of the greater fulness and splendour of the New Testament revelation. Enlightened by the Gospel ray, when he looks back on sacred history, he sees clearly the outline of the shadows which the two principal sacraments cast on the most prominent of all the bygone ages. In comparison with St. Paul's, Asaph's light was indeed dim: he could only discern something mysterious, and partly tell what it was. The Apostle possessed the bright reality, the Psalmist got but a passing glimpse of the figure. One contemplated the fully expanded glories of Christianity; the other in the twilight watched the nebula slowly developing from its tiny beginning in the far-off Exodus. Of course, Asaph personally knew that the whole law and the kingdom of David were but figures of the reign of the Messiah; but we have to consider here not what he knew personally, but what he expresses as a psalmist. His mental horizon was Mount Sion; his interpretation and application stop there. The supernatural light and impulse granted him for the composition of his Psalm, enabled him only to recognise and express the Divine plan or ordinance which resulted in a proximate type of the Catholic Church. Yet, notwithstanding the necessary limitation we have just made (lest any reader in forgetfulness of the fact that Christianity was gradually ushered into the world, might, perchance, read his own Christian ideas into the Old Testament poem, and though acting with the best possible intentions, nevertheless spoil it by ascribing to it what is quite unsuitable); notwithstanding such limitation, or rather in consequence of it, it must be said that the Psalm, "Attendite," is one of the most marvellous productions in the Old Testament. It would appear that pre-Christian revelation could in this direction go no further. Asaph stands midway between the Pentateuch and the Gospel, and in his clear-sighted observation of the Divine nucleus, in his knowledge of the development of mystical sense on a large scale, he is the most remarkable personage among either the Psalmists or the Prophets.

For it is to be noted that the didactic part of his psalm does not contain

been asserted that the psalm is a parallelistic poem and nothing more. In tentative support of this statement, or rather in the vain attempt to prop it up, Kitto

a moral, instructive and sublime, indeed, in itself, yet, after all, a moral merely drawn by Asaph from his own meditation, either on the events recorded in the books of Exodus, Numbers, and Judges, or on the events of his own day. Reflections of the kind, even though they be expressed in consequence of a Divine impulse, remain the outcome of man's thought exclusively. Inspiration is not necessarily accompanied by revelation; in the hypothetical case contemplated, it would not be accompanied. But here we have, as was remarked above, revelation, teaching us that the thoughts which Asaph expresses, were the thoughts which God Himself had when He wrought those miracles. He spoke in works: His Prophet speaks in words. God intended the miracles to be so many object-lessons for His people. Hence it is not a *sensus consequens*, but a *sensus mysticus* that we find here. It exists in the wonderful events themselves, and is coeval with them. Asaph was only instrumental in explaining it in human language. He could have said:— "These things happened to them in figure, and they are written for our correction." just as, on the other hand, St. Paul, taking the words not in their prophetic sense could have said of himself:—"I will utter things hidden from the foundation of the world." More than four centuries after their occurrence that mystical sense, was in part first revealed to Asaph (in order to its promulgation), and then long afterwards was fully revealed to St. Paul (for the same purpose). The latter revelation was, of course, made to all the other Apostles; but whether the former opens a personal favour was vouchsafed to any man before Asaph, we have, apparently, no means of knowing. The contrary would, indeed, seem to be indicated, for "these things were hidden from the beginning of the world."

To prevent misconception, the writer would observe that here it is not implied that Moses, for instance, was unaware of those events of the Exodus being so many Messianic prophecies. On the contrary, the writer holds that Moses understood their relation to Christ, or their mystical sense regarding Him who is the end and the reality of all types and figures. But it is possible that the proximate relation of those events of the Exodus to other types and figures still to come was not revealed to Moses; that he did not perceive what they signified with respect to Juda, and Sion, and the Ark; that the drift of contemporaneous events setting in a direction still in the bosom of futurity was a drift unseen by him. Moses may have known nothing about Sion. It is possible to know that certain things are God's means to an end, without knowing that they are means to other means, and without knowing what those other means will be. God reveals as much as He likes, and no more. He says to man, "Thus far shalt thou go, and no further." He may, therefore, have determined the limits and boundary of knowledge for Moses here conceived.

So much for probability; now for certainty. If Moses saw the whole concatenation of events in their typical and consecutive character, from his own time to the time of Christ, he did not speak about Sion as Asaph did. The explanation of the mediate state is all Asaph's own. It was *this* that made Asaph a figure of Christ. Unless he had delivered a new revelation, unless he had declared things hidden from the foundation of the world up to that time, he would not have been like the great Revealer.

To the Psalmist then and to the Apostle were the secret purposes of Almighty God successively and gradually disclosed. As it would be wrong to doubt whether the manna, and the water flowing from the rock, really signified Jesus Christ in the sacrament of His love, so would it be wrong to imagine that these same miracles did not foreshadow the benefits recounted in the end of the Psalm. The same holds good of the punishments which are there recorded.

says¹ that the name *Mashal*, given in the same second verse to the psalm by the author himself, is an all-sufficient proof. If a bold attack be the best defence, then this defence has seldom been surpassed. According to Kitto, the Hebrew word *Mashal*² merely indicates the symmetrical arrangement of a composition, and he even goes to say that it never applies to the subject-matter. This is a surprising error on the part of a learned man. It is, of course, readily granted that the word is used of numerous pieces written in parallelism, or in the manner which is characteristic of Hebrew poetry. So far everyone must agree with Kitto, for this is a fact well known to all Hebrew scholars. But he contends that the word is used of these pieces solely because they are in verse, and in this he is wrong: moreover that the word is never used of prose, never has reference to the contents of a passage, and in this he is wrong also. Let us take his last statement first. So far from its being true, it is certain that the name *Mashal* signifies a parable, a proverb, and a byword of reproach, and that it denotes them, where there is no parallelism whatever. Gesenius has collected³ prose passages from the

And as regards those whose lives foreshadow that of the Messiah, a word will suffice. In the long procession of ages as they passed before the throne of the Eternal, those ages shone with special brilliancy in which more of the glory of the Incarnate Word was reflected; and as the procession advanced, and one by one the typical or allegorical personages appeared, each of them representing some perfection of Jesus Christ, the brightness and the splendour of that procession grew, till it was evident to the man whom God thus permitted to share His vision, that the august personages who had opened that mystic procession were so eclipsed by some of those who followed, that their effulgence became pale and dim in comparison with the dazzling magnificence of the others. Asaph watched the procession move on as far as King David; St. Paul beheld it end in Him who is King of kings and Lord of lords, Light of Light and true God of true God.

To conclude the remarks in this note, the similitude or connection respectively pointed out by the sacred writers between the Exodus and the time of David, and the Exodus and the time of Christ, is not due to a fancied resemblance. Asaph and St. Paul teach us what the Holy Ghost taught them. The wonderful similarity and correspondence between their explanations, between the Psalm and the Epistle, is one of the clearest instance of the mutual dependence of the Old and the New Testament; just as the progressive knowledge of divine things which the Psalm and the Epistle respectively manifest, is one of the most striking exemplifications of the great law of development in revelation.

¹ *Journal*, July 1850, page 479.

² Translated here in the *Séptuagaint*—*παράβολαις*, in the Vulgate—*parabolis*.

³ *Thesaurus*, p. 828.

Old Testament that show beyond doubt that the term had all the various meanings just mentioned. For instance, the parables in Ezechiel, "the two eagles" (xvii. 3-8) and "the pot" (xxiv. 3-5), are both called *Mashal* (xvii. 2, and xxiv. 3); also the prophet's method of teaching (xxi. 5; Vulgate xx. 49), "Numquid non in parabolis loquitur iste?" The same name is given to Nathan's discourse, 2 Kings (*Samuel*), (xii. 1-4), and also to Joathan's ingenious apologue of the trees electing a king (Judges ix. 7-15). The first book of Kings (*Samuel*) contains proverbs properly so called: "Is Saul among the prophets?" (x. 12), and "From the wicked shall wickedness come forth" (xxiv. 14); both of which are there said to be *Mashal*. And lastly, the term is employed in a somewhat different sense by Moses in the curse with which he threatens the Jewish nation in case of disobedience: "Thou shalt be lost as a *proverb* and a byword to all peoples" (Deut. xxviii. 37). See also 3 Kings (*1 Kings*) ix. 7. So much for prose, and for Kitto's statement regarding it.

It need hardly be said that the metrical compositions entitled *Mashal*, are many. Besides the book of Proverbs (*Mishlei*), we find that the six oracles of Balaam, the 27th and 29th chapters of Job, the address to the King of Babylon, Isaias xiv. 14-27, &c., are so designated. Gesenius, who to some extent agrees with Kitto in respect of poetry, holds that these, at least, get the appellation in question, partly because they are poetry; that since the word means juxtaposition, measurement, comparison, order, and is used in this sense of *things* in a parable, so is it used of *words* in a literary composition. But, with all due respect to the greatest of Hebrew lexicographers, the *usus loquendi* shows that wherever the name *Mashal* is applied to poems, it is so solely on account of their meaning. All the examples adduced by Gesenius are either allegorical, didactic, enigmatic, prophetic, or proverbial; and they are emphatically denominated *Mashal* in order to bespeak attention to their contents.

The name is never given to what does not fall into some one of the classes just enumerated. Indeed if it

denoted merely one of the two great divisions of all literary productions—its employment in the instances just now referred to would have been quite unnecessary, for every Hebrew reader would see at a glance that a poem lay before him: or, on the other hand, if the appellation were not deemed superfluous, then it should have been prefixed to all compositions in verse, for if confined to some its use would be misleading. In point of fact, biblical Hebrew has no terms whatever to correspond to “prose” and “poetry;” it has for “psalm” and “canticle” (*mismor* and *shir*), but the purely literary distinction just mentioned, it is incapable of expressing. The obvious reason is, that the inspired writers did not write poetry for its own sake, and their language has no name for poetry as such.

The mere fact that some compositions of the various classes mentioned above are written in parallel measure, does not avail to prove the opinion of Gesenius, much less that of Kitto. The point in question is not whether a piece written in a certain arrangement and balance of thought and expression was ever called *Mashal*, but whether any such piece was so called that did not get the appellation on account of its subject-matter; in other words, whether the name was given to the piece solely because it was poetry. Both these scholars assert this; but assertion is not proof, especially when all the facts are against it.¹

¹ Had Kitto understood the very first word in the title of the psalm, he could hardly have misinterpreted the term *Mashal* in the second verse. The title is *Maskil Asaph* (Septuagint: *σοφιστεως τω Ασαφ*. Vulgate: *intellectus Asaph*. St. Jerome's version: *eruditio Asaph*. Perhaps it would be best translated into English, by “Wisdom of Asaph.”

The word *Maskil* which occurs also in the titles of twelve other psalms, means an instructive or didactic one, as different from a psalm of petition and thanksgiving, &c. De Wette, Dereser, and others were of opinion that it denoted a poem and nothing more, because, forsooth, the cognate Arabic word has this signification. But this is a hasty inference, and there is nothing to justify it. The Hebrew verb of which *Maskil* is a participle, means “to teach.” Gesenius (*Thesaurus*, s. v.) gives the true explanation, so do Thalhoffer and Reinke (*Unterweisungslied, Lehrgesang*). The thirteen psalms in the titles of which the word is used, all contain lessons of heavenly knowledge and wisdom. In this class of psalms, Asaph is superior to David himself; for though he has not the ease and grace of “the sweet singer of Israel,” Asaph has considerably more knowledge.

Kitto had an object in ascertaining that the lxxviiith Psalm was in no sense a parable, but only a poem. While he willingly granted, or rather maintained, that it contained a prophecy which was fulfilled by Christ, he

From all that has been said, it is abundantly evident that the *literal sense* of the second verse, "I will open my mouth in parables," &c., is that Asaph was about to explain the hidden significance of the greatest and best known events in Hebrew history. And now we have reached the end of our initial inquiry.

Let us advance further. The mystical sense underlying that second verse is, that God conferred on Asaph an immeasurably greater favour than that of being able to read what He had written in the things of time. Asaph was raised to the supreme dignity of a type or figure of Jesus Christ, and thus became a living image through whose inspired action God adumbrated the way in which He Himself, when He came down to earth, would reveal the things of heaven. What Asaph did, Jesus Christ was to do, but with infinitely more perfection. By extraordinary favour Asaph learned a fraction of the meaning of sacred history. Christ knew all things, and knew them by a four-fold knowledge (divine, beatific, infused, acquired), which was His by right. Asaph expressed in one solitary parable-psalm, as well as an inspired creature could, how God was gradually carrying out His greatest plan. Christ not only accomplished that plan, but delivered the entire revelation regarding it in parables so exquisitely beautiful, that Asaph's one presents only a remote analogy to them, and in parables

would vain persuade his readers that the prophecy regarded poetic diction exclusively, and that it was fulfilled by our Lord's always preaching in verse. Kitto says:—"All the public discourses of the Messiah were rhythmical, all the authoritative proclamations of the second Law were poetic. Whatever our Lord spoke in public fulfilment of His Messianic mission as Prophet—sermons, parables, prophecies, proverbs—all were parallelistic poems." Hence, to prepare the ground for this amazingly broad structure, Kitto tries to make out that the name which Asaph gives to his psalm cannot signify aught besides its metrical form. He lays down that "everywhere the *anashol* means not a parable, or the analogical comparison of two ideas, but a parallelism, or the placing together of two lines or sentences." This adventurous assertion has been disposed of already, so we may now confine our attention to the alleged parallelism in each and every one of our Lord's public discourses.

The truth is, that parallelism is found in some, and only in some of our Lord's discourses. He spoke at times in poetry, that is all that can be said. Before proceeding further, it may be well to remind some of our readers that the external form of Hebrew poetry—that of the psalms, for instance—consists in the symmetrical balanced arrangement of two or more clauses which mutually correspond. This arrangement is known as *parallelismus*. The word which is now universally adopted was invented by Lowth, a Protestant Bishop of London,

so numerous, that if they were all to be recorded, the world would not be able to contain the books that should be written.

What is Asaph's psalm compared with what we find in the New Testament? We have to study it with a microscope before we see anything in it. Beyond all doubt its contents were a wonderful revelation to the prophet's contemporaries; yet we know that he perceived only a minute segment of that infinite circle which begins and ends in eternity, the centre and the circumference of which is Jesus Christ. Because He, the Divine exemplar, intended to teach in parables, Asaph was inspired to do so too. The psalm we call *Attendite* was the earnest, and at the same time, the draft or rough copy, of the sermons of the Messias. The fact, then, that Asaph spoke as he did was a *real* or *mystical* prophecy, uttered in the time of David, and fulfilled, a thousand years afterwards, by the figurative discourses still preserved in the Gospels. God the Father inspired Asaph, under certain circumstances, to speak in

in the last century, and no better name could possibly be given. He defines it thus: "Parallelismus" æqualitas et similitudo quædam membrorum cujusque periodi, ita ut in duobus plerumque membris res rebus, verba verbis, quasi demensa et paria respondeant." This is the essential characteristic which the poetry of the Israelites possesses in common with that of other ancient nations. Lowth was the first to investigate the technical structure of the Old Testament poetry in a satisfactory manner, and his *Praelectiones de Sacra Hebraeorum Poesi* delivered before the University of Oxford were deservedly held in high esteem. In consequence of Lowth's success, Jebb, another Protestant Bishop, attempted to show that parallelism was common in the New Testament, and Kitto tried to prove that it certainly was found throughout the Lord's sermons. Both efforts, of course, failed. The New Testament is, broadly speaking all in prose. Besides the three canticles (*Magnificat*, *Benedictus*, *Nunc dimittis*), there are few poetical passages, and in our Lord's sermons in particular, such passages are rare.

The following instances may be mentioned: parallelism occurs in the description of the eight beatitudes, St. Matt. v. 3-10; also in x. 26, and in St. John iii. 6. A remarkable instance is found in St. Matt. xxiii. 5, 12; "For they make their phylacteries broad"—7 is in six line parallelism, in vv. 11, 12, there are also six lines containing three prohibitions and three reasons; and in vv. 11, 12, six lines containing three positive precepts and three antitheses. Other specimens are quoted in Cardinal Wiseman's lectures on the Blessed Sacrament, in which the utility for exegetical purposes of being able to recognise parallelism, is practically exemplified.

To sum up, certain portions of Christ's discourses were delivered in measured or rhythmical language, when He judged it necessary to make His hearers more than usually attentive, or to impress His words deeper on their memory. But to fancy that He always spoke in parallelism, is as great a mistake as to imagine that the prophecy of Asaph refers to parallelism, and not to parables.

parables, so that Asaph's act was a typical prediction (Heb. i. 1); God the Son made man when in circumstances similar to Asaph's, taught only in parables, in order to fulfil that prediction to the letter; God the Holy Ghost revealed this mystery to St. Matthew, and inspired him to say that Jesus Christ, of His own deliberate will, accomplished what had been foretold, *because* it had been foretold. Thus the prophecy, its perfect fulfilment, and the attestation of its perfect fulfilment, were divine.

57. Asaph believed explicitly that God would become man for the world's redemption. Did he believe with the same clearness that the Redeemer would deliver the whole of His doctrines in parables, and at times reveal the things hidden from the beginning of the world only in parables? Asaph knew that the miraculous occurrences he sung of were but the shadows of incomparably more wondrous ordinances. Did he know that the singer himself was only a shadow too, a mere figure outlined by its own darkness to be a faint representation of the Light of Light, who was to manifest His divinity by the use of parables, and command three of His Evangelists to commit them to the keeping of His Church until the Day of Judgment? Had the psalmist-prophet an idea of what a parable in the mouth of God would be, or of its boundless comprehensiveness and eternal import? Was he aware of all these mysteries within mysteries?

St. Thomas, who is the best guide in this and similar matters, says of the prophets,¹ that when they were moved to perform a typical action, they were conscious of the inspiration, and understood the meaning of the action, though not in its entire extent. The answer, therefore, is: Asaph was enlightened about the central fact, but did not comprehend everything relative to the Gospel parables; the teaching of St. Thomas being, of course, not that the prophets did not perceive all that the Holy Ghost perceived (an irrelevant truism), but that the prophets did not see all which was signified by the Holy Ghost then, and which

¹ *Summa* 2^a, 2^a q. clxxiii., Art. 1.

would be revealed at the proper time (1 Peter i. 10, 11). In the present case the first complete revelation was the fact that Christ taught in parables; the second was the declaration of St. Matthew about Christ's reason for doing so. Christ's act, because anti-typical, explained the significance of Asaph's as nothing else could do. St. Matthew's word, because inspired, explained the word of Christ, as no mere word of man could. As the New Testament is in all such cases the indispensable means to the adequate interpretation of the Old, it follows that a Catholic theologian may have more extensive knowledge of the typical character of a prophet than even the prophet himself possessed. The theologian, however, while interpreting, must not read that knowledge, which is due exclusively to the Christian revelation (to the fulfilment by Christ, and to the *post-factum* explanation by an Evangelist) into the letter of the Old Testament, nor into its Messianic type especially. Our understanding of them will be perfect only in heaven. At present we see little; but those who lived under the law saw less. Hence the need of caution and moderation when commentators try to delineate accurately the limited knowledge of the mystical sense imparted to those who lived before Christ. Gospel knowledge is not, therefore, ascribed to Asaph, because it is maintained that he had some perception. When from the sublime heights on which he had his vision, Asaph surveyed with amazement the divine purposes revealed in the long, dim valley of the past, he knew that an all-seeing Eye, looking down from heaven, perceived him to be a sign of the divine purposes in the future. Thus he was aware that God had made him a link in the mighty chain of miracles and prophecies that stretched from the Exodus to Jesus Christ. Asaph had more knowledge than the poet allows to another personage in like circumstances:—

“ A di chi mai
 Imagine son io? Qualche grand opera
 Certo in cielo si matura
 Di cui forse é Giuseppe ombre e figura.”

In Asaph's own time David declared that Melchisedech was a type of the Messias as priest (Ps. cx. 4; Vulg. cix.);

and in several other psalms David announced that himself and Solomon were figures of the Messias as King. Thus, in inspired words, which Asaph must have frequently sung in choir, living effigies of Christ, in the past and present, were solemnly recognised. He, therefore, may very well have known, by a similar revelation, that he was a representative of Christ as prophet. What makes this antecedently all the more probable, is that Moses was aware that he foreshadowed the Messias in this capacity: "God will raise up a prophet like unto me" (Deut. xviii. 15).

It will be observed that the name "seer" given to Asaph (2 Par. xxix. 30) is not here advanced as an argument that he had the foreknowledge in question. There may be prophecy about mysteries hidden in the past, just as well as prophecy about those hidden in the future. Most probably the name was conferred on account of the wonderful vision of the mystic past which is the groundwork of the seventy-eighth Psalm. At least this much is certain, that in this psalm there is no literal prophecy about the future, and that in the other ones which bear Asaph's name there is nothing that could entitle him to be called a "seer," for they are all exclusively didactic.

Neither is the opinion which is here held an inference from the fact that Asaph penetrated the hidden meaning of events in history. For it must be remembered that the mystical sense of the events is the literal sense of the psalm. Granted that Asaph understood what he was saying, it does not follow that he knew he was a figure of Christ. The two things are separate and incommensurable: what inspiration made of his words, and what inspiration made of himself. The one result is retrospective and *moral*, the other is prospective and strictly *prophetic*; the one is the literal sense, of which we have treated above; the other is the mystical sense we are considering here. Or, to put it differently, the one is *a* mystical sense contained in the Exodus, &c.; the other is *the* mystical sense contained in Asaph's action, which constituted the prophecy about our Lord's use of parables. Asaph indicated the existence of the first; St. Matthew

indicated the existence of the second. The Evangelist is to the Psalmist what the Psalmist is to the Exodus. Hence, if we ascribe personal private knowledge of his own mystical character to Asaph, we do so, not as an inference from his understanding aught else, but solely on account of the analogy between him and David, &c., and on account of his having what St. Thomas calls "prophetia," as distinct from "instinctus propheticus."

58. But it must be noted that our certainty of Asaph's being a type is quite independent of his own consciousness, or unconsciousness, of the matter. Our certainty rests wholly upon the words of St. Matthew, for it is from him alone that we get whatever information we have about the mystical sense here. Hence our certainty would not be in any way affected nor diminished in the least, if it were proved even to demonstration that Asaph did not know he prefigured the Messiah. We believe St. Matthew; his authority is enough for us. He declares that the prophet's "speaking in parables" was fulfilled by our Lord's doing the same. Maldonatus, of course, as usual, says that the sense apparently testified to by the Evangelist is not the real sense—that the Evangelist did not mean that, strictly speaking, our Lord accomplished a prediction by speaking in parables. He expresses himself thus: "*Nec vult evangelista docere Davidis prophetiam proprie a Christo impletam fuisse . . . Sed evangelista, ut solet, quod a Davide alio sensu dictum erat, non ad eundem sed ad similem sensum accomodat.*" Maldonatus' arguments for this statement are twofold—first, St. Matthew did not mean that there was a real fulfilment, because "*ut impleretur*" must be taken ecabatically; secondly, St. Matthew could not mean that there was a real fulfilment, because the word "parable" is applied to a class of sayings in the Gospel different from that to which it refers in the psalm, and the psalm itself is not prophetic, but historical.

Let us take these arguments in the reverse order. The seventy-eighth Psalm does, indeed, narrate events; but it is not in those events or in the historical part of the psalm (v. 9-72), that we look for the Messianic prophecy in

question. The mystical sense of those events, or the literal sense of that explanatory portion of the psalm, is not about parables. Neither is the announcement about our Lord's parables contained in the literal sense of the second verse, for that sense is confined to Asaph exclusively. The prophecy about them exists in the Psalmist's action as typical, or in the mystical sense of the words: "I will open my mouth in parables," &c., inasmuch as they refer to Asaph, not in his private capacity, but in his prefigurative office. Had Maldonatus understood the psalm, and particularly the second verse, he never would have made the remark which he puts forward as a proof of his theory.

As regards the next argument, based on the use of *hidoth*,¹ "parables," the word includes *both* classes of sayings, as Maldonatus himself admits; however, he should have adverted (though the inadvertence scarcely affects his argument), that it is not translated by "parables" in St. Matthew, just as he should have adverted that the psalm is Asaph's, not David's. Lastly, with respect to Maldonatus' eebatic interpretation of "ut impleretur" (*ὡς πληρωθή*), a good deal has been said on this subject in the preceding articles, and more will be said in the next, where the text (Isaias vi. 9, quoted in St. Matthew, xiii. 14), will be examined, the text which most of all seems to favour, or rather to furnish, a conclusive argument for the eebatic theory. Here it is enough to observe that, if Asaph's action did not contain a prediction, then in regard to it our

¹ "Mashal," which occurs in the first part of the verse, is translated by "parable" or "parables" in St. Matthew and all the ancient versions. "hidoth," which is parallel to it in the second hemistich, is variously rendered. (See note on page 803). Hidoth, "hard questions" (3 Kings x. 1, *heb.* 1 Kings) were intrinsically just the same as *mashalim*, and the external difference consisted merely in the *hidoth* having an interrogative form, in their being parables put as problems. In our verse of the seventy-eighth psalm, Asaph says: "I will open my mouth in parables. *mashalim*. I will utter propositions *hidah*, from the beginning." So, too, in Psalm xlix. (Vulg. xlviii). v. 5:—"I will incline my ear to a parable *mashal*, I will open my proposition *hidah*, on the psaltery." The words are similarly used as equivalents in Prov. i. 6, Ezechiel xvii. 2, Habacuc ii. 6. And Samson's parable, Judges xiv., is specifically called *hidah*, "a riddle," from the speaker's purpose, and the problematic form in which his comparison was expressed.

Lord had nothing to fulfil, and His use of parables had no connection with Asaph's : hence the Evangelist's statement is not founded on fact. Can we save St. Matthew's credit and authority, as Maldonatus fain would do after imperilling it with his theory, by giving a fine sounding name to what would be nothing more than an irrelevant application of Scripture? No : it will not mend matters to call such a misquotation as that would be on the part of one who professes to interpret prophecies as St. Matthew does—a *sensus accommodatus*. Is it safe to assert that by teaching in parables, our Lord did not fulfil an alleged prophecy, but only did something similar, something which might very well pass for its accomplishment—something to which the Evangelist in the most solemn impressive manner possible applied the word of “the prophet,” being at the same time perfectly well aware that the one was not a prophecy, and that the other was not a fulfilment? Maldonatus thinks it is. He imagines that St. Matthew employed the most emphatic formula at his command to introduce a mere *obiter dictum* : he fancies that the Great Seal of the kingdom of heaven which is reserved for the most important documents in Scripture and their authoritative interpretation, was deliberately affixed to a forgery. He forgets that “ut impleretur quod dictum est per prophetam” is the very hall-mark of genuine Messianic prophecy and its genuine fulfilment. He does not see that to put such a construction on St. Matthew's words as he attempts to put, is virtually to strike a blow at St. Matthew's inspiration here, unless he is prepared to assert that the Holy Ghost could profess to interpret His own divine words about what they did not truly refer to. Maldonatus' panacea is *sensus ecclæticus* ! But that is only doing violence to language, scope, and context, in the vain effort to cure an assertion that does violence to faith. Though *sensus accommodatus* is occasionally found in Scripture, it never occurs in the application of texts such as the present. As St. Thomas says on a kindred subject :—“Licet rerum similitudines æqui voce rerum nomina sibi interdum assumant, non tamen competit sacrae scripturae ut narrationem unius

facti totam sub tali aequivocatione proponat, ita quod ex aliis scripturae locis manifeste veritas haberi non possit: quia ex hoc non eruditio hominum, sed magis deceptio sequeretur."¹

We have been speaking, of course, not of the man, but of his theory; Maldonatus himself is entitled to the highest respect, but his opinion is open to censure. Yet the same opinion is found in other Catholic commentaries of great repute. In his work on the Gospel, the famous Dominican Cardinal, Hugh de St. Cher, says: "ut consecutivum est;" though in his work on the Psalter, he says that our verse is mystically about Christ. And in the best exegetical treatises on the Messianic prophecies produced in this century—those, namely, of Reinke and of Bade—it is asserted that St. Matthew accommodated the quotation (Reinke holds it to be almost certain; Bade to be possibly true).

59. As regards the Greek fathers that have explained the text, the commentaries of Origen and Didymus on this psalm are no longer extant, and only a fragment remains of that of St. Cyril of Alexandria. Eusebius holds that the literal sense is about our Lord, because the verse is not fully verified in Asaph, David, or any other mere man, for their words are neither a law, nor the word of God. St. Athanasius and Euthymius adopt this view, which however after what has been said on the subject already could easily be disposed of. Theodoret, on the other hand, in his exposition of the psalm speaks only of Asaph; hence we cannot know whether he recognised the mystical reference to Christ.

The correct explanation is given by several of the Latin fathers. St. Jerome says: "*Quodque ex persona Domini dicitur: Aperiam in parabolis os meum; eructabo abscondita a constitutione mundi* considerandum attentius et inveniendum describi egressum Israelis ex Egypto, et omnia signa narrari quae in Exodi continentur historia. Ex quo intelligimus universa illa quae scripta sunt, parabolice sentienda; nec manifestam tantum sonare litteram, sed et abscondita sacramenta; hoc enim se Salvator

¹ *Contra Gentes*, l. iv., c. 29.

edicturum esse promittit, aperiens os suum in parabolis, et eructans abscondita a constitutione mundi" (in Matt. xiii. 35). St. Jerome is followed by Ven. Bede, St. Rabanus Maurus, St. Paschasius Radbertus, &c. It is, however, remarkable that not one of the Latin fathers (so far as the writer is aware) expressly styles Asaph a figure of Christ. The only one that calls him a figure or type (to judge from Migne) is St. Augustine, whose words are repeated by St. Rabanus Maurus; but he calls him only a figure of the synagogue.

Among the modern writers consulted, the following ones maintain that the words are literally about Asaph, mystically about Christ: Agellius, Genebrard (whose explanation of the verse is admirable), A Lape, Menochius (who inclines to the true explanation, but regards that of Maldonatus as probable), Estius, Bossuet, Westermeyer, Beelen, Steinkiste, Schegg, Wollter, Thalhofer, Knabenbauer, Schanz, Henzzenberg, Delitzsch, Meyer. They all agree that Asaph primarily or directly spoke of himself as addressing his own contemporaries, and mystically or principally of Christ, by whom the prophet's words were in their secondary sense fulfilled. Asaph's mysterious act belongs, in a word, to the class of which St. Augustine exclaims: "O res gestas sed propheticas gestas, in terra sed coelitus, per homines sed divinitus."¹

Now that this mystical sense has been explained, perhaps the most suitable way to conclude the second part of this essay will be to sum up all that has been said, by exhibiting in one view the resemblance between Asaph and Christ.

Asaph explained the hidden meaning of the earliest and most important events in Jewish history, and showed their bearing on the elevation of the house of David.

Christ revealed the eternal mysteries which had been shadowed forth in His own dealings with mankind from the beginning, and declared that all such manifestations were preparatory to His own coming as Son of David.

¹ *De Civ. Dei.*

Asaph then traced the sequence of these same wondrous events till they resulted in the choice of Mount Sion, as the future centre of the religious life of the Jews, the sanctuary of the nation until the time of the Messias.

Asaph thus attained his scope in this psalm, which was to convince his hearers that the transfer of the Ark from Ephraim to Juda in order to its final removal to Mount Sion was the work of God Himself.

Asaph, after rebuking the sinfulness, obstinacy, and dulness in spiritual things of Ephraim, declared that all the calamities which befel that proud tribe, culminating in the loss of the Ark, were a punishment from God: and after praising the faith, humility, and piety of Juda, announced the glorious reward which these virtues had merited.

Asaph defended David's crown and royal authority, at a time when that crown was in danger, on account of David's devout action. The worldly-minded Jews would have preferred a ruler like themselves, a monarch that would make them great in the eyes of other nations—and

Christ taught that things which happened on earth, since the creation of Adam, were done on account of that of which Sion was but a figure: Sion was for the Jews, the Catholic Church would be for all nations; the law brought nothing to perfection, and Sion's day would soon be gone for ever; grace and truth came by the Church's founder, and the Church on earth would be one with the everlasting Church in heaven.

Christ's subject in the parables collected in the thirteenth chapter (1-33) of St. Matthew's Gospel was the translation of His Church from the unbelieving Jews to the believing Gentiles; the same subject on which afterwards He said openly:—"The Kingdom of God shall be taken from you, and shall be given to a nation making the fruits thereof."

Christ reproved the blindness and the hardness of heart He found in most Jews, and here implicitly foretold the destruction of their temple; just as elsewhere, He marvelled at the Centurion's faith, and prophesied that many Gentiles like him would come from the east and the west, and should sit down with Abraham, and Isaac, and Jacob in the Kingdom of heaven.

Christ was His own Asaph. He was priest and Prophet, as well as King. David's kingdom was a figure of His eternal one. When He came unto His own, and His own received Him not, because they expected a mighty conqueror, He condescended to plead for His rights with them;

finally, they did revolt against David's line, and so were led into captivity, and scattered to the very ends of the earth.

They who believed Asaph's words about things unseen, remained loyal to their sovereign and steadfast in their allegiance to the house of David: these were the true Israelites.

In Asaph's psalm, we see how God's mercy surpassed man's wickedness.

but they would not listen to the meek and humble One, they would have no king but Cæsar, and in punishment are now dispersed among all nations.

They who believed Christ's teaching became subjects of His Kingdom; to those that received Him He gave power to be made the sons of God, or true Israelites, in a higher sense.

In Christ's parables, we see that where sin abounded, grace did still more abound.

61. Every exegetical student, or rather every attentive reader of the Gospels, knows that the characteristic feature of our Lord's method of teaching is His continual employment of parables. Plain, direct, literal statement is used sparingly, the heavenly doctrine being for the most part conveyed by means of comparison. But though in His mode of instruction various similitudes abound to a remarkable degree, those of the special kind above mentioned, namely, parables, are by far the most numerous. There is, indeed, an amazing wealth and richness of illustration by similes, metaphors, and allegories, found nowhere else in such profusion; but there is something more, something which is Christ's own. The Evangelists have preserved for us about sixty of His discourses, or parts of discourses, and of them no fewer than forty are parables. And if the comparison were confined to His sermons or discourses to the people, then the proportional excess of such highly-wrought figurative expressions over either simple metaphors or plain language would become still greater. Throughout the three years' mission, almost all His sermons were parables, sometimes taken from events in the course of nature, at other times from the lives and actions of men. These beautiful illustrations of His doctrine were always suited to the capacity of His audience, always taken from objects with which those who listened to Him were most familiar. "With many such parables He spoke to them the word, according as they were able to hear." Christ did

not address the polished inhabitants of Jerusalem as He did the simple peasants and fishermen of Galilee. The class of parable differed according to the peculiar circumstances which called it forth ; but in all circumstances the method of teaching by parables were invariably adhered to.

62. And He made it exclusively His own. The Apostles, who were trained by Him for the work of the mission, and who obeyed to the letter all His instructions regarding it, did not (so far as we are informed) ever teach by parables. Indeed, the conspicuous absence of those earthly stories with heavenly meanings in their sermons recorded in the Acts, cannot escape the notice of an ordinarily attentive reader. He sees that he has before him a mode of imparting the truth altogether different from that which he is accustomed to find in the Gospels. And the marked contrast to their Lord's manner of teaching, which is apparent in the Acts of the Apostles, is equally so throughout their Epistles. The Holy Ghost did, indeed, bring to their minds all things whatsoever their Lord had said to them ; but in their sermons and their inspired writings, they were directed *not* to express themselves as He had done. For the second time in the history of revelation, a divine voice was heard forbidding man to trespass on holy ground. To estimate adequately the effect of that prohibition, to appreciate the Apostles' reverential avoidance of the whole domain of parables, we should be able to understand the freedom of the human mind when moved by inspiration.

The Apostles retained many of the turns of thought peculiar to the Semitic mind, and, moreover, many of the idioms of their own native language. The whole of the New Testament diction has a vivid Hebrew-Aramaic colouring. Though (with the exception of its first book) it is written in Greek, and in good Greek, the nationality of the writers is manifest on every page ; they are men of

¹ In this and the following paragraphs many remarks are taken from Cardinal Wiseman's admirable article on "The Parables of the New Testament," *Dublin Review*, September, 1849. In these few pages, the parables are treated of only in so far as they were the fulfilment of Asaph's prophecy ; but in Cardinal Wiseman's article may be found what is probably the best exposition of the entire subject that was ever written.

Galilee ; or, at least, men of Jewish blood and of Jewish education. Yet, notwithstanding all this, the distinctive trait of the Jewish mind, especially when occupied with moral subjects, is nowhere to be seen in the books that contain their instructions. Not one parable can be found from the beginning of the Acts to the last verse of the Apocalypse, although, as St. Jerome says: "*Familiare est Syris et maxime Palestinis ad omnem sermonem suum parabolas jungere.*"¹ It is evident that the Apostles forbore to use a figure of speech which was natural to them, and which was, moreover, endeared to them by a thousand holiest recollections ; a figure of speech inseparably associated with the image of their Lord, and with the memories of all the loved days in Capharnaum, of all the journeys through Galilee and Judea till that last one to Jerusalem. Why did they never, even on one occasion, employ the consecrated form of expression ? "If in this respect," as Cardinal Wiseman beautifully says, "they were guided to depart from the model of their Lord and Teacher, there must have been reasons why that mode of instruction should remain sacredly His, and not be considered suitable to them." The reason was, they ever remembered that He had said : "One is your Master, Christ," and that teaching by parable was the magisterial manner of teaching.²

63. It cannot be said that the Apostles adopted a literal style out of consideration to those to whom they announced the word. Allegories represented as facts, exemplifications of great truths narrated as if they had really taken place, are most powerful means of compelling attention, and of making strange or abstruse subjects intelligible to all. The avoidance of them was certainly not due to the national peculiarities of some of those whom the Apostles intended to enlighten and convince. We see, indeed, in the New Testament how they addressed the Gentiles ; but how many of their sermons were spoken to Jewish hearers, and how

¹ In Matt. xix. 23 ; Migne, xxvi. 131.

² The Cardinal assigns four reasons for our Lord's exclusive use of parables. A fifth may be mentioned, that given by St. Matthew ; namely, that Asaph's words were a Messianic prophecy. If the employment of parables were not inviolably sacred to the Son of God, it would cease to be a sign of Him.

many parts of their writings were primarily addressed to Jewish readers? And when the vast majority of believers was of the Jewish race, why was not this so congenial mode of instruction employed? The only answer to this question is the one given above. You cannot get rid of the difficulty by assuming that the Apostles had chiefly in view the wants of the Church in subsequent times, when she would be composed almost exclusively of Gentiles. First, because the assumption is a gratuitous one; and, secondly, even supposing that it were true, because it would leave the difficulty just where it was. For had not our Lord in mind the needs of His Church in the future, and were not His parables addressed to all ages and to all nations?

64. It was of the highest importance, that the parables should be inscribed in memorials destined to last as long as this world shall exist. And in the Gospels themselves, though of necessity regard was had for the peculiarities of those for whom in the first instance the Gospels were respectively written, still it is obvious that the preservation of the parables was decided on independently of all such human circumstances. The Holy Ghost did, indeed, move the Evangelists to be all things to all men, but if the Evangelists' office was to record the doctrine of their Master, they had to record it in the form in which He delivered it. The form as well as the matter of that doctrine was divine. St. Matthew might explain to Jewish readers how the Old Testament prophecies were fulfilled in Jesus Christ; St. Mark might enshrine in his pages the contents of St. Peter's sermons in Rome; St. Luke might emphasize our Lord's priesthood and His mercy to the Gentiles—but all three Evangelists tell the Catholic Church the very manner in which her Founder taught: all three alike put down His parables *verbatim*. What could be so precious to the Church as this phonograph, if we may so call it, of the divine words? There is nothing holier on earth, except the Speaker Himself, Jesus Christ in the Blessed Sacrament.

And when we consider the number of parables contained in these Gospels severally, we are led to a further conclusion. We find that the number was in nowise regulated by the

mental qualities of the people, or of the persons to whom the Gospels were in the first instance respectively addressed. Eleven parables are peculiar to St. Matthew, two to St. Mark and no less than seventeen to St. Luke. Three are common to St. Matthew and St. Luke, and seven to St. Matthew, St. Mark, and St. Luke. Thus, St. Matthew has twenty-one in all, his "abbreviator" St. Mark nine, and St. Luke twenty-seven. This is especially worthy of note, namely, that in the Gospel dedicated to the gentile convert, Theophilus, there are more parables than in that composed for the Palestinian Jews. Not only was the habitual use of such figurative expressions to be stamped as Christ's own mode of teaching, and the fact of His having so taught to be impressed on the minds of all believers, but especial prominence was given to it in a narrative where, according to human forecast its very mention was hardly to be expected.

Not a fragment of that heavenly nourishment with which the souls of Christ's hearers had been filled was to perish. The reason of the minute care which the Evangelists took to gather up and treasure the parables, is because they contain the whole system of Christianity. St. Matthew, St. Mark, and St. Luke, did the work of collection completely. Hence in St. John's Gospel, not one parable, properly so called can be found, but only metaphors, allegories, &c. He saw that the whole parabolic teaching of Jesus Christ was preserved in the synoptic Gospels, of which his own Gospel should be the complement. In it, therefore, he has neither the word *παραβολή*, nor the thing which the word in its strict sense signifies; on the other hand, the word *παραίμια*, which is never met with in the preceding Gospels, occurs here more than once; (x. 6, xvi. 25-29), and what it designates, namely, allegories, &c., though rarely to be discovered in the pages of the first three Gospels, are to be seen in luxuriant abundance in those of the fourth. St. Matthew, St. Mark, and St. Luke describe rather the sacred humanity, but St. John soars aloft to the very throne of the Divinity itself; St. Matthew and the others tell us for the most part what Christ said to the people, but the beloved one who leaned on Christ's breast reveals to us His intimate and confidential intercourse with

His disciples. The special work of the last Evangelist was the conservation of Christ's esoteric teaching. In this, as in other ways, St. John's Gospel is the counterpart of the synoptic Gospels, and a commentary on them. How many difficulties in the three earlier narratives are explained by what St. John chronicles. He answers by anticipation questions which everyone would ask, and which, when he was dead, no one could answer.

65. As regards the parables, what floods of divine light does he not reflect on them! Those mysterious abysses which no unaided human intelligence could ever see into, are illumined down to their lowest depths by the rays of the Incarnate Wisdom enlightening the mind of the beloved disciple. They are no longer what they were to the blind Jews—a pitfall of dark destruction; to the Catholic Church, our Lord's parables are a source of light, a fountain of knowledge springing up into life everlasting. And how the Church does prize them! On carefully-selected days throughout the course of her year, on days of rest when all her children are brought into the presence of their Saviour, His parables are read and explained, His own sermons are preached again. As on countless altars, from the rising of the sun to the going down of the same, the sacrifice of Calvary is offered, so from countless pulpits the very words of Christ are heard, and the people are taught as He Himself would teach them. For the thousands who heard them, in Judea, millions now listen to them in every land under the sun; and missionaries are continually speeding forth to announce them to the nations that still sit in the shadow of death, for the Church will never cease from her work until the Gospel of the kingdom shall be preached in the whole world. The words of our Divine Redeemer shall never pass away. Centuries roll by, nations are born and nations die, kingdoms and empires of this world rise and disappear, all human things fluctuate and totter on to their inevitable end, but that sacrifice and that sermon continue. These are the sources of the Church's indestructible vitality. They were with her in the catacombs, and they will be with her until the sign of the

Son of Man appears in the heavens. In His Church on earth, Jesus Christ is the Priest and the Preacher for ever.

And for ever do His people recognise His voice, even as the sheep know the voice of the shepherd. When a Catholic hears a New Testament parable, he can tell at once whose it is: it does not belong to any creature, not even to the Prince of the Apostles: it is the Lord's. The Catholic may be an adult with little or no time for reading, or a child learning its catechism; it matters not: let the Catholic but hear from the pulpit, the words, "And He spoke to them a parable;" that is enough; the Catholic has already risen to make open profession of his faith, for He who has the words of eternal life is speaking; He is uttering the things hidden from the foundation of the world.

REGINALD WALSH, O.P.

NEW VOTIVE MASS FOR THE FEAST OF THE ARCH-CONFRATERNITY OF THE HOLY FAMILY

WE beg to forward for publication the following concession of the Holy See for the information of Directors of the various branches of the Arch-confraternity of the Holy Family and the clergy in general.

Previous to the Golden Jubilee of the Arch-confraternity of the Holy Family, which occurred in 1894, the Very Rev. Peter Blerot, C.S.S.R., Director-General of the Arch-confraternity, sent an account to His Holiness of its development and propagation, and at the same time asked from His Holiness some spiritual favours and privileges for the worthy celebration of the Jubilee. His Eminence Cardinal Rampolla, in the name of His Holiness, in reply, dated May 4th, 1892, amongst other things wrote:—

"Indulget insuper Augustus Pontifex in gratam hujus Jubilaei memoriam, ut eo die, quo ex Episcoporum respectivorum praescripto, festum principale Archisodalitatis peragitur, Missa dici possit Translationis almae domus Lauretanae, quoadusque proprium Officium et Missa de SS^{ma} Familia non concedatur."

In the meantime the Holy Father granted a special Mass for the Holy Family. Father Blerot, however, con-

sidered that the Mass of the Translation of the Holy House of Loretto was sufficiently proper for the Arch-confraternity, and expressed his opinion to this effect to the Sacred Congregation of Rites, which fully agreed with him, and, moreover, gave the following directions as to how the Mass should be said, namely:—

“ In hac Missa votiva Sacrae Familiae fieri debet commemoratio Officii currentis et aliorum in Directorio praescriptorum, cum evangelio Dominicæ in fine Missæ, si sit Dominica; quæ quidem servanda quoque erunt in Missa solemni, ubi alia de Officio diei non *recitabitur*, quamvis legatur. (S. R. C., 12 Aug. 1881, in Lucionen ad 5.) Præterea in dicta Missa recitabitur *Gloria et Credo* et Præfatio de Nativitate, ut erui potest ex Decreto gen. 18 Febr., 1891. Sed semper in unaquaque ecclesia ubi fit officiatum choralis, saltem una Missa de Officio occurrenti celebranda est; quod etiam observandum est diebus Dominicis et Festivis in iis ecclesiis, ubi Missa parochialis conjuncta est cum applicatione pro populo (S. R. C., 21 Febr. 1896). Dies porro, in quibus ejusmodi Missa prohibetur, sunt: quoad Missam solemnem, Festa et Dominicæ primæ classis; quoad lectas vero, Festa et Dominicæ secundæ classis.”

The Sacred Congregation of Rites, by a Rescript, dated January 8th, 1895, granted, moreover, on the titular feast, in the Church of the Immaculate Virgin Mary, Liege, as the centre of the Arch-confraternity, that not only one such Mass may be said as in other places, but all the Masses on that day.

The titular feast of the Arch-confraternity of the Holy Family was fixed originally on the first Sunday in July, but by a Rescript dated June 23rd, 1863, power was granted to the Ordinary to transfer the feast and Plenary Indulgence attached thereto to any day in the year, that, according to his judgment, will best suit the convenience of the members. So that Directors of the various Branches of the Arch-confraternity of the Holy Family can, subject to the approval of their Bishop, select any day in the year, not otherwise forbidden, that they consider most suitable for the titular feast of the Confraternity, and, on that day, celebrate the Votive Mass herein mentioned, according to the lines laid down above.

W. BANNON, C.SS.R.

Documents

ENCYCLICAL LETTER OF POPE LEO XIII. ON THE UNITY OF THE CHURCH—*concluded*

THE KIND OF UNITY IN FAITH COMMANDED BY CHRIST

7. The heavenly doctrine of Christ, although for the most part committed to writing by divine inspiration, could not unite the minds of men if left to the human intellect alone. It would, for this very reason, be subject to various and contradictory interpretations. This is so, not only because of the nature of the doctrine itself, and of the mysteries it involves, but also because of the divergencies of the human mind, and of the disturbing element of conflicting passions. From a variety of interpretations a variety of beliefs is necessarily begotten: hence come controversies, dissensions, and wranglings such as have arisen in the past, even in the first ages of the Church. Irenæus writes of heretics as follows: "Admitting the Sacred Scriptures, they distort the interpretations" (lib. iii., cap. 12, n. 12). And Augustine: "Heresies have arisen, and certain perverse views ensnaring souls, and precipitating them into the abyss only when the Scriptures, good in themselves, are not properly understood" (*In Evang. Joan*, tract xviii., cap. 5, n. 1). Besides Holy Writ, it was absolutely necessary to insure this union of men's minds—to effect and preserve unity of ideas—that there should be another *principle*. This the wisdom of God requires: for He could not have willed that the faith should be *one*, if He did not provide means sufficient for the preservation of this unity: and this Holy Writ clearly sets forth, as we shall presently point out. Assuredly the infinite power of God is not bound by anything: all things obey it as so many passive instruments. In regard to this external principle, therefore, we must inquire which one of all the means in His power Christ did actually adopt. For this purpose it is necessary to recall in thought the institution of Christianity.

THE "MAGISTERIUM" (OR TEACHING AUTHORITY) OF THE CHURCH TO BE PERPETUAL

8. We are mindful only of what is witnessed to by Holy Writ, and what is otherwise well known. Christ proves His own divinity and the divine origin of His mission by miracles; He

teaches the multitudes heavenly doctrine by word of mouth ; and He absolutely commands that the assent of faith should be given to His teaching, promising eternal rewards to those who believe, and eternal punishment to those who do not. " If I do not the works of My Father, believe Me not " (John x. 37). " If I had not done among them the works that no other man had done, they would not have sin " (*ibid.* xv. 24). " But if I do (the works), though you will not believe Me, believe the works " (*ibid.* x. 38). Whatsoever He commands, He commands by the same authority. He requires the assent of the mind to all truths, without exception. It was thus the duty of all who heard Jesus Christ, if they wished for eternal salvation, not merely to accept His doctrine as a whole, but to assent with their entire mind to all and every point of it, since it is unlawful to withhold faith from God, even in regard to one single point.

When about to ascend into heaven He sends His Apostles, in virtue of the same power by which He had been sent from the Father ; and He charges them to spread abroad and propagate His teaching. " All power is given to Me in heaven and in earth. Going, therefore, teach all nations . . . teaching them to observe all things whatsoever I have commanded you " (Matt. xxviii. 18-20). So that those obeying the Apostles might be saved, and those disobeying should perish. " He that believeth and is baptized shall be saved, but he that believeth not shall be condemned " (Mark xvi. 16). But since it is obviously most in harmony with God's providence that no one should have confided to him a great and important mission unless he were furnished with the means of properly carrying it out, for this reason Christ promised that He would send the Spirit of Truth to His disciples, to remain with them for ever. " But if I go, I will send Him (the Paraclete) to you . . . But when He, the Spirit of Truth is come, He will teach you all truth " (John xvi. 7-13). " And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of Truth " (*ibid.*, xiv. 16, 17). " He shall give testimony of Me, and you shall give testimony " (*ibid.*, xv. 26, 27). Hence He commands that the teaching of the Apostles should be religiously accepted and piously kept, as if it were His own : " He who hears you hears Me : he who despises you despises Me " (Luke x. 16). Wherefore the Apostles are ambassadors of Christ, as He is the ambassador of the Father : " As the Father sent Me, so also I send you " (John

xx. 21). Hence, as the Apostles and disciples were bound to obey Christ, so also those whom the Apostles taught were, by God's command, bound to obey them. And, therefore, it was no more allowable to repudiate one iota of the Apostles' teaching than it was to reject any point of the doctrine of Christ Himself.

Truly the voice of the Apostles, when the Holy Ghost had come down upon them, resounded throughout the world. Wherever they went they proclaimed themselves the ambassadors of Christ Himself: "By whom (Jesus Christ) we have received grace and apostleship for obedience to the faith in all nations for His name" (Rom. i. 5). And God makes known their divine mission by numerous miracles: "But they going forth preached everywhere, the Lord working withal, and confirming the word with signs that followed" (Mark xvi. 20). But what is this word? That which comprehends all things, that which they had learned from their Master, because they openly and publicly declare that they cannot help speaking of what they had seen and heard.

But, as we have already said, the Apostolic mission was not destined to die with the Apostles themselves, or to come to an end in the course of time, since it was intended for the people at large, and instituted for the salvation of the human race. For Christ commanded His Apostles to preach the "Gospel to every creature, to carry His name to nations and kings, and to be witnesses to Him to the ends of the earth." He further promised to assist them in the fulfilment of their high mission, and that not for a few years or centuries only, but for all time, "even to the consummation of the world." Upon which St. Jerome says: "He who promises to remain with His disciples to the end of the world declares that they will be for ever victorious, and that He will never depart from those who believe in Him" (*In Matt.*, lib. iv., cap. 28, v. 20). But how could all this be realized in the Apostles alone, placed as they were under the universal law of dissolution by death? It was, consequently, provided by God that the *Magisterium* instituted by Jesus Christ should not end with the life of the Apostles, but that it should be perpetuated. We see it, in truth, propagated and, as it were, delivered from hand to hand. For the Apostles consecrated bishops, and each one appointed those who were to succeed them immediately *in the ministry of the word*.

Nay, more: they likewise required their successors to choose

fitting men, to endow them with like authority, and to confide to them the office and mission of teaching. "Thou, therefore, my son, be strong in the grace which is in Christ Jesus: and the things which thou hast heard of me by many witnesses, the same command to faithful men who shall be fit to teach others also" (2 Tim. ii. 1, 2). Wherefore, as Christ was sent by God, and the Apostles by Christ, so the bishops and those who succeeded them were sent by the Apostles. "The Apostles were appointed by Christ to preach the Gospel to us. Jesus Christ was sent by God. Christ is, therefore, from God, and the Apostles from Christ, and both according to the will of God. . . . Preaching, therefore, the word through the countries and cities, when they had proved in the Spirit the first-fruits of their teaching they appointed bishops and deacons for the faithful. . . . They appointed them, and then ordained them, so that when they themselves had passed away other tried men should carry on their ministry" (S. Clemens Rom. *Epist. I ad Corinth.* capp. 42, 44). On the one hand, therefore, it is necessary that the mission of teaching whatever Christ had taught should remain perpetual and immutable; and on the other, that the duty of accepting and professing all their doctrine should likewise be perpetual and immutable." "Our Lord Jesus Christ, when in His Gospel He testifies that those who are not with Him are His enemies, does not designate any special form of heresy, but declares that all heretics who are not with Him and do not gather with Him, scatter His flock and are His adversaries: 'He that is not with Me is against Me, and he that gathereth not with Me scattereth'" (S. Cyprianus, *Ep. lxi. ad Magnum. n. 1*).

EVERY REVEALED TRUTH, WITHOUT EXCEPTION, MUST BE
BELIEVED

9. The Church, founded on these principles, and mindful of her office, has done nothing with greater zeal and endeavour than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels, and expelled from the ranks of her children, all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quarto-decimans, the Eutychians, did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned

all authors of heretical tenets who followed them in subsequent ages. "There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by our Lord and handed down by Apostolic tradition" (*Auctor Tract. de Fide Orthodoxa contra Arianos*).

The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium. Epiphanius, Augustine, Theodoret, drew up a long list of the heresies of their times. St. Augustine notes that other heresies may spring up, to a single one of which, should anyone give his assent, he is by the very fact cut off from Catholic unity. "No one who merely disbelieves in all (these heresies) can for that reason regard himself as a Catholic, or call himself one. For there may be or may arise some other heresies, which are not set out in this work of ours, and if anyone holds to one single one of these he is not a Catholic" (S. Augustinus, *De Haeresibus*, n. 88).

The need of this divinely instituted means for the preservation of unity, about which we speak, is urged by St. Paul in his Epistle to the Ephesians. In this he first admonishes them to preserve with every care concord of minds: "Solicitous to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3, *et seq.*). And as souls cannot be perfectly united in charity unless minds agree in faith, he wishes all to hold the same faith: "One Lord, one faith," and this so perfectly *one* as to prevent all danger of error: "that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive" (Eph. iv. 14). And this he teaches is to be observed, not for a time only—"but until we all meet in the unity of faith . . . unto the measure of the age of the fulness of Christ" (13). But, in what has Christ placed the primary principle, and the means of preserving this unity? In that—"He gave some Apostles—and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (11-12).

Wherefore, from the very earliest times the fathers and doctors of the Church have been accustomed to follow and, with

one accord, to defend this rule. Origen writes: "As often as the heretics allege the possession of the canonical scriptures, to which all Christians give unanimous assent, they seem to say: 'Behold the word of truth is in the houses.' But we should believe them not, and abandon not the primary and ecclesiastical tradition. We should believe not otherwise than has been handed down by the tradition of the Church of God" (*Tetus Interpretatio Commentariorum in Matt.*, n. 46). Irenæus too says: "The doctrine of the Apostles is the true faith . . . which is known to us through the Episcopal succession . . . which has reached even unto our age by the very fact that the Scriptures have been zealously guarded and fully interpreted" (*Contra Hæreses*, lib. iv., cap. 33, n. 8). And Tertullian: "It is therefore clear that all doctrine which agrees with that of the Apostolic Churches—the matrices and original centres of the faith, must be looked upon as the truth, holding without hesitation that the Church received it from the Apostles, the Apostles from Christ, and Christ from God. . . . We are in communion with the Apostolic Churches, and by the very fact that they agree amongst themselves we have a testimony of the truth" (*De Præscrip.*, cap. xxxi.). And so Hilary: "Christ teaching from the ship signifies that those who are outside the Church can never grasp the divine teaching; for the ship typifies the Church, where the word of life is deposited and preached. Those who are outside are like sterile and worthless sand: they cannot comprehend" (*Comment in Matt.* xlii., n. 11). Rufinus praises Gregory of Nazianzum and Basil, because "they studied the text of Holy Scripture alone, and took the interpretation of its meaning not from their own inner consciousness, but from the writings and on the authority of the ancients, who in their turn, as it is clear, took their rule for understanding the meaning from the Apostolic succession" (*Hist. Eccl.*, lib. ii., cap. 9).

Wherefore, as appears from what has been said, Christ instituted in the Church a *living, authoritative, and permanent Magisterium*, which by His own power He strengthened, by the Spirit of truth He taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by everyone as true. If it could in any way be false, an evident

contradiction follows ; for then God Himself would be the author of error in man. " Lord, if we be in error, we are being deceived by Thee" (Richardus de S. Victore, *De Trin.*, lib. i., cap. 2). In this wise, all cause for doubting being removed, can it be lawful for anyone to reject any one of those truths without by the very fact falling into heresy?—without separating himself from the Church?—without repudiating in one sweeping act the whole of Christian teaching? For such is the nature of faith that nothing can be more absurd than to accept some things and reject others. Faith, as the Church teaches, is " that supernatural virtue by which, through the help of God and through the assistance of His grace, we believe what he has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, the Revealer, who can neither deceive nor be deceived" (Cone. Vat., Sess. iii., cap. 3). If then it be certain that anything is revealed by God and this is not believed, then nothing whatever is believed by divine faith : For what the Apostle St. James judges to be the effect of a moral delinquency, the same is to be said of an erroneous opinion in the matter of faith. " Whosoever shall offend in one point, is become guilty of all" (James ii. 10). Nay, it applies with greater force to an erroneous opinion. For it can be said with less truth that every law is violated by one who commits a single sin, since it may be that he only virtually despises the majesty of God the Legislator. But he who dissents even in one point from divinely revealed truth, absolutely rejects all faith, since he thereby refuses to honour God as the supreme truth and the *formal motive of faith*. " In many things they are with me, in a few things not with me : but in those few things in which they are not with me, the many things in which they are will not profit them" (S. Augustinus in *Psal.* liv., n. 19). And this indeed most deservedly ; for they, who take from Christian doctrine what they please, lean on their own judgments, not on faith : and not " bringing into captivity every understanding unto the obedience of Christ" (2 Cor. x. 5), they more truly obey themselves than God, " You, who believe what you like of the Gospels, and believe no what you like, believe yourselves rather than the Gospel" (S. Augustinus, lib. xvii, *Contra Faustum Manichæum*, cap. 3).

For this reason the Fathers of the Vatican Council laid down nothing new, but followed divine revelation and the acknowledged and invariable teaching of the Church as to the very nature of

faith, when they decreed as follows:—"All those things are to be believed by divine and Catholic faith, which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition, or in the exercise of its ordinary and universal Magisterium" (Sess. iii., cap. 31). Hence, as it is clear that God absolutely willed that there should be unity in His Church, and as it is evident what kind of unity He willed, and by means of what principle He ordained that this unity should be maintained, we may address the following words of St. Augustine to all who have not deliberately closed their minds to the truth:—"When we see the great help of God, such manifest progress and such abundant fruit, shall we hesitate to take refuge in the bosom of that Church, which, as it is evident to all, possesses the supreme authority of the Apostolic See through the Episcopal succession? In vain do heretics rage around it; they are condemned partly by the judgment of the people themselves, partly by the weight of councils, partly by the splendid evidence of miracles. To refuse to the Church the primacy, is most impious, and above measure arrogant. And if all learning, no matter how easy and common it may be, in order to be fully understood requires a teacher and master, what can be greater evidence of pride and rashness than to be unwilling to learn about the books of the divine mysteries from the proper interpreter, and to wish to condemn them unknown?" (*De Unitate Credendi*, cap. xvii., n. 35).

It is then undoubtedly the office of the Church to guard Christian doctrine, and to propagate it in its integrity and purity. But this is not all: the object for which the Church has been instituted is not wholly attained by the performance of this duty. For, since Jesus Christ delivered Himself up for the salvation of the human race, and to this end directed all His teaching and commands, so He ordered the Church to strive, by the truth of its doctrine, to sanctify and to save mankind. But faith alone cannot compass so great, excellent, and important an end. There must needs be also the fitting and devout worship of God, which is to be found chiefly in the divine Sacrifice and in the dispensation of the Sacraments, as well as salutary laws and discipline. All these must be found in the Church, since it continues the mission of the Saviour for ever. The Church alone offers to the human race that religion—that state of absolute perfection—which He wished, as it were, to be *incorporated* in it.

And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.

THE CHURCH A DIVINE SOCIETY

10. But as this heavenly doctrine was never left to the arbitrary judgment of private individuals, but, in the beginning delivered by Jesus Christ, was afterwards committed by Him exclusively to the Magisterium already named, so the power of performing and administering the divine mysteries, together with the authority of ruling and governing, was not bestowed by God on all Christians indiscriminately, but on certain chosen persons. For to the Apostles and their legitimate successors alone these words have reference : " Going into the whole world preach the Gospel." " Baptizing them." " Do this in commemoration of Me." " Whose sins you shall forgive they are forgiven them." And in like manner He ordered the Apostles only, and those who should lawfully succeed them, to *feed*—that is to govern with authority—all Christian souls. Whence it also follows that it is necessarily the duty of Christians to be subject and to obey. And these duties of the Apostolic office are, in general, all included in the words of St. Paul : " Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God " (1 Cor. iv. 1).

Wherefore Jesus Christ bade all men, present and future, follow Him as their leader and Saviour ; and this, not merely as individuals, but as forming a society, organized and united in mind. In this way a duly constituted society should exist, formed out of the divided multitude of peoples, one in faith, one in end, one in the participation of the means adapted to the attainment of the end, and one as subject to one and the same authority. To this end He established in the Church all those principles which necessarily tend to make organized human societies, and through which they attain the perfection proper to each. That is, in it (the Church), all who wished to be the sons of God by adoption, might attain to the perfection demanded by their high calling, and might obtain salvation. The Church, therefore, as we have said, is man's guide to whatever pertains to Heaven. This is the office appointed unto it by God : that it may watch over and may order all that concerns religion, and may, without let or hindrance, exercise according to its judgment, its charge over Christianity. Wherefore they who pretend that

the Church has any wish to interfere in Civil matters, or to infringe upon the rights of the State know it not, or wickedly calumniate it.

God indeed even made the Church a society far more perfect than any other. For the end for which the Church exists is as much higher than the end of other societies as divine grace is above nature, as immortal blessings are above the transitory things on the earth. Therefore the Church is a society *divine* in its origin, *supernatural* in its end and in the means proximately adapted to the attainment of that end; but it is a *human* community inasmuch as it is composed of men. For this reason we find it called in Holy Writ by names indicating a perfect society. It is spoken of as "the house of God," the "city placed upon the mountain" to which all nations must come. But it is also the *fold* presided over by one Shepherd, and into which all Christ's sheep must betake themselves. Yea, it is called "the kingdom which God has raised up" and which "will stand for ever." Finally, it is the "body of Christ" that is, of course, His *mystical* body, but a body living and duly organized and composed of many members: members indeed which have not all the same functions, but which, united one to the other, are kept bound together by the guidance and authority of the head.

Indeed no true and perfect human society can be conceived which is not governed by some supreme authority. Christ therefore must have given to His Church a supreme authority to which all Christians must render obedience. For this reason, as the unity of the faith is of necessity required for the unity of the Church, inasmuch as it is the *body of the faithful*, so also for this same unity, inasmuch as the Church is a divinely constituted society, unity of government, which effects and involves *unity of communion*, is necessary *jure divino*. "The unity of the Church is manifested in the mutual connection or communication of its members, and likewise in the relation of all the members of the Church to one head" (S. Thomas, 2a, 2æ, 9, xxxix. a. 1).

From this it is easy to see that men can fall away from the unity of the Church by schism as well as by heresy. "We think that this difference exists between heresy and schism" (writes St. Jerome): "heresy has no perfect dogmatic teaching, whereas schism, through some Episcopal dissent, also separates from the Church" (S. Hieronymus, *Comment. u Epist. ad Titum*, cap. iii., v. 10-11). In which judgment St. John Chrysostom

concurr: "I say and protest" (he writes) "that it is as wrong to divide the Church as to fall into heresy" (Hom. xi. in *Epist. ad Ephes.*, n. 5). Wherefore, as no heresy can ever be justifiable, so in like manner there can be no justification for schism. "There is nothing more grievous than the sacrilege of schism . . . there can be no just necessity for destroying the unity of the Church" (S. Augustinus, *Contra Epistolam Parmeniani*, lib. ii, cap. ii., n. 25).

THE SUPREME AUTHORITY FOUNDED BY CHRIST

11. The nature of this supreme authority, which all Christians are bound to obey, can be ascertained only by finding out what was the evident and positive will of Christ. Certainly Christ is a King for ever; and though invisible, He continues until the end of time to govern and guard His Church from heaven. But since He willed that His kingdom should be visible, He was obliged, when He ascended into heaven, to designate a vicegerent on earth. "Should anyone say that Christ is the one head and the one shepherd, the one spouse of the one Church, he does not give an adequate reply. It is clear, indeed, that Christ is the author of grace in the sacraments of the Church: it is Christ Himself who baptizes; it is He who forgives sins; it is He who is the true priest who had offered Himself upon the altar of the cross, and it is by His power that His body is daily consecrated upon the altar: and still, because He was not to be visibly present to all the faithful, He made choice of ministers through whom the aforesaid sacraments should be dispensed to the faithful, as said above (cap. 74). For the same reason, therefore, because He was about to withdraw His visible presence from the Church, it was necessary that He should appoint someone in His place, to have the charge of the universal Church. Hence before His Ascension He said to Peter: 'Feed My sheep'" (S. Thomas, *Contra Gentiles*, lib. iv., cap. 76).

Jesus Christ, therefore, appointed Peter to be the head of the Church: and He also determined that the authority instituted in perpetuity for the salvation of all should be inherited by His successors, in whom the same permanent authority of Peter himself should continue. And so He made that remarkable promise to Peter, and to no one else: "Thou art Peter, and upon this rock I will build My Church" (Matt. xvi. 18). "To Peter the Lord spoke: to *one*, therefore, that He might establish

unity upon one " (S. Pacianus ad Sempronium, Ep. iii., n. 11). " Without any prelude He mentions St. Peter's name and that of his father (" Blessed art thou Simon, son of John "), and He does not wish him to be called any more Simon. Claiming him for Himself according to His divine authority, He aptly names him Peter, from *petra*, the rock, since upon him He was about to found His Church " (S. Cyrillus Alexandrinus, in *Evang. Joan*, lib. ii., in cap. i., v. 42).

THE UNIVERSAL JURISDICTION OF ST. PETER

12. From this text it is clear that by the will and command of God the Church rests upon St. Peter, just as a building rests on its foundation. Now the proper nature of a foundation is to be a principle of cohesion for the various parts of the building. It must be the necessary condition of stability and strength. Remove it and the whole building falls. It is, consequently, the office of St. Peter to support the Church, and to guard it in all its strength and indestructible unity. How could he fulfil this office without the power of commanding, forbidding, and judging, which is properly called *jurisdiction*? It is only by this power of jurisdiction that nations and commonwealths are held together. A primacy of honour and the shadowy right of giving advice and admonition, which is called *direction*, could never secure to any society of men unity or strength. The words—"and the gates of hell shall not prevail against it"—proclaim and establish the authority of which we speak. "What is the *it*?" (writes Origen). "Is it the rock upon which Christ builds the Church, or the Church? The expression indeed is ambiguous, as if the rock and the Church were one and the same. I indeed think that this is so, and that neither against the rock upon which Christ builds His Church, nor against the Church, shall the gates of hell prevail" (Origenes, *Comment. in Matt.*, tom. xii., n. ii.). The meaning of this divine utterance is, that, notwithstanding the wiles and intrigues which they bring to bear against the Church, it can never be that the Church committed to the care of Peter shall succumb or in any wise fail. "For the Church, as the edifice of Christ who has wisely built 'His house upon a rock,' cannot be conquered by the gates of hell, which may prevail over any man who shall be off the rock and outside the Church, but shall be powerless against it" (*ibid.*). Therefore, God confided His Church to

Peter, so that he might safely guard it with his unconquerable power. He invested him, therefore, with the needful authority : since the right to rule is absolutely required by him who has to guard human society really and effectively. This, furthermore, Christ gave : "To thee will I give the keys of the Kingdom of Heaven." And He is clearly still speaking of the Church, which a short time before He had called *His own*, and which He declared He wished to build on Peter as on a foundation. The Church is typified not only as an *edifice* but as a *Kingdom*, and everyone knows that the keys constitute the usual sign of governing authority. Wherefore when Christ promised to give to Peter the keys of the Kingdom of Heaven, He promised to give him power and authority over the Church. "The Son committed to Peter the office of spreading the knowledge of His Father and Himself over the whole world. He who increased the Church in all the earth, and proclaimed it to be stronger than the Heavens, gave to a mortal man all power in Heaven when He handed him the keys" (S. Joannes Chrysostomus, Hom. liv., in *Matt.* v. 2). In this same sense He says : "Whatsoever thou shalt bind upon earth it shall be bound also in Heaven, and whatsoever thou shalt loose on earth it shall be loosed also in Heaven." This metaphorical expression of binding and loosing indicates the power of making laws, of judging and of punishing ; and the power is said to be of such amplitude and force that God will ratify whatever is decreed by it. Thus it is supreme and absolutely independent, so that, having no other power on earth as its superior, it embraces the whole Church and all things committed to the Church.

The promise is carried out when Christ the Lord after His Resurrection, having thrice asked Peter whether he loved Him more than the rest, lays on him the injunction : "Feed My lambs, feed My sheep." That is, He confides to him, without exception, all those who were to belong to His fold. "The Lord does not hesitate. He interrogates, not to learn, but to teach. When He was about to ascend into Heaven He left us, as it were, a vicergerent of His love . . . and so because Peter alone of all others professes his love he is preferred to all--that being the most perfect he should govern the more perfect" (S. Ambrosius, *Exposit. in Evang. secundum, Lucam*, lib. x., nn. 175-176).

These then are the duties of a shepherd : to place himself as leader at the head of his flock, to provide proper food for it, to ward off dangers, to guard against insidious foes, to defend it

against violence : in a word, to rule and govern it. Since, therefore, Peter has been placed as shepherd of the Christian flock, he has received the power of governing all men for whose salvation Jesus Christ shed His blood. "Why has He shed His blood? To buy the sheep which He handed over to Peter and his successors" (S. Joannes Chrysostomus, *De Sacerdotio*, lib. ii.).

And since all Christians must be closely united in the communion of one immutable faith, Christ the Lord, in virtue of His prayers, obtained for Peter that in the fulfilment of his office he should never fall away from the faith. "But I have asked for thee that thy faith fail not" (Luke xxii. 32), and He furthermore commanded him to impart light and strength to his brethren as often as the need should arise : "Confirm thy brethren" (*ibid.*). He willed then that he whom He had designated as the foundation of the Church should be the defence of its faith. "Could not Christ who confided to him the Kingdom by His own authority have strengthened the faith of one whom He designated a rock to show the foundation of the Church?" (S. Ambrosius, *De Fide*, lib. iv., n. 56). For this reason Jesus Christ willed that Peter should participate in certain names, signs of great things which properly belong to Himself, alone : in order that identity of titles should show identity of power. So He who is Himself "the chief corner-stone, in whom all the building being framed together, groweth up into a holy temple in the Lord" (Eph. ii. 21), placed Peter as it were a stone to support the Church. "When he heard : 'Thou art a rock,' he was emboldened by the announcement ; although he is a rock, not as Christ is a rock, but as Peter is a rock. For Christ is by His very being an immovable rock ; Peter only through this rock. Christ imparts His gifts, and is not exhausted . . . He is a priest, and makes priests. He is a rock, and constitutes a rock" (Hom. *de Poenitentia*, n. 4 in Appendice opp. S. Basilii). He who is the King of His Church, 'who hath the key of David, who openeth and no man shutteth, who shutteth and no man openeth' (Apoc. iii. 7), having delivered the *keys* to Peter, declared him Prince of the Christian commonwealth. So too He the Great Shepherd, who calls Himself *the Good Shepherd*, constituted Peter the pastor of His lambs and sheep : 'Feed My lambs, feed My sheep.' Wherefore Chrysostom says : "He was pre-eminent among the Apostles ; He was the mouthpiece of the Apostles, and the head of the Apostolic College . . . at

the same time showing him that henceforth he ought to have confidence, and, as it were blotting out his denial, He commits to him the government of His brethren . . . He saith to him : ‘ If thou lovest Me, be over My brethren.’ Finally, He who confirms in ‘ every good work and word ’ (2 Thess. ii. 16), commands Peter ‘ to confirm his brethren.’ ”

Rightly, therefore, does St. Leo the Great say : “ From the whole world Peter alone is chosen to take the lead in calling all nations to be the head of all the Apostles and of all the Fathers of the Church. So that, although in the people of God there are many priests and many pastors, Peter should by right rule all of those over whom Christ Himself is the chief ruler ” (Sermo iv., chap. 2). And so St. Gregory the Great, writing to the Emperor Maurice Augustus, says : “ It is evident to all who know the Gospel, that the charge of the whole Church was committed to St. Peter, the Apostle and Prince of all the Apostles, by the word of the Lord . . . Behold ! he hath received the keys of the heavenly kingdom ; the power of binding and loosing is conferred upon him ; the care of the whole government of the Church is confided to him ” (Epist. lib. v., Epist. xx.).

THE ROMAN PONTIFF'S POSSESS SUPREME POWER IN THE CHURCH “ JURE DIVINO ”

13. It was necessary that a government of this kind, since it belongs to the constitution and formation of the Church, as its principal element ; that is, as the principle of unity and the foundation of lasting stability, should in no wise come to an end with St. Peter, but should pass to his successors, from one to another. “ There remains, therefore, the ordinance of truth, and St. Peter, persevering in the strength of the rock which he had received, hath not abandoned the government of the Church which had been confided to him ” (S. Leo M. Sermo iii., cap. 3). For this reason the Pontiffs who succeed Peter in the Roman Episcopate receive the supreme power in the Church, *jure divino*. “ We define ” (declare the Fathers of the Council of Florence) “ that the Holy and Apostolic See and the Roman Pontiff holds the primacy of the Church throughout the whole world : and that the same Roman Pontiff is the successor of St. Peter, the Prince of the Apostles and the true Vicar of Christ, the head of the whole Church, and the father and teacher of all Christians ; and that

full power was given to him, in Blessed Peter, by our Lord Jesus Christ to feed, to rule, and to govern the Universal Church, as is also contained in the acts of œcumenical councils and in the sacred canons" (*Conc. Florentinum*). Similarly the Fourth Council of Lateran declares: "The Roman Church, as the mother and mistress of all the faithful, by the will of Christ obtains primacy of jurisdiction over all other Churches." These declarations were preceded by the consent of antiquity which ever acknowledged, without the slightest doubt or hesitation, the Bishops of Rome, and revered them, as the legitimate successors of St. Peter. Who is unaware of the many and evident testimonies of the holy Fathers which exist to this effect? Most remarkable is that of St. Irenæus who, referring to the Roman Church says: "With this Church, on account of its pre-eminent authority, it is necessary that every Church should be in concord" (*Contra Hæreses*, lib. iii., cap. 3, n. 2); and St. Cyprian also says of the Roman Church, that "it is the root and mother of the Catholic Church, the chair of Peter, and the principal Church whence sacerdotal unity has its source" (Ep. xlviii., ad Cornelium, n. 3, and Ep. lix., ad Eundem, n. 14.) He calls it *the chair of Peter*, because it is occupied by the successor of Peter: he calls it *the principal Church*, on account of the primacy conferred on Peter himself and his legitimate successors; and *the source of unity*, because the Roman Church is the efficient cause of unity in the Christian commonwealth. For this reason Jerome addresses Damasus thus: "My words are spoken to the successors of the Fisherman, to the disciples of the Cross. . . . I communicate with none save your Blessedness, that is, with the Chair of Peter. For this I know is the rock on which the Church is built" (Ep. xv., ad Damasum, n. 2). Union with the Roman See of Peter is to him always the public criterion of a Catholic. "I acknowledge everyone who is united with the See of Peter" (Ep. xvi., ad Damasum, n. 2). And for a like reason St. Augustine publicly attests that: "the primacy of the Apostolic chair always existed in the Roman Church" (Ep. xliii., n. 7); and he denies that anyone who dissents from the Roman faith can be a Catholic. "You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held" (Sermo cxx., n. 13). So too, St. Cyprian: "To be in communion with Cornelius is to be in communion with the Catholic Church" (Ep. lv., n. 1). In the same way

Maximus the Abbot teaches that obedience to the Roman Pontiff is the proof of the true faith and of legitimate communion. "Therefore if a man does not want to be, or to be called, a heretic, let him not strive to please this or that man . . . but let him hasten before all things to be in communion with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox. He speaks in vain who tries to persuade me of the orthodoxy of those who, like himself refuse obedience to His Holiness the Pope of the most holy Church of Rome : that is to the Apostolic See." The reason and motive of this he explains to be that "the Apostolic See has received and hath government, authority, and power of binding and loosing from the Incarnate Word Himself ; and, according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world, since the Word in Heaven who rules the Heavenly powers binds and loosens there" (*Defloratio ex Epistola ad Petrum illustrem*).

Wherefore what was acknowledged and observed as Christian faith, not by one nation only, nor in one age, but by the East and by the West, and through all ages, this Philip, the priest, the Pontifical legate at the Council of Ephesus, no voice being raised in dissent, recalls : "No one can doubt. Yea, it is known unto all ages, that St. Peter, the Prince of the Apostles, the pillar of the faith and the ground of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ. That is, the power of forgiving and retaining sins was given to him who, up to the present time, lives and exercises judgment in the persons of his successors" (Actio iii.). The pronouncement of the Council of Chalcedon on the same matter is present to the minds of all : "Peter has spoken through Leo" (Actio ii.), to which the voice of the Third Council of Constantinople responds as an echo : "The chief Prince of the Apostles was fighting on our side : for we have had as our ally his follower and the successor to his See : and the paper and the ink were seen, and Peter spoke through Agatho" (Actio xviii.).

In the formula of Catholic faith drawn up and proposed by Hormisdas, which was subscribed at the beginning of the 6th century in the great Eighth Council by the Emperor Justinian, by Epiphanius, John and Memma, the patriarchs, this same is declared with great weight and solemnity. "For the pronounce-

ment of our Lord Jesus Christ, saying: 'Thou art Peter, and upon this rock I will build My Church,' &c., cannot be passed over. What is said is proved by the result, because Catholic faith has always been preserved without stain in the Apostolic See" (Post Epistolam, xxvi., and omnes Episc. Hispan., n. 4). We have no wish to quote every available declaration; but it is well to recall the formula of faith which Michael Paleologus professed in the Second Council of Lyons: "The same holy Roman Church possesses the sovereign and plenary primacy and authority over the whole Catholic Church, which, truly and humbly, it acknowledges to have received together with the plenitude of power from the Lord Himself, in the person of St. Peter, the Prince or Head of the Apostles, of whom the Roman Pontiff is the successor. And as it is bound to defend the truth of faith beyond all others, so also if any question should arise concerning the faith it must be determined by its judgment" (Actio iv.).

BISHOPS BELONG TO THE ESSENTIAL CONSTITUTION OF THE CHURCH

14. But if the authority of Peter and his successors is plenary and supreme, it is not to be regarded as the sole authority. For He who made Peter the foundation of the Church also "chose twelve, whom He called Apostles" (Luke vi. 13); and just as it is necessary that the authority of Peter should be perpetuated in the Roman Pontiff, so, by the fact that the bishops succeed the Apostles, they inherit their ordinary power, and thus the Episcopal order necessarily belongs to the essential constitution of the Church. Although they do not receive plenary, or universal, or supreme authority, they are not to be looked on as *vicars* of the Roman Pontiffs; because they exercise a power really their own, and are most truly called the *ordinary* pastors of the peoples over whom they rule.

But since the successor of Peter is one, and those of the Apostles are many, it is necessary to examine into the relations which exist between him and them according to the divine constitution of the Church. Above all things, the need of union between the bishops and the successors of Peter is clear and undeniable. This bond once broken, Christians would be separated and scattered, and would in no wise form one body and one flock. "The safety of the Church depends on the dignity of the Chief

Priest, to whom, if an extraordinary and supreme power is not given, there are as many schisms to be expected in the Church as there are priests" (S. Hieronymus, *Dialog. contra Luciferianos*, n. 9). It is necessary, therefore, to bear this in mind, viz., that nothing was conferred on the Apostles apart from Peter, but that several things were conferred upon Peter apart from the Apostles. St. John Chrysostom, in explaining the words of Christ, asks: "Why, passing over the others, does He speak to Peter about these things?" And he replies unhesitatingly and at once, "Because he was pre-eminent among the Apostles, the mouthpiece of the Disciples, and the head of the college" (Hom. lxxxviii., in *Joan*, n. 1). He alone was designated as the foundation of the Church. To him He gave the power of *binding* and *loosing*: to him alone was given the power of *feeding*. On the other hand, whatever authority and office the Apostles received, they received in conjunction with Peter. "If the divine benignity willed anything to be in common between him and the other princes, whatever he did not deny to the others He gave only through him. So that whereas Peter alone received many things, He conferred nothing on any of the rest without Peter participating in it" (S. Leo M. Sermo iv., cap. 2).

BISHOPS SEPARATED FROM PETER AND HIS SUCCESSORS LOSE ALL JURISDICTION

15. From this it may be clearly understood that bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors: because, by this secession, they are separated from the foundation on which the whole edifice must rest. They are therefore outside the *edifice* itself; and for this very reason they are separated from the *fold*, whose leader is the Chief Pastor; they are exiled from the *Kingdom*, the keys of which were given by Christ to Peter alone.

These things enable us to see the heavenly ideal, and the divine exemplar, of the constitution of the Christian commonwealth, namely: When the Divine Founder decreed that the Church should be one in faith, in government, and in communion, He chose Peter and his successors as the principal and centre, as it were, of this unity. Wherefore St. Cyprian says: "The following is a short and easy proof of the faith. The Lord saith to Peter: 'I say to thee thou art Peter;' on him alone He buildeth His Church; and although after His Resurrection He

gives a similar power to all the Apostles, and says: 'As the Father hath sent Me,' &c., still in order to make the necessary unity clear, by His own authority He laid down the source of that unity as beginning from one" (*De Unit. Eccl.*, n. 4). And Optatus of Milevis says: "You cannot deny that you know that in the city of Rome the Episcopal chair was first conferred on Peter. In this Peter, the head of all the Apostles (hence his name Cephas), has sat; in which chair alone unity was to be preserved for all, lest any of the other Apostles should claim anything as exclusively his own. So much so, that he who would place another chair against that one chair, would be a schismatic and a sinner" (*De Schism. Donat.*, lib. ii.). Hence the teaching of Cyprian, that heresy and schism arise, and are begotten from the fact that due obedience is refused to the supreme authority. "Heresies and schisms have no other origin than that obedience is refused to the priest of God, and that men lose sight of the fact that there is one judge in the place of Christ in this world" (Epist. xii., ad. Cornelium, n. 5). No one, therefore, unless in communion with Peter can share in his authority, since it is absurd to imagine that he who is outside can command in the Church. Wherefore Optatus of Milevis blamed the Donatists for this reason: "Against which gates (of hell) we read that Peter received the saving keys, that is to say our prince, to whom it was said by Christ: 'To thee will I give the keys of the Kingdom of Heaven, and the gates of Hell shall not conquer them.' Whence is it therefore that you strive to obtain for yourselves the keys of the Kingdom of Heaven—you who fight against the chair of Peter?" (lib. ii., n. 4-5).

But the Episcopal order is rightly judged to be in communion with Peter, as Christ commanded, if it be subject to and obeys Peter; otherwise it necessarily becomes a lawless and disorderly crowd. It is not sufficient for the due preservation of the unity of the faith that the head should merely have been charged with the office of superintendent, or should have been invested solely with a power of direction. But it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey. What had the Son of God in view when he promised the keys of the Kingdom of Heaven to Peter *alone*? *Biblical usage* and the unanimous teaching of the Fathers clearly show that supreme authority is designated in the passage by the word *keys*. Nor is it lawful to interpret in a

different sense what was given to Peter alone, and what was given to the other Apostles conjointly with him. If the power of binding, loosening, and feeding, confers upon each and every one of the bishops, the successors of the Apostles, a real authority to rule the people committed to him, certainly the same power must have the same effect in his case to whom the duty of feeding the lambs and sheep has been assigned by God. "Christ constituted (Peter) not only pastor, but pastor of pastors: Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, because the lambs and the sheep form the whole of the Church" (S. Brunonis Episcopi Signiensis, *Comment. in Joan.*, part iii., cap. 21, n. 55). Hence those remarkable expressions of the ancients concerning St. Peter, which most clearly set forth the fact that he was placed in the highest degree of dignity and authority. They frequently call him "the prince of the College of the Disciples: the prince of the holy Apostles: the leader of that choir: the mouthpiece of all the Apostles: the head of that family: the ruler of the whole world: the first of the Apostles: the safeguard of the Church." In this sense St. Bernard writes as follows to Pope Eugenius: "Who art thou? The great priest: the high priest. Thou art the prince of bishops and the heir of the Apostles. . . . Thou art he to whom the keys were given. There are, it is true, other gatekeepers of Heaven, and other pastors of flocks, but thou art so much the more glorious as thou hast inherited a different and more glorious name than all the rest. They have flocks consigned to them, one to each: to thee all the flocks are confided as one flock to one shepherd; and not alone the sheep, but the shepherds. You ask how I prove this? From the words of the Lord. To which—I do not say—of the bishops, but even of the Apostles have all the sheep been so absolutely and unreservedly committed? If thou lovest Me, Peter, feed My sheep. Which sheep? Of this or that people, of this city, or country, or kingdom? 'My sheep,' He says: to whom therefore is it not evident that He does not designate some, but all? We can make no exception where no distinction is made" (*De Consideratione*, lib. ii., cap. 8).

But it is opposed to the truth, and in evident contradiction with the divine constitution of the Church, to hold that while each bishop is *individually* bound to obey the authority of the Roman Pontiffs, taken *collectively* the bishops are not so bound

For it is the nature and object of a foundation to support the unity of the whole edifice, and to give stability to it, rather than to *each component part*; and in the present case this is much more applicable, since Christ the Lord wished that by the strength and solidity of the foundation the gates of hell should be prevented from prevailing against the Church. All are agreed that the divine promise must be understood of the Church as a whole, and not of any certain portions of it. These can, indeed, be overcome by the assaults of the powers of hell, as, in point of fact, has befallen some of them. Moreover, he who is set over the whole flock must have authority not only over the sheep dispersed throughout the Church, but also when they are assembled together. Do the sheep, when they are all assembled together, rule and guide the shepherd? Do the successors of the Apostles, assembled together, constitute the foundation on which the successor of St. Peter rests, in order to derive therefrom strength and stability? Surely jurisdiction and authority belong to him in whose power have been placed the keys of the Kingdom of Heaven, not alone in all provinces taken singly, but in all taken collectively. And as the bishops, each in his own district, command with real power not only individuals, but the whole community, so the Roman Pontiffs, whose jurisdiction extends to the whole Christian commonwealth, must have all its parts, even taken collectively, subject and obedient to their authority. Christ the Lord, as we have quite sufficiently shown, made Peter and his successors his *vicars*, to exercise for ever in the Church the power which He exercised during His mortal life. Can the Apostolic College be said to have been above its Master in authority?

This power over the Episcopal College, to which we refer, and which is clearly set forth in Holy Writ, has ever been acknowledged and attested by the Church, as is clear from the teaching of General Councils. "We read that the Roman Pontiff has pronounced judgments on the prelates of all the Churches; we do not read that anybody has pronounced sentence on him" (Hadrianus ii. *in Allocutione* iii. ad Synodum Romanum an. 869. Cf. *Actionem* vii. Conc. Constantinopolitani iv.). The reason for which is stated thus: "There is no authority greater than that of the Apostolic See" (Nicholas in *Epist.* lxxxvi. ad Michael Imperat.).¹ Wherefore Galasius, on the decrees of

¹ "It is evident that the judgment of the Apostolic See, than which there is no authority greater, may be rejected by no one, nor is it lawful for anyone to pass judgment on its judgment."

Councils, says: "That which the First See has not approved of cannot stand; but what it has thought well to decree has been received by the whole Church" (Epist. xxvi. ad Episcopos Dardaniæ, n. 5). It has ever been unquestionably the office of the Roman Pontiffs to ratify or to reject the decrees of Councils. Leo the Great rescinded the acts of the conciliabulum of Ephesus. Damasus rejected those of Rimini, and Hadrian I. those of Constantinople. The 28th canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless. Rightly, therefore, has Leo X. laid down in the 5th Council of Lateran, "that the Roman Pontiff alone, as having authority over all Councils, has full jurisdiction and power to summon, to transfer, to dissolve Councils, as is clear, not only from the testimony of Holy Writ, from the teaching of the Fathers, and of the Roman Pontiffs, and from the decrees of the sacred canons, but from the teaching of the very Councils themselves." Indeed, Holy Writ attests that the keys of the Kingdom of Heaven were given to Peter alone, and that the promise of binding and loosening was granted to the Apostles and to Peter; but there is nothing to show that the Apostles received supreme power *without Peter* and *against Peter*. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly-conceived opinion is set forth, but the venerable and constant belief of every age (Sess. iv., cap. 3).

Nor does it beget any confusion in the administration that Christians are bound to obey a two-fold authority. We are prohibited in the first place by Divine Wisdom from entertaining any such thought, since this form of government was constituted by the counsel of God Himself. In the second place, we must note that the due order of things and their mutual relations are disturbed if there be a two-fold magistracy of the same rank set over a people, neither of which is amenable to the other. But the authority of the Roman Pontiff is supreme, universal, independent; that of the bishops limited, and dependent. "It is not congruous that two superiors with equal authority should be placed over the same flock; but that two, one of whom is higher than the other, should be placed over the same people is not incongruous. Thus the parish priest, the bishop, and the Pope are placed immediately over the same people" (S. Thomas *in iv Sent.* dist. xvii., a. 4, ad q. 4, ad 3). So the Roman Pontiffs,

mindful of their duty, wish above all things, that the Divine constitution of the Church should be preserved. Therefore, as they defend with all necessary care and vigilance their own authority, so they have always laboured, and will continue to labour, that the authority of the bishops may be upheld. Yea, they look upon whatever honour or obedience is given to the bishops as paid to themselves. "My honour is the honour of the universal Church. My honour is the strength and stability of my brethren. Then am I honoured when due honour is given to everyone" (S. Gregorius M. *Epistolarum*, lib. viii., Ep. xxx. ad Eulogium).

APPEAL TO SHEEP NOT OF THE FOLD

16. In what has been said we have faithfully described the exemplar and form of the Church as divinely constituted. We have treated at length of its unity : we have explained sufficiently its nature, and pointed out the way in which the Divine Founder of the Church willed that it should be preserved. There is no reason to doubt that all those, who by Divine Grace and mercy have had the happiness to have been born, as it were, in the bosom of the Catholic Church, and to have lived in it, will listen to Our Apostolic Voice—"My sheep hear My voice" (John x. 27)—and that they will derive from Our words fuller instruction and a more perfect disposition to keep united with their respective pastors, and through them with the supreme pastor, so that they may remain more securely within the one fold, and may derive therefrom a greater abundance of salutary fruit. But We, who notwithstanding our unfitness for this great dignity and office, govern by virtue of the authority conferred on us by Jesus Christ, as we look on Jesus, "the author and finisher of our faith" (Heb. xii. 2), feel Our hearts fired by His charity. What Christ has said of Himself, We may truly repeat of Ourselves—"Other sheep I have that are not of this fold ; them also I must bring, and they shall hear My voice" (John x. 16). Let all those, therefore, who detest the wide-spread irreligion of our times, and acknowledge and confess Jesus Christ to be the Son of God and the Saviour of the human race, but who have wandered away far from the Spouse, listen to Our voice. Let them not refuse to obey Our paternal charity. Those who acknowledge Christ must acknowledge Him wholly and entirely. "The Head and the body are Christ wholly and entirely. The Head is the only-begotten Son of God, the body is His Church ; the bridegroom and the bride, two in one flesh. All who dissent

from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; and again all those who agree with the Scriptures concerning the Head, and do not communicate in the unity of the Church, are not in the Church" (S. Augustinus, *Contra Donatistas Epistola*, sive *De Unit. Eccl.*, cap. iv., n. 7).

And with the same yearning, Our soul goes out to those whom the foul breath of irreligion has not entirely corrupted, and who at least seek to have the true God, the Creator of heaven and earth, as their Father. Let such as these take counsel with themselves, and realize that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time the Church as their mother. We lovingly address to all the words of St. Augustine: "Let us love the Lord our God; let us love His Church: the Lord as our Father, the Church as our Mother. Let no one say, I go indeed to idols, I consult fortune-tellers and soothsayers: but I leave not the Church of God: I am a Catholic. Clinging to thy Mother, thou offendest thy Father. Another too says: Far be it from me: I do not consult fortune-telling, I seek not soothsaying, I seek not profane divinations, I go not to the worship of devils, I serve not stones: but I am on the side of Donatus. What doth it profit thee not to offend the Father, who avenges an offence against the Mother? What doth it profit to confess the Lord, to honour God, to preach Him, to acknowledge His Son, and to confess that He sits on the right hand of the Father, if you blaspheme His Church? . . . If you had a beneficent friend, whom you honoured daily—and even once calumniated his spouse, would you ever enter his house? Hold fast, therefore, O dearly beloved, hold fast all together God as your Father, and the Church as your Mother" (*Enarratio in Psal. lxxxviii.*, Sermo. ii., n. 14).

Above all things, trusting in the mercy of God, who is able to move the hearts of men, and to incline them as and when He pleases, We most earnestly commend to His loving-kindness all those of whom We have spoken. As a pledge of Divine grace, and as a token of Our affection, We lovingly impart to you, in the Lord, Venerable Brethren, to your clergy and people, Our Apostolic Blessing.

Given at St. Peter's, Rome, the 29th day of June, in the year 1896, and the nineteenth of Our Pontificate.

LEO XIII., POPE.

OFFICE AND MASS OF THE BLESSED THADDAEUS MACHAR
 IN FESTO BEATI THADDAEI MACHAR EPISCOPI CONFESSORIS. OMNIA
 DE COMMUNI CONF. PONT. I LOCO, PRAETER SEQUENTIA
 IN II. NOCTURNO.—LECTIO IV.

Thaddaeus nobilissima Mac-Cartheorum familia ortus est medio saeculo decimo-quinto in Agro Kiarriensi in Mamonia, Australi Hiberniae provincia (ejusque majoribus accensetur inelytus Princeps Cormacus, habitu quidem Rex, sed animo discipulus, patronus et amicus Beati Malachiae, de quo laus est apud Sanctum Bernardum), Egregiam sortitus animi indolem, ab ineunte aetate optimis moribus institutus, studiorum vix emensus curriculum, despectis mundi illecebris clericali militiae nomen dedit. Quum ejus doctrinae, pietatis, atque insignium virtutum fama longe lateque in dies increbresceret, a Summo Pontifice Nysto quarto, juvenis adhuc sed sanctitatis splendore coruscus Ecclesiae Rossensis regimini praefectus, apud Apostolicam sedem Episcopalis consecrationis munere est auctus.

LECTIO V.

Factus forma gregis ex animo, Ecclesiae sibi commissae sanctissime praefuit: verbi Dei praedicatione, religionis studio, animarum zelo optimi pastoris laudem apud suos obtinuit, sed magna oborta reipublicae perturbatione, in qua diu de regio Angliae solio acriter dimicatum est, Thaddaeus e sede sua primum exturbatur: mox aculeorum artibus apud Apostolicam Sedem accusatus, immeritas poenas sine querela patientissime tulit: ut ejus virtus ad lydium tribulationis lapidem probata in accerbissimis doloribus perferendis brevi nitidiori lumine effulserit. Attamen non multo post Thaddaei est innocentia comperta, eiusdemque sanctitas coram Innocentio Octavo Pontifici Maximo adeo eluxit, ut ipse Pontifex non modo illum in pristinos honores restituere, sed ad majora vocare proposuerit: unde nec minime cogitantem ad Ecclesias Corcagiensem et Cloynensem magnisque beneficiis cumulatum destinavit.

LECTIO VI.

Quum vero ob potentiorum rapaces ausus bonis et iuribus suae Ecclesiae magno animarum detrimento prohibitus esset, pauperrimo cultu et peregrini habitu Romam petiit, et Apostolorum limina veneratus, Christi Vicario causam suam detulit, qui eum benignissime complexus, amplissimis datis litteris, in Eccle-

siasticae libertatis osores severissime animadvertit. Dum in patriam remearet, quum Eporediae apud subalpinos substitisset, pauper et incognitus in hospitio peregrinorum exceptus est, ibique aerumnis et laboribus fractus, itineribusque defessus, coelo maturus animam Deo reddidit, nono Kalendas Novembris, anno millesimo quadringentesimo nonagesimo secundo, aetatis suae trigesimo septimo. Ejus obitum mire coruscans flamma caelitus demissa decoravit, reiqua novitate permotus Eporediensis Antistes, comitante clero, ingenti fidelium turba stipatus, sacrum ejus corpus solenni pompa per urbem circumtulit et in Cathedrali Ecclesia, suis ipse manibus sub altari composuit. Insignem servi sui sanctitatem, multis, quae ad ejus tumulum patrata sunt, miraculis Deus testatam voluit, cultumque ab immemorabili tempore ei delatum Leo tertius decimus Pontifex Maximus rite probavit et confirmavit.

IN III NOCTURNO

Homilia in Evangelium: Cum persequuntur . . . ut in Missali Romano die 2^o Maii.

MISSA

Ut in eodem communi. Evangelium: Cum persequuntur . . .

EPOREDIEN

Confirmato anno superiori die 26 Augusti per Decretum Sacrae Rituum Congregationis ecclesiastico cultu ab immemorabili tempore praestito Beato Thaddaeo Machar, Episcopo Coreagiensi, Rûni Episcopi Eporediensis, Coreagiensis, Cloynensis et Rossensis, iteratis precibus ab Apostolica Sede enixe flagitarunt ut Festum in honorem praedicti Beati Clero Suarum Dioecesium liceat celebrare sub ritu duplici majori cum Officio et Missa exhibitis, cum autem exhibitum Officium cum Missa ab Eûno et Rûno Dño Cardinali Vincentio Vannutelli, causae relatore in Ordinario coetu, subsignata die ad Vaticanum habito, ut approbaretur, propositum fuerit, Sacra Rituum Congregatio, omnibus mature expensis, auditoque voce et scripto R. P. D. Gustavo Persiani Sanctae Fidei Promotoris munere fungente, rescribendum censuit: *pro gratia et ad Emum. Ponentem cum Promotore Fidei.* Quare eiusmodi Officii et Missae revisione et correctione ab eodem Eûno Ponente cum Promotore Fidei rite peracta, prouti huic praeiacent Decreto probari posse duxit die 23 Junii 1896. Quibus omnibus Sanctissimo Domino Nostro Leoni Papae XIII per infrascriptum

Cardinalem Sacrae Rituum Congregationis Praefectum relatis, Sanctitas Sua Rescriptum Sacrae ipsius Congregationis probavit: simulque concessit, ut suprascriptum officium cum Missa a clero Saeculari Dioeceseos Eporediensis necnon a religiosis utriusque sexus Calendario Dioecesano utentibus die xxvi Octobris, itemque a clero saeculari Dioecesuum Corcagien. Cloynen. et Rossen. una cum regularibus utriusque sexus respectivo Calendario Dioecesano se conformantibus, die xxy Octobris. in Festo Beati Thaddaei Machar Episc. Conf. sub ritu duplici minori, adhiberi valeat, contrariis non obstantibus quibuscumque.

Die 7 Julii 1896.

Subscripti :

CAI. CARD. ALOISI-MASELLA, S.R.C., *Praef.*

Loco ✕ Sigilli.

ALOISIUS TRIPEPI, S.R.C., *Secret.*

THE DAYS ON WHICH MASS IS FORBIDDEN IN PRIVATE ORATORIES

ROMANA. DUBIUM QUOAD DIES, QUIBUS VETANTUR MISSAE IN ORATORIIS PRIVATIS

Quum die 30 Ianuarii, anno elapso 1895, in conventu Academiae Liturgicae Romanae proposita fuisset quaestio super diebus, quibus non licet Missam celebrari in Oratoriis privatis, atque Academici ac Censores diversimode de ea sensissent, inspectis etiam Decretis ac praxi: hinc Rmus Moderator ipsius Academiae ad Sacram Rituum Congregationem, penes quam eadem questio alias agitata fuit, humillime accessit, suo et Academiae nomine postulans sequentis Dubii solutionem: nimirum quinam vere sint sollemniores dies, in quibus pro omnibus, peculiare Indultum non habentibus, Missae sunt vetitae, in privatis Oratoriis?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, exquisita sententia Commissionis Liturgicae, ac re maturo examine perpensa, rescribendum censuit: *Illi per se sunt sollemniores in casa, qui describuntur in Caeremoniali Episcoporum Libr. II. Cap. XXXIV. N. 2 et de praecepto servantur.*

Atque ita rescripsit.

Die 10 Aprilis 1896.

CAI. CARD. ALOISI-MASELLA, S. R. C. *Praef.*

L. ✕ S.

ALOISIUS TRIPEPI, S. R. C. *Secretarius.*

THE INDULGENCE OF THE PAPAL BLESSING GAINED BY THE
BISHOP WHO IMPARTS IT

MONTIS POLITIANI. DE INDULGENTIA PLENARIA ADNEXA BENEDICTI-
TIONI PAPALI, LUCRANDA AB EPISCOPO EAM ELARGIENTE

Episcopus Montis Politiani huic S. Congregationi Indulgent. sequens dubium solvendum proposuit : Num Plenariam Indulgentiam lucrandam a Christifidelibus Benedictionem nomine Summi Pontificis recipientibus a respectivis Episcopis, lucrari valeat et ipse Episcopus, qui eam impertit ?

Et Eñni Patres in Congregatione Generali ad Vaticanas Aedes habita die 5 Martii 1896 responderunt :

Affirmative, facto verbo cum SSñño.

Et SSñnus Dñus N. Leo Pp. XIII in Audientia habita ab infrascripto S. C. Cardinali Praefecto die 20 Maii 1896, resolutionem Eñnorum Patrum benigne approbavit.

Datum Romae ex Secretaria eiusdem S. C. die 20 Maii 1896.

ANDREAS CARD. STEINHUBER, *Praefectus*.

L. ✠ S.

A. ARCHIEP. NICOP., *Secretarius*.

Notices of Books

A RECORD OF THE CENTENARY CELEBRATIONS HELD IN
MAYNOOTH COLLEGE IN JUNE, 1895. Compiled by
the Author of the "Centenary History of Maynooth
College." Dublin : Browne & Nolan, Ltd.

THE Author of the *Centenary History of Maynooth College* has made his work perfect and complete by the compilation of this most interesting record of the Centenary celebrations. We have here a full account of all that was done to prepare for the great event, and to carry out the elaborate arrangements that made it such a wonderful success. We have also a faithful description of all the historic scenes that were witnessed during the three eventful days of the celebration, no detail being omitted that had the least significance or importance in the whole programme. But perhaps the part of the work that will attract most attention is that which presents to us the letters of

congratulation that reached Maynooth, on the occasion, from Cardinals, Archbishops, Bishops, Scholars, Universities, Colleges and religious establishments, in all parts of the world. It is a splendid testimony to the fame and worth of Maynooth at the end of its first century of labour. We are glad that these valuable letters have been thus given to the public, and placed on permanent record in these pages.

The new volume is worthy in every respect of the *Centenary History*, to which it forms a valuable supplement. What Du Boulay did for the University of Paris and A. Wood for Oxford, the Bishop of Clontarf has nobly done for his *Alma Mater*; and as those names will remain for ever intimately connected with the great Universities whose histories they narrated, so it is safe to predict that no name will be more closely identified in future ages with Maynooth College than that of the author of these two splendid volumes—the Most Rev. Dr. Healy.

We should not omit to mention that the *Record of the Centenary Celebrations* costs 8s. 6d., and should not, of course, be confounded with the *Centenary History*.

J. F. H.

OUR SEMINARIES. An Essay on Clerical Training. By Rev. John Talbot Smith, LL.D. New York: William H. Young & Co. 1896.

THE author of this work reads a rather severe lecture to all, high or low, who are responsible for the seminaries of the United States; and the severity of his strictures seems all the more remarkable as he professes to have no special fitness for the task of criticism.

“Inexperienced and untrained [he says], the present writer ventures upon what to him is an unknown sea, disclaims perfect knowledge of its navigation, and hopes to reach harbour only through that kind providence which is known to look kindly after innocents. He has no surpassing acquaintance with seminaries and their management, widely as he may be acquainted with seminarians. From the point of view of experience he is not at all entitled to utter a word on the subject. Hence his views go forth without authority, and must depend upon the actual condition of things for value in the eyes of readers.”

Nothing daunted by these deficiencies, he attacks his subject with characteristic American energy, and lays about him very vigorously through upwards of three hundred pages. He starts

with the proposition that the seminaries should supply the mission with an educated gentleman of sound constitution, fitted for public life, acquainted and in sympathy with his environment, and imbued with the missionary spirit. In view of this ideal he opens his charge against the seminaries without delay, blames them for their want of anything like a common system, denounces their "Barnum methods of advertising," exposes the miserable standard of their entrance examinations, and compares them with the military school at West Point to their utter confusion. He deploras the tendency towards diocesan seminaries, and considers that a central or provincial seminary is far better suited to the wants of the country. The Catholic body is too fond of shutting itself up in corners. He lays a good deal of stress on the physical development of the student, and its absolute neglect in many of the American colleges, with the result that men broken down in health for ever are turned out to the hard work of the mission. He has an interesting chapter on the seminary kitchen and class of food supplied. No lawyer in America, he says, would undertake the defence of the bursars. "No good butter ever yet reached a seminary table. The coffee and tea are always pure slop. The fruit and vegetables are without character, and so on through the list, until simplicity becomes a horrible thing to the student." Perhaps the keenest thrusts are aimed at the manners of the students, and the remainder of the author's depreciatory criticism is applied to the studies.

As outsiders, of course, we shall not venture to offer an opinion one way or the other. But if things are as Dr. Talbot Smith represents them, the sooner they are looked to the better it will be for the Catholic Church in America.

THE IRISH ECCLESIASTICAL RECORD

OCTOBER, 1896

THE TEMPORAL POWER OF THE POPE

WERE we to judge of things by their seeming we should oftentimes make great mistakes. In some cases, at least, "things are not what they seem," and the truth is far different from the showing. To many in the world it must seem that the temporal power of the Popes has passed away from them for ever. Twenty-six years ago the Italian army entered Rome through the breach near Porta Pia. Ever since they have held the city and palaces of the Popes as their own, and there is no sign that they will be dislodged from their holding. Will this be the case for ever? Will there not come a day when the Pope will be king once more in his own city? Is it not in the nature and order of things that supreme spiritual authority would possess likewise highest temporal power? Ought not a high priest to be king as well? These questions have been asked, and answered in every tongue, a hundred times over, during the past twenty years, and it would seem foolish to repeat them now, were it not plain that the questions re-echo themselves in every Catholic heart, and keep calling for hopeful answers. It seems that the Italians will stay on in Rome, but it is certain that the Pope must regain his temporal power, and the reasons for this certainty are stronger than we should at first suppose.

The famous principle of Cicero, which St. Vincent of Lerins seems to have made his own: "*Quod semper, quod ubique, quod ab omnibus credebatur et nos credere*"

debemus," makes the basis of a very strong argument. Whensoever it can be shown that a belief has existed from the earliest times to the present day, in every nation of which history has kept the record, such a belief is proved thereby worthy of acceptance, even in an age of unbelief; for an error cannot be everlasting among creatures who have power to judge aright. "Singuli decipere et decipi possunt, nemo omnes," says Pliny, "neminem omnes fefellerunt."

The world has believed at all times what it believes to-day—that temporal power is the birthright of supreme spiritual authority, and hence we find that kings were priests, and priests held kingly rule in every nation on whose downfall, or growth, or glory, the sun has set and risen. In those early years, when men heeded not to write the record of their deeds, or sayings, while the traditionary remembrance of God's primæval revelations was yet fresh and unadulterated amongst men, Melchisedech, the king of Salem, was a priest of the Most High God.¹ In the days of Egypt's greatness, when the Valley of the Nile was the home of wondrous learning and mystic rites, while the pyramids were being built, and when the curse was yet unuttered which buried her cities in the sand, the rulers of Egypt, Plato tells us, were priests, and if it happened that one of any other condition in society usurped by force the kingly power, he should become a priest before he could attempt to rule.² In Ethiopia, when it had place and power among the nations of the earth, when there was learning as well as wealth in the great island which the Nile watered, the priests held the supreme power. "Formerly in Meroë, which is the capital of Ethiopia, the chief power was in the hands of the priests." The priests of Zoroaster were the kings of Persia. "To Egyptian and Chaldean priests" says Polybius, "and to the Magi honour and kingly power were given." In Greece, before Agamemnon was laid to rest in the Agora of Mycenæ, and later on when the gilding was

¹ Genesis xiv. 18.

² Plato, *περί βασιλείας*, circa Med. . . . ὥστε περὶ μὲν Αἴγυπτον οὐδ' ἔξεστι βασιλεῖα χωρὶς ἱερατικῆς ἀρχῆς.

³ Strabo, *Geograph.*, lib. xvii.

still bright on the frieze of the Parthenon, while her eloquence was sweetest, and her glory at its best, the kings were always priests. "The king," says Aristotle, "is general, judge, and master of the things that are of God."¹ The second of the nine archons, who had charge of the sacred rites, was called the king, he had to offer sacrifice in the Eleusinium, and his wife should be a priestess. The president of the Areopagus was a high priest.² The Spartan kings were priests of the Lacedemonian and Celestial Jupiter.³ And Plato says, that in many of the Grecian cities, the sacred rites were celebrated by the magistrates.⁴

While Greece was young, and Rome only a tract of extinct volcanoes, with a browsing goat, it may be, but with scarcely a goathead; while Mycenae was still unable to build an arch for its Lion's Gate, and Latin was a yet unuttered tongue, *Genetrix et mater superstitionis Etruria* had her priest, and gave them kingly power.

Virgil, speaking of the band "qui Tuscis comitatur ab oris Enean," says:—

"Tertius ille hominum Divumque interpres Asylas,
Cui pecudum fibrae, coeli cui sidera parent
Et lingua volucrum et praesagi fulminis ignes
Mille capit densos acie et horrentibus hastis;"⁵

for "the service of the altar was not then incompatible in Etruria with leadership in the State, or with a General's place in the field of battle."⁶

It was from Etruria that Rome learned most of the things which helped to build up Roman greatness. The religion which the Fratres Arvales taught was undoubtedly Etruscan in its origin and its rites. Rome grew out of her Etruscan childhood into her own mightiness; but to her

¹ Aristotle, *Pol.* iii. 11. Σπουδαίως γὰρ ἦν καὶ ἱερατεὺς ὁ βασιλεὺς καὶ τῶν πρὸς τοῖς θεοῖς, καὶ τῶν.

² Josephus, *Antiq.*, lib. xiv., c. x.

³ Herodot., lib. vi.

⁴ Plato, *same*.

⁵ Virgil, *Aeneid*, x. 175.

⁶ Micali, *Italia Antica I Romani*, p. 1, c. 22.

latest day she never forgot her early lessons, and priests were kings in Rome. Virgil tells us of Anius :—

“ Idem rex hominum Phœbique Sacerdos.”¹

Livy says of Numa : “ Tum sacerdotibus creandis animum adjecit, quamquam ipsi sacra plura obibat, ea maxime quae nunc ad Dialem flaminem pertinent, sed quia in civitate bellicosa plures Romuli quam Numae similes reges putabat fore, ituros ipsos ad bella, ne sacra *regiae vicis* deserentur, flaminem Jovi assiduum sacerdotem creavit.”² Numa believed that the priestly office belonged to the king by right, and that it was merely in his stead, and to do his duty, that other priests were appointed. And we find that this was really the belief, for Dion. Halicar. tells us that Romulus gave the chief priestly power to the king in his distribution of the offices of the commonwealth. The king was to be the prince of priests.³ Rome from the dawn of her existence was a nation that believed in God, she had practical faith in the supremacy of the Deity, and in His right to human worship and human service. The Roman king was the father of his people, and it was his duty to appease the anger of the gods, and to gain from them the blessings of which the people might stand in need. On this account Romulus and Numa thought that a king, of necessity, ought to be a priest.

When the Tarquins were turned out of Rome, and kings became an object of hatred and detestation to the people, they still kept a king among the priests, and the *Rex Sacrorum*, the representative of kingly and priestly power was created, as Herodotus says, in order that the name of the kingly priesthood might be preserved for ever.⁴ From the time of Augustus the Roman emperors took the title and discharged the duties of the Pontifex Maximus. On the first milestone on the Appian Way we find the

¹ Virgil, *Aen.* 7, iii. 80.

² Livy, lib. i.

³ Dionys. Halicar., lib. ii. *Antiq. Rom.* Καταστητάμενος δὴ ταῦτα διέκρινε τὰς τιμὰς καὶ τὰς ἐξουσίας ὥς ἐκάστοις ἐβούλετο ἔχειν βασιλεῖ μὲν . . . πρῶτον μὲν ἱερῶν καὶ θυσιαῶν ἡγεμονίαν ἔχειν.

⁴ Herodotus, lib. v.

Emperor writing: "Imp. Caes. Vespasianus Aug. Pontif. Maxim.;" and in hundreds of monuments throughout Europe we find the Roman emperors using this title as their right and their greatest glory. In our own days the crown has become a token of royalty; originally, however, it was worn only by the priests; a sceptre was the sign of kingly power, and it was by reason of his priesthood only that the king could wear a crown: *στέφανοφορος* meant usually a priest.

Thus far have we been speaking of the great civilized nations of the past, and we find, as Herodotus says, that kingly was inseparable from priestly power. Among barbarous nations the case was precisely the same. Olaf the Great, Bishop of Upsal, in his *History of the Goths*, says that it was the custom of the Goths to make the priests their kings. Helmoldus, writing of the ancient Slavs, says: "Flaminem suum non minus quam regem venerantur."¹ Among the Britons, Gauls, and Germans, the Druids had supreme power. What Dr. Lingard says of their power among the ancient Britons, is said by Caesar, Tacitus, and others, of their power in Gaul and Germany: "In public and private life their opinion was always asked and generally followed. By their authority peace was preserved; in their presence passion and revenge was silenced, and at their mandate contending armies consented to sheathe their swords. Civil controversies were submitted to their decision, and the punishment of crimes was reserved to their justice. Religion supplied them with the power of enforcing submission. Disobedience was followed by excommunication, and from that instant the culprit was banished from the sacrifices, cut off from the protection of the laws, and stigmatized as a disgrace to his family and his country."²

From all quarters of the ancient world and from all times we have brought forward witnesses, and with one voice they have told us that priestly power brought with it temporal authority; that kings were obeyed by men because

¹ Helmoldus, *Chronicon Slavorum*, p. 22.

² Lingard, *Hist. Engl.*, vol. i., c. 1; Caes., *De Bello Gall.*, lib. vi.; Tacitus, *Annal.*, lib. xiii.

they were looked up to as the ministers of the gods. While the echoes of the past are around us, we remember that the nations of the present are repeating the selfsame truth. Where Caractatus once honoured the Druids, the present ruler styles herself the Defender of the Faith, and frocks and unfrocks bishops at her will. In the land of the Slavs the Tsar is Pope as well as king, the only high priest fitted to crown him Emperor of all the Russias. And thus modern paganism holds that priestly and kingly power cannot be divided, that a high priest is worthy of a kingdom, and that he rules best who is priest as well as king.

Is this persistent, world-wide belief an accident, and therefore worthless as an argument? Is it not rather the outcome of early lessons, which were written not in water, or on stone, but on the fleshy tables of human hearts? Written by Him whose writing may be blurred or blotted over by the folly or the wrong of men, but which cannot ever be wiped out utterly from the ways or the history of mankind. Accident can give us nothing lasting. An enduring effect in the ways of men must have an unfailing cause. A practical belief which has existed amongst men from the days of Melchisedech, the King of Salem, must have its source, not in the fickleness of human judgment, but in that eternal truth which shines from the face of God over the ways of men, "*Signatum est super nos lumen vultus Dei*" even when we know it not; and under the guiding of that light it is impossible for mankind to go always or utterly astray.

Pagan kings were not really priests of the Most High, neither did they offer sacrifice to the true God. "*Omnes dii gentium demonia.*" Yet the world believed at all times that a priest was worthy to be the king. God Himself, and God alone, forecasting, as He always forecasts, the things that are to come, and knowing the great and kingly priesthood which He was about to establish on the earth, kept men firm in the belief that kingly and priestly power were inseparable; and when the fulness of time came He gave us a Priest who was King indeed, and established amongst us a true priesthood which, possessing on earth all spiritual power, was

worthy likewise, in confirmation of the traditions of all times and peoples, to possess *highest temporal* authority. If pagans thought that their priests, who worshipped demons, were worthy of temporal power, we, surely, are justified in holding that our Great High Priest, our Supreme Pastor, our "Pontifex Maximus," in whom is the fulness of priestly power on earth, is undoubted by fullest right, "*Idem Rex Hominum Deique Sacerdos.*"

A priest, from the very nature of his office, and by his duties, is specially fitted to be a leader of men. Trained from his youth in the knowledge of God and of His attributes, understanding the being and consequent supremacy of the Creator, recognising therefrom the submission and subserviency due by creatures to Him who made them, a priest understands of necessity the foundations on which all moral obligations rest, and the sources, likewise, from which all claims to lawful power spring. He sees plainly the necessity under which man lies of obeying faithfully the laws which the Creator has made for the government of a world of which He alone is Master. He knows also the faultlessness of these laws in themselves, and the power which is in them, to further constantly earthly peace and blessedness. He sees distinctly that, if he is able to procure the full observance of God's law, he needs no further legislation to bring about the highest welfare of the commonwealth. Set, as a priest is, to act for men in the things that are of God, his very duties place him in a position above the rest of men, and give him a right to be their leader. Leadership in one matter, when it is plain and undisputed, leads easily to leadership in many ways, and religion amongst men is the only thing needed to give priests temporal, as well as spiritual power on earth. Religion is not always a fixed quantity in the world, but wheresoever it has existed, whether in its measured truth, or in its false exceeding, in blameless worship, or in superstitious rites, there also a priesthood has been found invested with temporal as well as spiritual power. Men follow an acknowledged leader whensoever they find him, and a priest of God is, of necessity, a leader of men for ever. Of all

priests, be they pagan, or be they Christian, this is true in all times and places, and it is essentially true of the Supreme Pontiff of the Catholic Church. The Pope, by unfailing right, is king as well as priest. Temporal power is the birthright of his office of Chief Pastor of the Church of God on earth.

We know that in the Church of God there is, since the coming of Jesus Christ, one priesthood only, and but one priest. Jesus Christ yesterday, to-day, and for ever, is our only High Priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens. He is the only one fitted to go up into the mountain of the Lord to offer sacrifice, and to make intercession with a loud cry, and to be heard for His reverence. For it is of Him alone the Lord hath sworn, so as never to repent Him of His oath: "Thou art a priest for ever, according to the order of Melchisedech."¹ Other priests are but the ministers of Christ, the dispensers of the mysteries which Christ established, and dispensers so distinctly that their justice or their crime affects in no way the worth or power of the things which they dispense. They share in the one, eternal priesthood of Jesus Christ, they minister for Him in the sight of men on earth, while He discharges the duties of His priesthood before the throne of His Father in heaven, *semper interpellans pro nobis*. No priest shall ever minister in heaven except Him who is the priest for ever of His Father's choice. It is Christ who baptizes on earth, through the ministry of His priests, Christ who offers sacrifice, Christ who absolves the sinner; for He alone has been appointed judge of the living and the dead." There is really no High Priest now but Jesus Christ, who alone can find the Victim to be offered in the one sacrifice of the new Law, and no priest at all, except those who are called by Him to share with Him in His own unfailing priesthood, and be His ministers on earth.

This one priesthood of Jesus Christ, in which all His priests share, is called by St. Peter *regale sacerdotium*, for Christ was King as well as Priest. King by right of birth,

¹ Hebrews vii. 21.

² Acts x. 42.

King also of all created things by His Father's word. Jesus Christ was Priest, not according to the order of Aaron, but that of Melchisedech, who was king and priest, and the fulness of priestly and kingly power were united in the Word made flesh. The Virgin-Mother of the Incarnate Word was the daughter of a kingly race, descended from the noblest of the Jewish families, and claiming amongst her forefathers fourteen kings. "Habet Beata Virgo in suo stemmate duodecim antiquissimos Patriarchas . . . continet quoque in suo stemmate quatuordecim potentissimos reges et totidem fortissimos duces a quibus originem ducit, unde Ecclesia canit: *Reguli ex progenie Maria exorta refulget.*"¹ "Ac tandem Deipara Maria descendit per lineam feminicam ex Summis Pontificibus, ut nec hic splendor ei deesset. Sic enim tradunt Gregorius Nazianzenus, Ambrosius, Epiphanius, Hilarius, Augustinus, D. Thomas et D. Bonaventura, Ven. Beda, Eucherius, Cedrinus, Honorius, Theophilactus, dum unanimi consensu docent descendere (per lineam feminicam) de tribu Levi, seu sacerdotali, ut quia Christus futurus erat simul rex et sacerdos ex regali et sacerdotali tribu mater ejus originem duceret."² By descent, Jesus Christ came of a royal race, and, unlike all others, was King from the moment of His birth.

Jacob had prophesied: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent."³ And while, in fulfilment of this prophecy, there was no king of Juda at the birth of Christ, He certainly was by right the King. Hence we find the Magi coming from afar, with kingly retinues and royal gifts, to worship the new-born Saviour. The Magi were kings themselves, it was a king they came to seek, and believing that a king would be more likely to give them tidings of a neighbouring king, they asked Herod, saying: "Where is He that is *born king* of the Jews?" Christ came, we know, in poverty and lowliness to be poor and despised during His days on earth, and it would be very much out of keeping with the

¹ Antip. ad Luc. off. 8 Sept. m.

² *Joan. de Carthagena*, vol. ii., p. 113.

³ Genesis xlix. 10.

truthfulness of His teaching, if He brought kings from afar to pay Him kingly honour, while He had no right to such honour among men. He commanded His disciples to give to Cæsar the things that are Cæsar's, and we find Him taking to Himself the things of Cæsar from His earliest infancy, by bringing the kings of the East, "*Reges Tharsis et Insulae, Reges Arabum et Saba*" to kneel as tributaries at His own and His mother's feet. He would never have taken to Himself this kingly honour, if He were not a king by right. But the right was His, and therefore He took the honour as His own; for it was He St. John saw: "Having on His garments and on His thigh written: *King of kings, and Lord of lords.*"¹ It was of Christ it was prophesied: "*Primogenitum ponam illum excelsum prae regibus terrae.*"² And the title *primogenitus*, as used in Scripture, is given to Christ as man, while the word *unigenitus* refers always to the Second Person of the Most Holy Trinity.

In His infancy, kings sought after our Divine Master, and sought after Him as King of the Jews, and the title was given to Him during the whole of his public life. The Jews called Him "The Christ," or Anointed, and anointing was the sign of kingly power among the Jews. David, at the prayer of Bethsabée, "called Sadoc, the priest, and Nathan the prophet," and bade them bring Solomon to Gihon, and anoint him there king over Israel, and proclaim him king, and all the people were to say: "Long live King Solomon."³ Christ was considered by all the people as their anointed king, and He never once said that He had no right to the title. He rather brought it to pass (and He was the carver of His own destiny), that the title would be given to Him by Jew and Gentile, in every manner, and by friend and foe alike. We find it written that "The multitude of the Scribes and Pharisees, rising up, led Him to Pilate, and they began to accuse Him, saying: We have found this man saying that He is Christ the King."⁴ The soldiers also, mocking Jesus, put a crown of thorns on His head, a purple robe on His shoulders, with a reed for a sceptre in His hand,

¹ Apoc. xix. 16.

² Ps. lxxxviii. 28.

³ 3 Kings i. 32-40.

⁴ Luke xxiii. 1, 2.

and bowing the knee before Him, they mocked Him, saying: "Hail, King of the Jews."¹ They were Roman soldiers, and the whole cohort was called together,² and they proclaimed Jesus Christ King, putting on Him the signs of kingly power, and bent their knees before Him, saying: "Hail, King of the Jews." It was the Roman soldiers that named the emperor; their will was a very stern law, which the Senate would be afraid to disobey, and in mockery it may be, but in sterling truth as well, these Roman soldiers declared that Jesus Christ was King of the Jews. They had made kings many a time before, these Roman soldiers, and many a time again they were to proclaim the emperors of Rome, and it was not without a mystery they were chosen to crown Jesus, and to bend their knee before Him, and hail Him King of the Jews. If Christ were not King in truth, He would not have borne the mockery of His coronation at the hands of the king-makers of the world.

When Pilate sat in the judgment-seat, he showed Jesus to the people, and said: "Ecce Rex vester;" and the chief priests answered, and said: "We have no king but Caesar."³ Pilate was the Roman Governor, the representative of the highest earthly authority, and he persisted in declaring and proclaiming Jesus Christ, King of the Jews. When the crowd, at the instigation of the chief priests, cried out: "Away with Him, away with Him, crucify Him, crucify Him,"⁴ Pilate said to them: "Shall I crucify your King?"⁵ When Jesus was alone with Pilate, Pilate said to Him: "Art Thou a King then? Jesus answered: Thou sayest that I am a King." That is, as Cornelius a Lapide explains: "Ego vere sum Rex Judaeorum uti tu dicis."⁶ Origen teaches that the merest points have their meaning in the Gospel history, and he says that, while Caiphas doubted the divinity of Christ, Pilate had no doubt about Christ's kingship. "Princeps sacerdotum dubitanter dixit: Tu es Christus, Filius Dei? Pilatus

¹ Mark xv. 15.

² *Ibid.*

³ John xix. 12, &c.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ John xviii. 37.

⁷ Cornelius, in v. 37, cap. xviii. Evang. Joannis.

autem pronuntiative: Tu es Rex Judaeorum.”¹ He goes even farther, and says: “Pilatus Jesum *Christum* esse confitebatur.”² St. Augustine also says: “Aveli ex ejus corde non potuit Jesum esse regem Judaeorum tanquam hoc illi Veritas fixerat.”³ In confirmation of this conviction of his, we find Pilate writing the title of the cross, and assigning as the cause of Christ's death His kingship only: “Hic est Jesus Nazarenus, Rex Judaeorum.” On which Origen remarks: “Cum nulla inveniebatur, nec erat causa mortis ejus, haec habebatur sola; Rex fuit Judaeorum.”⁴ “The chief priests came to Pilate, and said, Write not King of the Jews, but that He said, I am King of the Jews. Pilate answered, What I have written I have written.”⁵ In his place as judge, and in his power as the representative of Caesar, Pilate wrote the title for the cross of Christ, setting it as a crown above His head, thereby declaring to all the world that He was King of the Jews, and that the prophecy was fulfilled which said of Him, “Regnavit a ligno Deus.” Hence St. Augustine writes: “Quod scripsi, scripsi, O ineffabilem vim divinae operationis etiam in cordibus ignorantium. Nonne occulta vox quaedam intus Pilato quodam, si dici potest, clamoso silentio personabat, quod tanto ante in Psalmorum litteris prophetatum est: Ne corrumpas tituli inscriptionem.”⁶ The title was written in Hebrew, Greek, and Latin, in order that the strangers gathered in Jerusalem might know that Christ was King; for, as St. Luke says, “Tunc in Jerusalem erant viri habitantes ex omni natione quae sub caelo est.”⁷ St. Cyril says: “Divinitus, ut ego puto, factum est, ut trium linguarum (quae praecipuae sunt) litteris scriptus titulus fuerit: omnium enim gentium Regnum Christo attributum esse significavit. Ipsi enim (inquit Daniel) honor et Regnum datum est et omnes tribus et linguae ipsi servient.”⁸ And Father Simplex, O.S.F., says: “Triplici famoso idiomate scriptus est titulus, Hebraice, Graece, et Latine: Haebrei Sacerdotium habebant

¹ Rom. 15, in Matt.

² *Ibid.*

³ 116 in Joan.

⁴ *Ibid.*

⁵ John xix.

⁶ Aug. in cap. xix. Joannis.

⁷ Acts iii.

⁸ Cyril, lib. xii. in Joan.

et Theologiam, Graeci industriam et sapientiam, Latini imperium et monarchiam; Christus, ergo, ut Verus Sacerdos seipsum obtulit in Sacrificium, ut Theologus primam vocem tituli vult esse Jesus, Mysteriis amplissimam . . . Ut Rex et monarcha constitutus est Rex super Sion montem sanctum ejus et Rex in Misericordia."¹

It was not by accident that the title of King was given so often and so steadfastly to Jesus Christ. There is nothing accidental under an Almighty Providence in the life of any creature, and everything was by design in the life of Jesus Christ. It was by God's direction, therefore, and in fulfilment of His decrees that the title of King was given to Christ by the Magi, by the people, by the chief priests, by the cohort of Roman soldiers, and by the Roman Governor. They meant the learning and wealth and power of the world, and with one voice and perseveringly they proclaimed Him King. King and Priest then Christ must have been, uniting in Himself the fulness of priestly and kingly power. "Sempiternum habet Sacerdotium et Regni ejus non erit finis." For all nations and all ages He is King and Priest. He shall be Priest and King when the ages shall lapse no more.

So clearly is Christ shown in Holy Writ to be King as well as Priest, that Cornelius a Lapide writes: "Quaeres, quale et quotuplex est regnum Christi? Respondeo. Christus qua homo duplex habuit regnum etiam dum viveret in terris. Primum spiritale, scilicet Ecclesiam. Secundum Christi regnum ut recte docet D. Thomas, est physicum et κοσμικόν, seu mundanum. Christus enim e primo instanti conceptionis suae habuit proprie ac directe regnum et dominium totius mundi; saltem quoad jus et potestatem, ut posset reges quoslibet e regno deponere et alios creare;"² and farther on: "Quaeres rursus, an Christus qua homo habuerit jus humanum ad regnum Judaeorum? Respondeo. Habuisse: erat enim ipse filius David caeterorumque Regum Judaeae ideoque eorum Successor et haeres."³ There can be

¹ Fr. Simplex in Hist. Vitae Christi.

² Com. in Matt. C. xxvii.

³ *Ibid.*

no doubt in any mind that Christ was King and Priest, and it remains for us, therefore, to see wherein and how He used His power as King, and whom on earth did He appoint to be His representative in both these mighty offices.

The sword has been looked upon in all nations as the sign of temporal and kingly power. It is with the king only that the power of life and death lies. "Gladium gestat sive potestas, sive princeps tanquam Dei minister, a quo gladium accepit, ut sit *vindex in iram*." ¹ No private individual in the State has a right to the sword, or to its use. Hence, Herinx states: "Certum est non licere occidere malefactores aut tyrannum privata auctoritate, sed principi aut magistratui ejusque ministris, ut ait Augustinus Lib. 1. de Civitate Dei." ² He alone who holds the supreme power in the commonwealth can justly use the sword. "Certa et Catholica Veritas est, licitum esse auctoritate publica occidere malefactores. Ratio est, quia licet alias solus Deus sit Dominus vitæ et mortis, tamen dedit potestatem legitimo magistratui." ³ And again: "Homocidium licitum seu justum est illud quod fit ex voluntate aut praecepto superioris jus gladii habentis." ⁴ Herinx also says: "Publica auctoritate est indubie licitum mutilare aut etiam occidere malefactores, unde Rom. xiii. 4. *Si malum feceris, time. Non enim sine causa judex gladium portat. Gladium enim judex portat, utique, non ad arcendas muscas, sed ad terrendos et puniendos malefactores.*" ⁵ Grotius also states: "Jure gladii omnis quidem coercitio intelligitur, ita tamen ut verus usus gladii non excludatur." ⁶ All these authorities agree in stating that the sword, and the use thereof, belongs only to the king, or the highest authority in the State, and that the use of it by others is justified only by the king's will or command. Hence, St. Clement of Alexandria remarks, that a marauder or a highwayman takes the sword by his own authority, and does not receive it from the

¹ Estius, Com. in Ep. ad Rom. cap. xiii.

² Herinx, *Summa Theol.*, p. iii., tract. ii. 6.

³ Reiffenstuel, *Juris Canon.*, lib. v., tit. xii. 3.

⁴ *Ibid.*, 1.

⁵ Herinx, *Summa*, par. iii., tract. 2, disp. 6, quæst. 4.

⁶ Grotius, *De Jure Bell. et Pac.*, lib. i., c. 2.

king. We are to hold it as certain and established, then, that only the king himself, or those acting by his authority, have a right to maim or mutilate, to strike at or slay an individual.

This being so, we can consider more in detail a fact recorded in Holy Writ, and inquire into its justice and right. We are told in the Gospels that Simon Peter had a sword in the Garden of Gethsemani, that he used it there against Malchus, the servant of the high priest, and cut off his right ear. The circumstances of this act seem at first to show the deed to be unlawful, and that Simon Peter was guilty of an unlawful attempt at murder. Peter was a private individual; he had no authority from the will or command of the ruler of the State to have or use a sword; he could not have any such authority, for he was acting directly against the constituted authorities in Church and State. For St. John expressly states: "Judas, therefore, having received a band of soldiers (cohortem) and servants from the chief priests and the Pharisees."¹ The cohort was given by Pilate, the Roman governor, and Malchus was the servant of Caiphas, "the high priest for that year." Pilate and Caiphas sent their servants against Christ, and these servants were the authorities for the time. "Adde," says Grotius, "quod arma sumebat Petrus in eos qui nomine publicarum potestatum veniebant."² And Peter could not, by his private belief in the innocence of the Redeemer, be justified in rising up in arms against the lawfully appointed ministers of justice. Only a public reason can justify public resistance to the public authorities, and that only under special circumstances, and these circumstances scarcely existed in Peter's case.

Peter, moreover, struck at Malchus with intent to kill. "Adde quod Petrus videtur gladium vibrasse in caput Malchi ut ictum daret lethalem. Ergo quod ad voluntatem attinet et facti intentionem homicida erat."³ He actually mutilated the servant of the high priest by cutting off his

¹ John xviii. 2.

² Grotius, *De Jure Bell.*, &c., lib. i., 3, 3, 7.

³ Estius in Matt. c. xxvi. 51.

ear. And mutilation or slaying is within the right of only the highest temporal authority. Estius states, in the plainest terms, that Simon Peter was a homicide. Was his attempted homicide lawful or unlawful; and if lawful, by what authority did he act?

Not one of the fathers of the Church has ever accused St. Peter of a fault in cutting off the ear of Malchus, and we, therefore, can neither accuse, nor condemn him as guilty of any wrong in his use of his sword. We must rather believe that he used his sword lawfully, and because he had fullest right to do so. It has been said that Peter used his sword against the prohibition of His Master, but Bellarmine answers this statement very strongly. "Imprimis," he says, "*mendacium est quod contra Christi interdictum Petrus gladio sit usus. Nihil enim Dominus prædixerat de gladii usu præter id quod habetur (Luc. 22). Qui non habet vendat tunicam suam et emat gladium et cum discipuli dicerent: Ecce duo gladii hic, respondit Christus: Satis est, id est, sufficiunt gladii duo. Quibus verbis etsi non revera præcipiebat ut gladio uterentur, tamen multo minus prohibebat.*"¹ Peter had authority to use his sword, and the authority was given to him by Jesus Christ, his Master, who is King of kings and Lord of lords. In the passage of St. Luke, referred to by Cardinal Bellarmine, Christ distinctly told His disciples to buy a sword, and enforced His command by saying that they should sell their coat in order to have the sword, which made the command plain and strong enough. When they told Him they had two swords, He said: *It is enough.* Thereby distinctly approving of their having the swords. We have, then, the command of Christ to His disciples to buy swords, and His approval of their having two. St. Bonaventure confirms this view, where he writes: "*Secundo . . . subdit: Dixit ergo eis, sed nunc qui habet sacculum tollat similiter et peram ad sustentationem. Unde Glossa: Instante vero mortis articulo et tota illa gente pastorem simul et gregem persequente congruam temporis regulam decernit. . . . Datur autem hic forma ut inter*

¹ Bellarmine, *De Rom. Pont.*, lib. i., cap. xxviii.

infideles et extraneos et persequentes doctrinam veritatis non negligatur provisio sustentationis. . . . Et quia in persecutione non instat solum periculum famis ab intra, verum etiam periculum persecutionis ab extra. Ideo subdit: *Et qui non habet, vendat tunicam suam et emat gladium* ad defensionem. Et debet suppleri affirmative: Et qui habet gladium tollat, scilicet, et qui non habet, emat.”¹ There can be no doubt in any mind that the disciples were commanded by their Master to have swords; and there can, likewise, be no doubt about Christ’s power to give them authority to have their swords, and use them. He was King, and therefore He could use the sword Himself, and could use it by others, in His own defence, or for the punishment of His enemies. He could also give others the right to use it for themselves.

We find that the disciples, and Peter especially, understood Christ’s words in this manner: for when His enemies came upon Him, the cohort of Pilate and the servants of the high-priests, we know that they who were about Him, seeing what would follow, said to Him: “Lord, shall we strike with the sword?” and then Peter, taking the Lord’s silence for consent, drew his sword, struck the servant of the high-priest, and cut off his ear. But Jesus answering, said: “Suffer ye thus far.” On this passage, Estius writes: “Forte praeſumebat (Petrus) ejus (Christi) consensum, quia dixerat: *Uomine num (sic) percutimus in gladio?* et silentium Domini habuit pro consensu, maxime quia videbat urgere necessitas. Item Petrus meminerat Dominum eadem nocte dixisse: *Vendat tunicam suam et emat gladium* (Luc. xxii.). Ex quo colligebat id praeceptum datum ut gladio se defenderet et Dominum suum, aut saltem id fuisse permissum.”² From all this we learn that Peter used the sword publicly against the public authorities, with intent to kill, and with actual mutilation of a public official, in the discharge of his duty to his master. We learn, secondly, that this use of Peter’s sword was witnessed, and consented to, by his Master. For that word, *sinite usque huc*, cannot mean anything but the permission of Christ, that Peter’s defence

¹ S. Bonaventure. Expos. in Luc. cap. xxii.

² Estius, in Evang. Matthew xxvi. 561.

of Him would go thus far. We find, thirdly, that when Peter had cut off the servant's ear, Christ said to him : "Put up thy sword into its scabbard" (John xviii.). He did not, by any means, tell him to put it away altogether, but to sheathe it merely, and keep it for future use. Defence was not needed then, because the Redeemer "had to drink of the chalice which His Father had given Him." The use of the sword, *usque huc*, was Christ's protest merely against the injustice of those that came against Him, a proof of His kingly power and His sanction to the use of the sword by Peter, the prince of the Apostles. It was Peter who rose up against the soldiers of Pilate, and the servants of the chief priests and ancients ; it was he who struck off the right ear of Malchus (which word means *king*) ; and he did so, as St. Ambrose teaches, because he was head of the Church. "Tollit ergo Petrus aurem. Quare Petrus ? Quia ipse est qui accepit claves regni coelorum : ille enim condemnat qui et absolvit, quoniam idem et ligandi et absolvendi adeptus est potestatem."

From all that we have said thus far, we are forced to conclude that Simon Peter used the sword justly and by the right given to him by Jesus Christ. He has, therefore, *jure divino*, the power of life and death, the *jus gladii*, which belongs, as we have seen, only to the chief ruler in the State, and to the temporal ruler certainly ; and we conclude, consequently, that Peter has, by the grant of Christ, the highest temporal power, and is *Rex hominum* as well as *Dei Sacerdos*. The cutting off the ear of Malchus was an act, not of spiritual, but undoubtedly of temporal power, and that power must still belong to Peter, and to those who hold Peter's place. We do not claim for Peter universal kingship, like that of Christ ; for Peter is not Christ, but Christ's Vicar only. He is the minister, not the Master ; the *Servus Servorum Dei*, not the *Rex Regum et Dominus Dominantium*. But while we recognise the vastness of the distance that divides the Master and the servant, we still claim for the servant all that power

which he exercised in his Master's presence, and with his Master's leave; and, since in Gethsemani he used the power that belongs only to kings, we hold that he must be, by highest right, king as well as priest amongst the sons of men. Hence St. Bonaventure says: "Posset tamen dici, quod secundum veritatem utraque potestas in Summo Pontifice occurrit in unam personam. Cum enim ipse sit summus Sacerdos *secundum ordinem Melchisedech qui fuit Rex Salem et sacerdos Dei altissimi*, et Christus utrumque habuerit; Vicarius Christi in terris utramque a Christo potestatem accepit unde et sibi uterque gladius competit. Unde Bernardus quarto ad Eugenium: 'Uterque est Ecclesiae et spiritualis scilicet gladius et materialis, sed is quidem *pro* Ecclesia ille vero *ab* Ecclesia exercendus; ille sacerdotis is militis manu sed sane ad nutum sacerdotis et ad jussum imperatoris.' Ex quo aperte colligitur, quod utraque potestas ad ipsum reducitur sicut ad unum hierarchiam primum et summum."¹

We need not be told that the fulness of Peter's power has passed to his successors in the see of Rome, for that is the foundation on which the unity of the Church rests. St. Bonaventure states this fully and briefly where he says: "Potestas dupliciter dicitur esse in aliquo: vel sicut in subiecto *sustinente*, vel sicut in *deferente*. Primo modo plenitudo potestatis nunquam est, nec fuit nisi in uno, primo quidem in Christo, secundo in Petro, deinceps in successore ipsius, scilicet Romano Pontifice."² The fulness of jurisdiction, which includes the power of the sword, is found only in the Roman Pontiff. From him alone all other bishops throughout the world receive their flocks, and the right to rule them. The Pope alone is heir and successor to the fulness of apostolic power. Hence we find Reiffenstuel saying: "In aliis autem Apostolis potestas ille et jurisdictio solummodo fuit personalis . . . per speciale privilegium a Christo Domino concessa . . . atque ideo privilegium illud veluti personale in morte ipsorum extinctum fuit, nec transit ad successores ipsorum quales sunt episcopi

¹ St. Bonaventure, *De Perfect. Evang.*, quacs. iv., art. 3, 2. 8.

² St. Bonaventure, *ubi supra*, n. 11.

Papae inferiores.”¹ If, then, the Pope is heir to Peter, or as the fathers say, is Peter still, he must be king by right, and of his kingdom there shall be no end through all the years of time. He must be king, not by mere right to rule, but by actual governing and right of the sword; for, as Cicero says, it would be folly and mockery only, to give a sword, for which there could never be any use, and there is no folly or mockery in the ways of God. If we admit that the Pope holds Peter’s place, with the fulness of Peter’s rights and Peter’s power, we must admit, of necessity, that he has the power which Peter had of life and death, the right which God gave to Peter to bear the sword, and use it; we must proclaim him king as well as high priest, we must confess his right to highest actual temporal power, as well as his supremacy in all things spiritual. King our Pope is, and king he must be unto the end of time. His rebellious children may sometimes seize his cities and usurp his place: for rebellion and desire of usurpation were found once in heaven; but rebellious children will fail and pass away, while the Popedom must remain for ever. The right to kingly rule is with the successor of the Prince of the Apostles, and the right will prevail undoubtedly. Slow-footed human justice will come to recognise the right, and will rise to defend it, and the Pope must be reigning king again. Meanwhile our hearts hail our Pope as king. Out of firmest faith in, and unfaltering obedience to his right, and in hope for what must come unfailingly, we say: *Vivat Rex Pontifex Noster*.

FR. E. B. FITZMAURICE, O.S.F.

¹ Reiffestuel, in lib. i., Decretal, tit. 31.

CARDINAL MORAN'S "HISTORY OF THE CATHOLIC CHURCH IN AUSTRALASIA"—II.

A FORMER number of the I. E. RECORD¹ contains a review of Cardinal Moran's *History of the Catholic Church in Australasia*, which pretends, at least, to give some general idea of the scope of the author's work, and follows, in particular, the fortunes of Catholicity in the colony of New South Wales. The present geographical limits of this colony also mark the boundary of the ecclesiastical province of Sydney. We have stated that there are at present, in this province, six suffragan sees, namely, Maitland, Goulburn, Bathurst, Armidale, Wilcania, and Grafton, four of which were erected during the episcopate of the Most Rev. Dr. Polding. In 1887, Bathurst and Goulburn were reduced to more convenient dimensions by the erection of Wilcania, which embraces "all the immense inland territory of New South Wales, extending from the Murray River, near Tocumwall, to the Murrumbidgee, near Darlington, and to the Lachlan, twenty miles from Eubalong, and thence northwards to the Queensland Border." Dr. Dunne, a Carlow man, who had laboured sixteen years in the diocese of Goulburn, was entrusted with the government of the new see. In 1892, there were under his lordship's jurisdiction sixteen priests, and as many as ninety-eight devoted nuns, whose schools were attended by 2,200 children. Also, in the year 1887, the coast district of the diocese of Armidale, extending from Port Macquarie to Queensland, was constituted a distinct diocese, and Dr. Doyle, a native of the County Cork, and an *alumnus* of All Hallows, who had been labouring some fifteen years in this district, was chosen the first bishop of Grafton, which is the capital of the new diocese.

The development of Catholicity in South Australia, Western Australia, Queensland, Victoria, Tasmania, and New Zealand, is treated by Cardinal Moran, with the same fulness and wealth of documentary evidence, as mark his

¹ The August number of the present year.

survey of the progress of the Church in the parent colony. The colony of South Australia was founded in 1834. Convicts were, by an Act of the English Parliament, excluded from the "new province," the colonization of which was carried out on peculiar lines by an association of English capitalists formed for the purpose. "The emigration to South Australia was to partake as much as possible of a family character. It was to embrace only those who bore a respectable character, and had sufficient means to purchase one or more blocks of land; papists and pagans were to be excluded from it; there was to be no State Church." This theory, which was warmly eulogized by Archbishop Whately, was not found quite practicable. The urgent demand for labour, which soon sprung up in a country which should be mapped out, and cleared of forest and undergrowth, compelled, even the bigotted Protestant colonists to admit Catholic labourers. While every assistance, however, was given to English emigrants, those from Ireland were excluded as much as possible from a community which was intended to represent, at the Antipodes, the different classes of English society in the mother country. From 1834 to 1849 the proportion of English to Irish emigrants was as 20 to 1. A remonstrance addressed, in 1849, through the Governor, Sir Henry E. F. Young, to Earl Grey, the Colonial Secretary, from the few Irishmen who found their way into the favoured province, had the effect of tempering the intolerable partiality hitherto exhibited to Englishmen by the agents of the South Australian Emigration Commissioners.

Those circumstances account for the slow progress of Catholicity in South Australia during the early period of its history. It seems that Dr. Ullathorne was the first priest who erected an altar in this colony. When returning, in 1839, from England to Sydney, he called at Adelaide to see what could be done for the Church in the infant capital of the new province:—

"The Chief Commissioner [he writes in his autobiography] was at the time a Scotch Presbyterian. I asked leave for the use of a building which had been lent to every denomination, until

they had a place of worship of their own. I was received respectfully but dryly, and was told that I should receive an answer by letter. The answer was a refusal, without reason assigned. It was evident that the authorities were against the presence of a Catholic priest if they could manage it. The refusal soon got wind among the population; and a Protestant, who kept a china shop, was so indignant at this treatment, that he offered to put his china into his cellars, and to give up his shop for our use twice a-week, on Sundays and Thursdays. There I erected an altar and said Mass, preaching and catechizing morning and evening on those two days in the week. I found that the Catholics were not more than fifty in number."

Towards the close of this year Father Benson, an English priest entered on the Adelaide Mission, where he remained until 1844. He led while here a very poor and lonely life. "During the years of his ministry in Adelaide, he never once travelled beyond the city precincts. He could not ride, and his poverty was so great, that, having some skill in carpentering, he worked at tables, wooden seats, and candlesticks, and other various articles of domestic use to procure a livelihood."

Adelaide was made an episcopal see in 1842, although at the time it was scarcely able to support a priest. We have seen that Dr. Ullathorne declined the honour of becoming its first bishop. The onerous charge was thereupon laid on the shoulders of Rev. Francis Murphy, a native of Navan, who after completing his studies in Maynooth College in 1825, laboured first in Bradford, and afterwards in Liverpool. In 1838, at the request of Dr. Ullathorne, he left the latter mission and proceeded to Sydney, where, owing to his zeal and piety, "he soon acquired an unbounded influence among the Catholic body." He did not arrive in Adelaide until 1844. "It is difficult," writes Cardinal Moran, "to imagine a mission more desolate than that to which Dr. Murphy now came to devote his life. There was as yet no church, no school, no presbytery." The total Catholic population of South Australia, was, at this date about 1,273, consisting chiefly of the poorer classes. The new Bishop entered on his work with the spirit of an apostle; and although, in 1851, the discovery of gold in Victoria, almost emptied the rising

churches of Adelaide, yet, at his death in 1859, there were twenty-one churches and thirteen priests, in the diocese of South Australia. It should be mentioned that the generosity of Mr. Leigh of Woodchester, a convert to Catholicity, who presented to the Bishop 600 acres of land shortly after 1851, saved at the time the mission from financial ruin. The subsequent history of the Church in this part of Australia is a record of progress. "In 1864, when the second bishop¹ was closing his episcopate, there were twenty churches, besides several stations, nineteen schools, and eighteen priests. In 1857, the first convent of Nuns² was established, and in 1872³ as the report of that year sets forth, there were thirty churches, eight convents, and thirty-five schools." The celebrated Jesuit, Father Hinterocker arrived in the Colony in 1865, and for the next seven years laboured in the cause of religion with wonderful success. "Not only did erring and tepid Catholics feel the effects of his zeal, but many Protestants were also converted, so that it was said no less than three hundred were received into the Church by this apostolic missionary in 1868 and 1869." At the request of the general Australasian Synod held in 1885, Adelaide was made an episcopal see, and the Most Rev. Dr. Reynolds who had been appointed bishop in 1873, became the first archbishop of the capital of South Australia.

The ecclesiastical province of Adelaide, at present embraces the two vast colonies of South Australia and Western Australia. The former covers the whole central territory of the "Island Continent," and extends from Port Essington at the entrance north to the great Australian bight on the south. The archdiocese of Adelaide is now confined to the southern portion of this colony, and covers an area of 40,000 square miles. In 1885 Port Augusta, which is situated some 100 miles to the North of Adelaide, was erected into a new diocese. It comprises an area of 370,438 square miles, but has only a total population of

¹ Right Rev. Patrick Bonaventure Geoghegan, O.S.F., whose name figures prominently in the early history of the Church in Victoria.

² The Sisters of St. Joseph.

³ In this year the third bishop of the diocese, Right Rev. Lawrence Bonaventure Sheel, O.S.F., died. He was a native of Wexford.

53,184, of whom 11,156 are Catholics. The Right Rev. John O'Reilly, a native of Kilkenny, and an *alumnus* of All Hallows, who had laboured for eighteen years in the diocese of Perth, was chosen first bishop of Port Augusta. As early as 1846, a bishop was appointed over the northern territory of South Australia. In the same year most of the colonists abandoned this unhealthy locality, and Dom Salvado, to whom their spiritual charge was entrusted, found more congenial work in New Norcia.¹ The whole of South Australia lying north of the 25th parallel, which is the northern boundary of Port Augusta, is now a vicariate under the Jesuit Fathers of the Austrian Province, who, as we have stated, left the more benign climate of the south to carry the consolations of religion to the natives of the north and to the few Europeans who live about Port Essington. What sufferings the sons of Ignatius have had to endure in this trying climate may be conjectured from the details of one journey:—

"Towards the close of 1886, it was judged well to penetrate more into the interior, and a second station about one hundred and eighty miles from the former one was established at the Daily River, on a grant of land by the South Australian Government of one hundred square miles. It took the missionaries fully three weeks to travel the one hundred and eighty miles from Rapid Creek to the new station. They arrived in the beginning of the wet season, and were welcomed by the most fearful thunderstorms. They had no shelter, or next to none, as may be understood from the fact that *corrugated iron* was found to make the most comfortable bed. It had, at least, the merit of allowing the rain to run off. They had no meat except what could be trapped or shot in the surrounding woods, and in such a season that was not a very reliable source of supply. Their small quantity of flour had got bad, as it easily does in that hot moist region. Fever, too, came upon the little band, and ophthalmia to such an extent that they could not see to drive the nails into the timbers of the little house they were building."

With what success their noble effort has been crowned, we have stated in our first paper.

The colony of Western Australia, which is about eight times the size of Great Britain and Ireland, forms only one

¹ This was by an error printed Novica in the first instalment of this review

diocese, the capital of which is Perth. The Benedictine monastery of New Norcia, with its surroundings, is however exempt from episcopal jurisdiction, and "forms a distinct Vicariate Apostolic." In 1829 Western Australia was officially proclaimed a colony under the name of the Swan River Settlement :—

"The first Catholic settler in Western Australia, Mr. Thomas Mooney, an Irish Catholic, is still living there. Mr. Mooney relates that he was accustomed on Sundays to climb to the summit of Mount Clarence, reciting the Rosary, and shedding bitter tears at the thought that there was not a priest or altar or holy sacrifice within a thousand miles of him, and turning towards the west he would unite in spirit with his distant countrymen, and pray fervently to God that he might not be left always in this desolation."

The prayers of this good Irishman were speedily answered, for the year 1843 witnessed the arrival of two priests in the colony; one an aged Dutch priest, Father Joostens, the other a young Irish priest, who, two years later, was appointed first bishop of Perth.

The Right Rev. Dr. Brady, who was a native of the county of Cavan, had spent twelve years on the mission in the Mauritius and four years in New South Wales before Providence sent him to evangelize Western Australia. He had scarcely entered in this new field when he found it necessary to obtain external aid, and within three months from his arrival, the zealous missionary was on his way to Europe to make known the spiritual needs of this remote region. While in Rome, he was himself appointed Bishop of Perth, although he strenuously urged the appointment of Dr. Ullathorne. He accepted the onerous charge in the spirit of an Apostle, and at once set about enlisting missionaries who would be willing to devote their lives to such work as the conversion of savages¹ and the reformation of convicts, for at this time, the number of free settlers in Western Australia was very small. He organized in a very short time a missionary party, which only proved too numerous for the uncultivated field on which they entered on the 7th of January, 1846. The party numbered twenty-

¹ The natives were at this date very numerous in West Australia.

eight, and included seven priests (only one of them, Father Powell, being from Ireland, the others being Italian and French), one sub-deacon, two Benedictine novices, two lay-brothers of the Congregation of the Sacred Heart of Mary, eight Irish catechists, and six Sisters of Mercy. It would seem that the good bishop in the excess of his zeal, had neglected the consideration of such material things as housing and means of support for his missionary staff. Nor had he secured a dwelling-place for himself.

"The question arose, how were so many missionaries to be maintained. The bishop had hoped that the government would bear the expense of their voyage to the mission, as it had done sometime before for the Protestant missionaries; but this favour was refused. The bishop seemed intent only on providing for the convenience of others. He himself set an example of self-denial and self-sacrifice to all the rest. Four wooden posts that supported the church bell were encased with boards, and the room thus formed became his lordship's residence. The room being only about four feet square, he could not lie down, but was obliged to sleep in his chair. An umbrella was his only protection from the sun's rays and from the rain. When at a later period he rented a two-roomed cottage for a residence, he kept no servant; and the soldiers of the Irish regiment stationed at Perth, moved by compassion, volunteered to take, in turn, the charge of his cooking and other domestic requirements."

The Sisters of Mercy were fortunate enough to secure in Perth a cottage with four rooms which they converted into the "Convent of Holy Cross." Here they opened a school, one of the four apartments being used as a school-room by day and a dormitory for three Sisters by night. The whole education of the youth of the colony had been hitherto in the hands of the Wesleyan Methodists. Boys and girls were taught together by a "half instructed teacher," with very unhappy results. Hence, the Sisters were welcomed by Protestants and Catholics alike:—

"Many of the poorer Protestants resolved to send their children to the Convent school, but some ministers and wealthy bigots went around, saying everything wicked of the Nuns . . . The storm lasted only a while, and truth and religion at length prevailed. After a few weeks some Protestant children began to

frequent the school. Some of the parents and friends were so struck by the change produced in the children, that they began to inquire into the doctrines of the Catholic Church, to whose influence they owed this happy change, and before the close of the year very many were received into the Church."

Here, as in the other parts of Australia, the sisters prospered in a most wonderful way. The head house of the order, which is one of the finest buildings in Perth, has now a community of twenty-five, exclusive of the members engaged in several branch houses.

The male members of the missionary party "were soon scattered, each one with varied success, being engaged in some special missionary enterprise." How the Benedictines, Dom Serra and Dom Salvado, fared, has been already stated. The fathers of the Congregation of the Sacred Heart of Mary bent their steps towards the south, and met with nothing but disappointments and sufferings. At Albany, where they opened a mission, "their whole congregation did not number more than a dozen poor settlers, some of whom had to travel a great distance. Food, ammunition, and even wine for the altar began to fail. Their clothes were so tattered that the missionaries were compelled to make soutanes of the few linen sheets they had brought from France." On hearing of these privations, their Superior transferred them from Georges' Sound to the Mauritius. An Italian priest, Father Confalonieri, with two young Irish catechists, James Fagan and Nicholas Hogan, set out for the Port Essington district. The vessel in which they sailed was wrecked in Torres Straits. The two Irish youths were lost, but the good father, who was saved, arrived in Melville Island, and laboured with success for two years among the natives of the surrounding district. "Worn out by disease and famine he died a true martyr of charity at Victoria, in Melville Island, on the 9th June, 1848."

The Bishop and Father Powell remained in Perth. Failing health obliged Father Powell to leave a few months after his arrival. Father Joostens soon followed him, and the Bishop was thus left almost alone. A Catholic "Colonial

Secretary," R. R. Madden, Esq., who arrived in Perth in 1848, thus writes about Dr. Brady:—

"On my arrival in the Swan River Settlement I found Dr. Brady contending single-handed against the entire local government, every member of which, with two exceptions, was bitterly opposed to Catholicity. The colony was administered by Irish Orangemen in the interests of Orangemen, and with the views of Orangeism . . . I found Dr. Brady battling for his mission stoutly and sincerely, not always discreetly or effectually, with a set of unprincipled, astute bigots in authority."

Mr. Madden succeeded in obtaining Government aid for the Catholic mission, but nothing proportionate to the debts which the good Bishop had incurred. "The debt incurred by Right Rev. Dr. Brady for the mission, in 1845, was £2,492 11s. 6d.;" in 1849 all his debts amounted to £10,000. The Catholic population of the whole colony at this date was not much over three hundred, few of whom were wealthy; sums of money collected in Europe for the needs of this mission were devoted to other purposes; and the Bishop, finding himself unable to meet his creditors, withdrew from the colony, in 1852. Dr. Serra, O.S.B., had been appointed Coadjutor-Bishop in 1849, and on his shoulders now fell the whole responsibility of ruling this much-afflicted diocese. We are informed that "the appointment of Dr. Serra to administer the temporalities of the see of Perth, without assigning to him the burden of the many debts already incurred, only served to intensify the difficulties and confusion that already existed," and that "violent dissensions between the Irish Catholics and the Spanish clergy became the order of the day." Dr. Serra, however, succeeded in maintaining his position until 1859, when he returned to his native Spain, where he died in 1866.

The appointment of the next bishop, also a Spanish Benedictine, the Right Rev. Martin Griver, marks the opening of a new era in the history of Catholicity in Western Australia. Dr. Serra had been all through only Coadjutor-Bishop, Dr. Brady not having resigned his see. Dr. Griver was appointed administrator on the retirement of Dr. Serra, and in 1869 was consecrated bishop of Tloa in

partibus, and constituted Administrator-Apostolic of Perth. Dr. Brady died in 1871, and by special brief Dr. Griver was translated from Tloa to the see of Perth in 1873. The new bishop was, it appears, as remarkable for his prudence and tact as for his unwearied energy in promoting the welfare of the Church. The erection of a cathedral in Perth, of churches in Freemantle, Guilford, and York, and of several schools and orphanages, was quietly and speedily effected. Nor did administrative work monopolize his attention. "He gathered the children around him, or he took the uninstructed adult in hand," as the occasion demanded. The holy prelate died in 1886, and was succeeded by an ecclesiastic eminently qualified to continue the good work so auspiciously inaugurated by Dr. Griver. "Through the energy of the Right Rev. Dr. Gibney," Cardinal Moran writes, "a great impulse has been given to the erection of churches, convents, and schools; and, notwithstanding the comparatively small number of Catholics, the principal towns are fully equipped with as solid and beautiful religious edifices as are to be found in the other colonies." In 1891 the number of Catholics in Western Australia was 12,602 out of a total population of 49,782. At that date the Catholic schools, which in this colony are still in receipt of a small Government grant, were attended by 1,535 children.

Dr. Gibney established, in 1891, a new mission for the aboriginals in Dampier Land, which he placed in charge of the Trappists. He journeyed himself, on two occasions, to this remote district, and did not hesitate to risk his life in the interests of the souls of those poor savages, who, he tells us, are "a splendid race of men." The Government have reserved to them the territory around Beagle Bay, and it is hoped that the La Trappe mission may one day rival New Norcia.

A very interesting chapter of Cardinal Moran's exhaustive *History* is that which records the rise and progress of Catholicity in Queensland. Situated beyond the apparent reach of civilization, the Moreton Bay district was chosen in 1824 as a fitting abode for the most turbulent convicts.

Not until 1842 was this region proclaimed open for free settlement. The next year witnessed the arrival of two priests, Father McGinnety and Dean Hanly, who were sent from Sydney by Archbishop Polding to organize a mission in the new settlement. "Dean Hanly's name," we read, "is still cherished in the Brisbane district. On one occasion he had to swim the river on a sick call. Another trophy of his zeal that may still be seen is a widow's house which he erected. She lost her husband before he had time to build a house on their newly-acquired holding, in which all their means were spent. Father Hanly took off his coat, and, with axe in hand, set to work to erect a comfortable weather-board cottage for her. A few settlers came to aid him, and the work was soon completed."

Such practical services as these could not fail to make an impression on all classes, and so far successful was the Dean's ministry among the settlers, that, in 1859, when Queensland was proclaimed an independent colony, it was also erected into an episcopal see. It would seem that Dr. Polding was most anxious to have a Benedictine appointed bishop of the new diocese "as a practical refutation of the atrocious calumnies uttered again and again against the Benedictines;" but, at the suggestion of Dr. Goold, who was then in Rome, the choice of the Holy See fell upon Dr. James Quinn, who was at that date president of St. Laurence O'Toole's Seminary, Harcourt-street, Dublin.

Dr. Quinn arrived in Brisbane, the capital of the new colony, in 1861, and, on seeing only a few scattered houses, asked with astonishment: "Where is the city of Brisbane?" At this date the total population of the colony was 28,056, of whom 7,000 were Catholics. "How changed was all this when the census was taken in 1886. The population of Queensland had increased to 322,853; the Catholics numbered 77,000, and Brisbane had grown into a great city, remarkable for public buildings, of which any capital in Europe might justly be proud." The first Bishop of Brisbane was equal to the task of organizing the Church throughout the vast territory. His labours were similar to those of Dr. Polding in New

South Wales. In his first diocesan visitation he travelled over one thousand miles. He usually rode on horseback from station to station, and was fortunate when the night did not find him still in the bush. We are told that during one of those long missionary journeys "he was obliged to camp out on seventeen nights in the open air, on the bare ground," and that "his food for the most part consisted of sardines, and what is well known in the bush as damper—that is, a sort of bread made of flour and water, which the Bishop and his chaplains had themselves to mix together, and bake as best they could." In another of his visitation tours he lost his way irretrievably, and was unattended. "Sending up a prayer to heaven, he threw the reins on the horse's neck, and let the animal take his way." The horse, we are told, took him to the cottage of an Irish settler, a Catholic, of whose existence here the Bishop had not heard. The cottage was closed, but the owner was found in the neighbourhood. After a brief conversation, in which they introduced themselves to one another, the "Bishop, sitting down on the trunk of a tree which lay beside them, instructed him in the Christian religion, heard the confession of his whole life, and then and there, under the blue vault of heaven, and as a true shepherd of souls, raised his absolving hand, and imparted the blessings of Divine mercy to this straying child." Such picturesque incidents as these are quite a feature of early Australian Church history.

One of the most remarkable achievements of this zealous prelate was the transfer of some six thousand emigrants from Ireland to Queensland. Shortly after his arrival in the Colony, he induced the Queensland Government to assist the immigration of industrious and respectable Irish families who "were forced to quit their small but comfortable holdings to make way for sheep and cattle runs." Father Dunne, a native of the diocese of Leighlin, who is now Vicar-General of Goulburn, acted as immigration agent, and in this capacity made three journeys from Australia to Ireland. This distinguished priest was instrumental in peopling Queensland with a class who have proved the

mainstay of Catholicity in that colony. "Unfortunately," writes Cardinal Moran, "the system soon came to an end. An absurd clamour arose that too many Irish were coming, and that by-and-bye the colony might be called not Queensland but Quinnsland." In deference to English feeling, the Government concessions were withdrawn, and the Queensland Immigration Society was finally dissolved in 1865.

We have already referred to the notable part which Irish nuns have played in the evangelization and civilization of Australia. Perhaps in no other colony has their influence been so much felt as in Queensland. Dr. Quinn was chaplain to the Sisters of Mercy at the mother house of the order in Baggot-street, Dublin, at the time of his appointment to the see of Brisbane. Six of the Sisters accompanied the new bishop to his distant mission, and the expansion of this little community in Queensland during the episcopate of Dr. Quinn is simply marvellous. Their work was, of course, mainly in the schools, where their efficiency won the good will of all creeds. In a report of the state of his diocese, sent to Rome in 1871, the Bishop acknowledges on his own behalf and on behalf of the Sisters, the great generosity of the Protestants of Brisbane. In one bazaar alone, organized by the Government officers, the Sisters realized £3,000, which was urgently needed to meet a debt contracted in the erection of a new convent. Speaking for himself, the Bishop says: "I shall merely mention, that during my last visitation, Protestant gentlemen invariably supplied the horses I rode, showed me hospitality wherever I went; and in remote districts, where suitable accommodation was not to be had, the Protestant magistrates, gave me up their own residences." This testimony stands in pleasing contrast to the bigotry displayed towards the Catholic Church in New South Wales, South Australia, and Western Australia. From a return made in 1881, it appears the Sisters of Mercy had no less than forty-two schools, with an average attendance of six thousand children. One of those, All Hallows, is ranked among the first educational establishments in all Australasia. They have survived the withdrawal of all State aid, which

was enacted in 1875,¹ and came into operation in 1881. The Christian Brothers arrived in this colony in 1874, and have since been gallantly carrying on the work of Christian education.

The fatigues of bush missionary life left their impress on the vigorous constitution of Dr. Quinn, and after ten years his health began to fail. Still, we read there was no falling off in work and energy, and the period of 1872-1881 was one of the most laborious and stirring in the whole of his episcopate. In 1874 he saw the opening of the grand Cathedral of St. Stephen, which remains one of the visible fruits of his zeal. From 1873 to 1875 he led the defence of denominational education, and if he did not succeed in defeating the passage of a godless education bill, he aroused the enthusiasm of his flock in favour of a great principle. The establishment of a Catholic newspaper, in 1878, was another deed of worth. Nor did he forget the land of his birth amidst the toils of his episcopal administration. His exertions and influence contributed not a little to swell the Irish Relief Fund of 1880, and one of the last public acts of his life was to preside over a great Irish Land League meeting in Brisbane. The great prelate died on the 18th August, 1881. His obsequies were attended by some three thousand persons, including representatives of all creeds and classes. We are told that the Prime Minister of Queensland, who was among those present, vented his grief in tears, and remarked on the occasion "there was not in this or any of the colonies a more enlightened or cultured scholar." The impression we carry away from the record of his career, as sketched by our author, is that not among the many great pioneer bishops of Australasia was there a more successful organizer than the Right Rev. Dr. James Quinn.

At the date of Dr. Quinn's death, the diocese of Brisbane included the whole colony of Queensland. Some years before this sad event, his Lordship had recommended to the

¹The Queensland Education Act of 1875, which completely secularized state education, was the result of an agitation got up by the Presbyterians and Dissenters. It killed the Anglican schools, and placed the whole burden of supporting denominational education on the Catholics who were then a fourth of the population.

Holy See the erection of three new dioceses within the colony which would still leave Brisbane about eight times as large as Ireland. In making this important recommendation, he added: "Let me likewise say that foreigners are not suitable as bishops here in Queensland. Religion must lose immensely by their appointment. The Irish Catholics, who are the only Catholics here, will lose their faith, and a gross injustice will be done them by placing over them people whose language and habits they do not understand, and who have little or no sympathy with them." One would think that Dr. Quinn should have known the needs of his people; and yet we read that on the occasion of his death "it was suggested to the Sacred Congregation of Propaganda by Archbishop Vaughan (of Sydney) that the spiritual care of the colony of Queensland should be assigned to the German Benedictines, and that the illustrious Abbot Wolter should be appointed Bishop of Brisbane." The Holy See, however, thought differently, and rather followed the lines suggested by the late illustrious bishop. In 1882 the territory lying between the 24th parallel on the south and Hinchinbrook (15° 10' N. Latitude), and extending inward to the boundary of South Australia, was constituted the see of Rockhampton, over which Dr. Cani was appointed bishop. Dr. Cani was an Italian priest who was specially excepted by Dr. Quinn in the statement quoted above. He arrived in the colony with Dr. Quinn himself, in 1861, and had lived long enough among the Irish to understand their language and peculiarities. The portion of Queensland lying to the north of Hinchinbrook had been made a pro-vicariate in 1876, and been placed in charge of an excellent staff of Italian priests, who it was hoped would do something for the natives, while also attending to the spiritual wants of the white population. "The whites," we read, "showed them but little sympathy, for they could hardly understand their language; and, on the other hand, the blacks were only to be met with in remote districts." Those good priests accordingly betook themselves to a more suitable field, and in 1882 the pro-vicariate was handed over to the Irish Augustinian Fathers. Their success is a practical proof of

the accuracy of Dr. Quinn's views. In 1885 the pro-vicariate was, at the petition of the Plenary Council of Australasia, changed into a Vicariate Apostolic, and Dr. Hutchinson, who had been at the head of the mission since 1882, was appointed Vicar-Apostolic of Cookstown. This distinguished Augustinian, who is a native of the county of Kilkenny, would seem to be only at the starting-point of a splendid missionary career, for "already," we read, "abundant fruit has begun to repay the toil of the zealous Vicar-Apostolic and his devoted fellow-labourers, and the Cookstown vicariate gives fairest promise at no distant day to take its place among the most flourishing dioceses of the Australian Church."

The Right Rev. Robert Dunne, a native of Lismore, in the county of Waterford, succeeded Dr. Quinn in the see of Brisbane, which retained all the Queensland territory, south of the 24th degree of latitude. The new Bishop had had considerable experience of colonial missionary work. He arrived in Brisbane as early as 1863, having resigned his Professorship in the Harcourt-street Seminary to join its late president in organizing the Queensland mission. The fruit of his practical zeal is visible in the "schools, churches, convents, and new institutions of beneficence," which have been erected during his episcopacy.

At the petition of the Australian Plenary Council of 1885, Queensland was made an independent ecclesiastical province, with Brisbane as the archiepiscopal see, and by Brief of 10th May, 1887, Dr. Dunne was raised to the archiepiscopal dignity. What a change from 1861, when the good seed had barely been sown among a few scattered settlers and ex-convicts.

Similar in many respects to the growth of the Church in Queensland was its development in the Colony of Victoria. First came a few adventurers attracted by the possibilities of an unexplored region; next followed the priest, like the "voice of one crying in the wilderness;" next came the bishop, sent with authority to weld into an organized whole the catholics found among the daily-increasing influx of immigrants; and when the field had grown too wide for one

ruler, the order came from the Father of the Faithful to subdivide without detriment to that ecclesiastical unity which should be the counterpart, or rather model, of civil organization. Need we say, it was from the Green Isle, too, that the people, priests, and bishops came, who made the Church what it is to-day in Victoria, an organization fully abreast of the needs of the greatest of all the Australian Colonies. There were, however, not a few features peculiar to the history of Catholicity in the region whose fertility and scenic beauty gained for it the designation of "Australia Felix." In no part of Victoria was there ever a convict settlement. Rapid as was the spread of Catholicity in Queensland, its progress in Victoria was still more remarkable, and Irishmen seem to have asserted both their religion and nationality more emphatically here than in any other of the Australian Colonies.

In 1835 an exploring party from Tasmania under the leadership of John Batman, sailed to the mouth of the Yarra River, and purchased 600,000 acres of land for a few "blankets and some trinkets." Thus began the colonization of Victoria. The site of the future capital was marked out some few miles up the river; and here is the description of Melbourne, given by the *Sydney Gazette*, in 1836:—

"A house has been erected for the Commandant; three public licenses have been granted: one is kept in a log hut, the others are of turf. There is truly one shoemaker at the settlement, but no tailor, carpenter, or wheelwright, who are much wanted. There are neither butcher nor baker, and the settlers luxuriate upon salt beef and damper, which they wash down with copious libations of rum and water, which are very plentiful here. The population consists of 210 settlers, six only of whom are women, and fifteen children."

The first priest sent by Dr. Polding of Sydney, to watch over this rising community, was the Rev. Patrick Bonaventure Geoghegan, O.S.F., who afterwards became Bishop of Adelaide. Rescued from a "birds' nest" in Dublin by a Franciscan Father, the youth sought admission into the order, and after spending some years as a working priest in the Franciscan Church, Dublin, was permitted by

his Superior to accompany Dr. Ullathorne to the Australian Mission in 1838. He arrived in Melbourne in 1839, and for some time had to endure very severe privations. "He was poor," we read, "in this world's goods. He had no home of his own, but slept in the bar of a public-house, adjoining the rudely-constructed wooden hut in which Mass was celebrated. A pallet was prepared for him nightly by the hands of the good-hearted landlady, on a few planks placed across some beer-barrels." At the end of three months the good priest had succeeded in the erection of a little chapel, and we are informed that among the most generous contributors to his undertaking were the Irish soldiers of the 28th regiment. An Irish layman, who has been already mentioned as having arrived in Melbourne in 1839, was the trusted friend and counsellor of Father Geoghegan during this trying period of his life. "No man, be he priest or bishop, ever served the Church of which he was a worshipper with more zeal or disinterestedness than did Sir John O'Shanassy at a time when such services were as rare as they were priceless."¹

In 1850 the vast district of which Melbourne was the capital, and which was up to that time called by the name of Port Philip, was by an Act of the English Parliament erected into an independent colony under the name of Victoria. Until that date it had belonged to the jurisdiction of New South Wales. We may add that Sir John O'Shanassy took a prominent part in the agitation which led to this separation, and that this distinguished Irishman was three times Prime Minister of the new colony.² The Catholic Church had made corresponding progress, not in population, which depended largely on the religious denomination of the immigrants, nor in wealth, the acquisition of which is not her mission, but in organization, vitality, and influence. While the total population of the colony had reached 80,000, the Catholics had increased to 18,014, of whom 5,631 were resident in Melbourne. At the date of the separation the members of the Catholic body had been two years under the rule of a bishop who lived to become

¹ Quoted from Mr. Finn, by the author.

² Hogan's *The Irish in Australia*, page 13.

the first Archbishop of Melbourne, and the first metropolitan of the ecclesiastical province of Victoria.

The history of the episcopate of the Most Rev. Dr Goold is identical with the history of Catholicity in the Colony from 1848 to 1874, when it was found necessary to establish new sees within its jurisdiction. A native of the City of Cork, and a son of St. Augustine, the Rev. James Alipius Goold, arrived in Sydney, in 1838, prepared to undertake any official work assigned to him by Dr. Polding. He was placed in charge of the Campeltown district, where he laboured for the next nine years "with the generosity of an apostle." In 1847 he was appointed Bishop to the newly-erected see of Melbourne, but did not enter on his episcopal work until the close of 1848. His overland journey to Melbourne from Sydney was a record performance in those days. "It was the first time," he writes in his diary, "that this journey of six hundred miles was performed in a carriage and four. The horses, which were not changed during the journey, did not seem to have suffered much from it," though performed in less than a month. Dr. Goold kept a diary, which is now a most valuable historical document. A portion of it, printed in Cardinal Moran's book, contains not only a record of laborious diocesan administration, but a great deal of interesting personal reminiscences. Dr. Goold visited Europe five times during his episcopate, and has left us notes which include his impressions and experiences at the Vatican Council in 1870, and during his tours in Ireland. Here is a sample of the latter:—

"July 6th, 1859.—To Clifden. The country through which we passed presented a varied landscape—wild, bold, stretches of high and low land, with lakes, cultivated and wooded estates. I enjoyed this drive exceedingly, though it rained a great part of the time. Called on the Archbishop of Tuam [Dr. McHale], who was on his visitation in Clifden, and stopping with the parish priest. The welcome was warm, as an Irish welcome always is. The great man, now seventy years of age, is full of vigour in mind and body. Nothing could exceed his amiability and kind attention. The parish priest was overflowing with good nature."

This diary is, however, chiefly valuable as a source of Australian Church history. The simple entry of facts which

the Bishop made day by day, is the best exposition of the means by which the Church was built up in Victoria. The special agencies at work were here what they must always be, viz., preaching, the administration of the sacraments, and the education of the young. *Pari passu* went the erection of churches and schools, and the establishment of new missionary centres. In the beginning the Bishop himself did the "hard riding" to the black forests of his diocese. Here is an extract, taken at random from his diary, which illustrates at once the romance and risks of pioneer episcopal visitation:—

"*Sunday, 17th November, 1850.*—To-day I celebrated Mass at 11 p.m., at which not more than twenty persons assisted. After Mass I proceeded down the river to a station belonging to a Catholic family, by name Brown. It was late in the night when we reached this place, the distance from Huon to it being fifty miles. We had to cross the river Murray or Hume, in a small square boat. It was not without some risk that we succeeded in bringing over in it the horses and gig. The inn at which we stayed a short time afforded very bad accommodation. I remained at Brown's until Tuesday, celebrating Mass each day. On Tuesday morning, 19th inst., we crossed the Hume or Murray river again, the horses swimming. We came to Wangaratta at 3 p.m. The next morning we held a station here, twenty persons attended. The Catholics living here are very few, and mostly servants. We remained in Wangaratta this day in order to rest ourselves. At 1 p.m. I visited the township, and selected rather a handsome site for a church, clergyman's dwelling, and school-house. In the evening I called on a Catholic family, who occupy a cattle station three miles from the township. The father, a man of ninety years of age, had been transported to N.S. Wales for the Irish Revolution of 1798. He was in the enjoyment of all his faculties."

The Jesuit Fathers¹ of the Irish province rendered very important service in the organization of the Church in Victoria. Fathers Joseph Lentaigue, William Kelly, Joseph Dalton, and Edward Nolan receive prominent mention from the author, who, indeed, gives emphatic, if comparatively concise, expression to his appreciation of the work accomplished by the whole body, not only in Melbourne, but also

¹ They arrived in Melbourne in 1865.

in Sydney. "The Society has at present (1892)," he writes, "in Melbourne and Sydney four colleges—a boarding school and a day school in each city—in which about 700 pupils are being educated. It has, besides, the charge of two parishes or missions. Its statistics at the present moment may be thus summarized:—4 colleges, 3 residences or presbyteries, 1 novitiate, and 80 Jesuits subdivided into 45 priests, 27 scholastics, and 8 lay brothers."

The success of the Christian Brothers¹ in the cause of education, the eminent author has also taken pains to record. And he does not omit to bear generous testimony to the many works of charity carried out by the Sisters of Mercy, who, it has already been noted, came to this Colony from Western Australia in 1857. "Throughout Victoria," he writes, "as elsewhere, the blessing of Heaven is found to accompany the zealous toils of the Sisters of Mercy." Equally flattering are his references to the Sisters of the Good Shepherd, the Nuns of the Presentation Order, the Faithful Companions, and the little Sisters of the Poor, who were all introduced into Victoria by Dr. Goold. From among the many secular priests from Ireland who helped to build up the Catholic Church in this colony, Dr. Fitzpatrick is singled out as having been for forty years the *fidus Achates* of the Bishop, and his chief instrument in the erection of the noble Cathedral of St. Patrick. He was a native of Dublin, and a graduate of Maynooth, from which he went, at the invitation of Dr. Ullathorne, direct to the Australian mission in 1838. "He was Dean, Vicar-General, and Monsignor, but his proudest title was that of builder of St. Patrick's." He died in 1890.

In 1874, Dr. Goold returned from Rome, Archbishop of Melbourne. He had, after long negotiations, succeeded in inducing the Holy See to erect two new dioceses, Ballarat and Sandhurst, within the colony, and he had furthermore secured the appointment to them of Irish bishops, not, it would seem, without opposition. "As regards the objection," he writes, "that the bishops of Australia are all

¹ They arrived in Victoria in 1868.

Irish, it appears to me to have no solid foundation to rest upon ; on the contrary, any other course would be ridiculous. As a matter of fact, the Catholic Europeans who form our congregation in Australia are, with very few exceptions, Irish, and it is most just and natural that Irish Catholics would have pastors of their own nationality."

The city of Ballarat occupies a site which, in 1850, was a "pastoral solitude." It dates its beginning from 1851. In that year a "rich find of pure gold" was made at a place called Black Hill, overlooking the present city. Thousands of adventurers flocked to the new gold diggings, and soon a vast encampment was formed in the neighbourhood. The priest followed thither, and put up at first in a canvas tent. Another such tent was erected for a church. The miners' camp has now grown into a flourishing city of forty thousand inhabitants, and the "beautiful and commodious cathedral of St. Patrick" has taken the place of the canvas church.

In 1874 was consecrated the first bishop of Ballarat, the Right Rev. Dr. O'Connor, a native of Dublin, and an *alumnus* of Maynooth. At the time of his appointment, he was parish priest of Rathfarnham (Dublin). His episcopate was short but fruitful. Arriving in Ballarat at a time when the godless system of State education¹ had just been established in Victoria, the new Bishop devoted his energies to the erection of denominational schools. The Loretto Nuns, the Sisters of Mercy, and the Christian Brothers came to Ballarat at his invitation, and have since been carrying on the noble work of higher and elementary and Christian education. At the date of his death in 1883, there were in the diocese of Ballarat as many as forty Catholic schools. Another Irish priest who had been labouring in the district since 1859 was chosen to succeed Dr. O'Connor. All Hallows College may claim as an honour that the Right Rev. James Moore was educated

¹ In 1872, a new Education Bill was carried in both houses of the Victorian Parliament, which "enforced the principle of secularism in all schools receiving Government aid." It was intended by its promoters to "effectually purge the colony of secularism." It succeeded only in killing the Protestant denominational schools.

within its walls. What progress religion has made under his rule may be inferred from the following statistics. "There are at present (1892) in the diocese of Ballarat," writes Cardinal Moran, "8 parochial districts, 98 churches, 34 secular priests, several members of the order of Christian Brothers, 95 Nuns, 5 boarding schools for girls, 4 superior day schools, and 52 primary schools. 6,000 Catholic children enjoy the blessing of a Catholic education, and the Catholic population of the diocese amounts to 36,000."

The history of the growth of Sandhurst is in almost every detail analogous to that of Ballarat. Who has not heard of the gold fields of Bendigo, which is another name for this city? Their discovery, towards the close of 1851, was followed by a rush of all classes to this new El-dorado. This gold field it was that all but depopulated the rising city of Adelaide. From that mission, in the wake of his people, followed, in 1852, the Rev. Henry Backhaus, a native of Paderborn, in Westphalia, who was the first priest to pitch his tent among the miners of Bendigo. He continued to minister there until he saw the miners' camp transformed into an episcopal see. His history contains some admixture of romance, for in digging the foundations for a parochial residence, the workmen, it is said, struck gold, which brought the rev. owner of the site some £10,000. He died worth £250,000, which he bequeathed "for the building of a cathedral and other religious purposes." The first bishop of Sandhurst was the Right Rev. Martin Crane, O.S.A., a native of Wexford, through whose exertions while on the Dublin mission was built the magnificent Church of St. Augustine and St. John in that city. He arrived in Sandhurst, in 1874, and soon made his influence felt in the erection of denominational schools which were just now sorely needed.¹ Reviewing his career in 1891, on the occasion of the celebration of the golden jubilee of his lordship's priesthood, the Very Rev. Superior of the Redemptorists at Ballarat, stated that Dr. Crane came to the colony without "purse or scrip." "In the immense territory," said the preacher, "where but seven priests were

¹ See note, page 906.

then found, they now number thirty-two. At the time when the present Education Act was passed there were not many schools in the diocese; but now, thank God, they number over forty. On the arrival of Dr. Crane from home, there was not a member of religious teachers in his territory; he has now the religious teaching orders scattered over his diocese."

The Most Rev. Dr. Goold ruled his flock for twelve years after his elevation to the archiepiscopal dignity. His death, which took place in 1886, was probably hastened by a nervous shock occasioned by an attempt on his life made in 1882. This is his Grace's laconic entry in his diary of the event:—"About 5 o'clock went out for a walk to visit Dr. Backhaus. On the way an unhappy man named P. O'Farell waylaid me, and fired two shots out of a five-chambered revolver. Thanks, most grateful thanks, to God for my wonderful escape. Home by 7 o'clock."

An important event in the episcopate of Dr. Goold, to which no direct reference has yet been made, was the disendowment of all forms of religion in Victoria. The Act of the Home Parliament which erected Victoria into an independent colony, also charged its revenues with an annual sum of £6,000 for public worship. Five years later this sum was increased to £50,000, which should be apportioned to each denomination according to their relative numbers. About £10,000 a-year thus fell to the Catholic authorities. "The State Aid to Religion Abolition Bill" had just passed both houses of the Victorian Parliament, when Dr. Goold arrived home from Rome in 1870. Fearing that the withdrawal of State aid would materially injure the Catholic Church in the colony, Dr. Goold sent a strong petition to the Queen, praying Her Majesty to withhold her consent from the Bill. The reply was a refusal. But his Lordship's fears proved groundless. The Act does not seem to have had the smallest effect in stemming the tide of Catholic progress.

We need not say anything about the great ecclesiastic who succeeded Dr. Goold, and who is now making history. We shall merely transfer from Cardinal Moran's book what

his Eminence calls a brief summary of the remarkable event which distinguished the first six years of the Most Rev. Dr. Carr's episcopate.

"1. Sixteen new missions have been founded.

2. The following religious congregations have been introduced into the archdiocese of Melbourne, viz., the Vincentian Fathers, the Marist Brothers, the Sacred Heart Nuns, the Sisters of Charity, the Sisters of St. Joseph, the Loretto Nuns, and a new community of Sisters of Mercy from Ireland.

3. New convents have been established at North Melbourne, Port Melbourne, Kyneton, Dalrylesford, Bacchus Marsh, Kew, South Melbourne, and Mansfield.

4. Eight new superior schools have been established.

5. Twenty-two new parochial schools have been built.

6. Twenty-one new churches have been erected.

7. The number of priests engaged in parochial work has been increased from fifty-five to ninety-seven.

8. Simultaneously with all these works, the building of St. Patrick's Cathedral has been pushed on with renewed energy, and contracts have been signed for carrying to completion this grand memorial of Victorian piety and munificence."

We must not omit to mention that another new diocese was erected within the confines of Victoria, in 1886. It embraces the territory known as Gippsland, called sometimes on account of its singular fertility the "Garden of Australia," and takes its name from Sale, the capital of the district. The Right Rev. James Corbett, a native of Limerick, who had served a long term in the Melbourne mission, was in 1887 consecrated first bishop of Sale. "In this diocese, there are now," writes the author, "seven districts, and twelve priests. One religious community of parochial the Sisters of Notre Dame has been established by his Lordship at Sale, where they have already flourishing schools. The Catholic population is reckoned at 11,300."

In another paper we hope to complete this imperfect review of Cardinal Moran's voluminous work.

T. P. GILMARTIN.

CHURCH AND STATE IN FRANCE

THE relations between Church and State in France do not improve with time ; indeed, it would seem that the strain between them becomes more intense every day, and must lead sooner or later to the rupture of the conditions which now forcibly bind them together. The secularism of the Republic appears to grow more marked as the days pass ; those who voice its policy and direct its administration, use every opportunity of public life to accentuate their anti-religious principles and proclaim their enthusiastic acceptance of the extremest doctrines of the radical and atheistical political school. The public functions of the President are turned to this purpose ; ministers never ascend a platform without defending the line of thought which bounds national aspirations by the limits of economic success, and puts all supernatural life outside the boundary of national ambition ; in fact, all the apparent activity of the present Government amounts to a *non credo* in all that Christianity has added to the ideals of a purely pagan world.

On the other hand, religious France has not been idle during this year ; in various ways it shows its earnestness and reality, and brings into high relief the chasm between a large section of the national sentiment and the professed views of those who rule the country. In every city and department there are evidences of spiritual energy and life which console one amid much that depresses the hopes of those who wish well to the French nation, and who would gladly make a favourable estimate of the coming conditions of this great people. While the politicians are stumping the country, and whipping up its enthusiasm in favour of irreligion, the Church has proclaimed a jubilee to celebrate the fourteenth centenary of the foundation of Christianity in France ; while the army of infidels and masons acclaims the coming of a secularist official, thousands of devoted souls throng the sanctuaries and shrines which are so numerous in France, and by their piety and spirit of abnegation prove the reality of their religious zeal and burning faith.

These extremes meet everywhere in France to-day : the ardent character of the race seems to know no *via media*, and it needs no little faculty of discernment to read with any degree of security the opposing signs of the times. On the one side, it would seem to follow from the reported enthusiasm of socialistic and anti-religious re-unions that we are again in the swirl of 1789 ; one expects to pay his debts in assignats, and looks for the Carmagnole as an incident of his daily walk ; on the other, the story of the religious fervour of the national pilgrimages reads like a page from the Acts of the Apostles ; charity reaches its best heights, and miracles seem to lose their specific character by becoming matters of everyday occurrence. How these manifestations can be so true of the same country and the same moment, appears to be a logical difficulty, and certainly is one of the most singular phenomena of the world to-day. What the line of division may be, it is hard to tell ; it is not latitude or longitude, for these opposite demonstrations are verified in the same city and the same district ; it is not a division of sex, as many seem to think, for men and women are found alike in both camps and in practically equal numbers ; it is not culture or social standing, or any other tangible principle of division, for all classes and every social strata, savant and ouvrière, soldier and peasant, young and old, swell the numbers of both armies ; and so we are left helpless and hopeless for the solution of the problem, and must await further lights before venturing upon an answer to the question. We shall, therefore, pass from these more or less philosophical inquiries to a *résumé* of the practical situation of the hour, and place together such facts as may enable our readers to see the actual condition of affairs in Church and State within the jurisdiction of the French Republic.

Political affairs have suffered many changes in France since the opening of the year. The Cabinet Poincaré fell on April 22nd, and its successor took the reins of office on the opening day of May. While this change of government had great constitutional significance, inasmuch as it proved the ministry responsible to both chambers, and exacts for their continuance in office the support of a majority of

senators as well as deputies, yet the matter had no bearing upon the ecclesiastical situation, and brought no assuagement of the bitter conditions forced upon Church interests by radical legislation. The Bourgeois ministry fell upon a bill that favoured the imposition of an income-tax which was unacceptable to the plutocrats who fill the Senate, and the Government was compelled to resign on the issue. Conservative interests throughout the nation accepted the fall of the most radical of modern French ministers as a triumph for their cause; the Senate was lauded as the last bulwark of conscience and public honour, and it seemed as if brighter days were about to dawn upon the distracted country. There was wild talk for some weeks and considerable difficulty in forming a new Cabinet. People feared a drastic revision of the Constitution and a return to some of the most dangerous ideals of revolutionary times; but in the end the solution came easily, and the Meline coalition took hold of power, and have since held it with some very conspicuous parliamentary success.

Of the two Cabinets, there is no doubt the latter is the better for France and the Church; it is radical, to be sure, but there are *nuances* in radicalism, and the colour of the present rulers is very much less red than that of its predecessors; its members are sufficiently obscure and unknown, but it retains the services of the most accomplished foreign secretary that France has in her services to-day, and he relieves the unbroken mediocrity of his colleagues. The ministry is in the unique position of leading no determined party, and is sustained by the free votes of those legislators who happen to sympathize with its actual programme. This precarious hold upon office connotes the decay of the true spirit of parliamentarism. Some outside principle might easily be assumed, *a priori*, as the source of its existence, but a leading French politician conveniently comes to let us into the practical secret of the situation. He gives such a picture of the Chambers as would make any possible government folly quite a thing to be looked for, and he almost proves too much by the extreme phrases with which he qualifies parliamentary life. In a

speech recently delivered, this distinguished public man and famous debater traces the decline of representative institutions in France to the fact that they no longer keep within the limits that should bound deliberative assemblies, but usurp functions which every well-ordered constitution reserves to the executive and judicial authorities. It needs no profound study of ethics to see how the security of peoples exacts that these great forces of the commonwealth be, as far as possible, independent in their exercise; when they run into one another, and legislation that makes law, judicial functions that interpret it, and the executive that applies it, pass into the same hands, or under some one dominant control, then history speaks very plainly of the results; ideals are lowered, selfishness and corruption invade every section of public life, and, in the end, national disaster comes to vindicate the outraged principles of justice and liberty. This evil has set in in France; M. Poncaré testifies to its presence in these weighty words:—

“Le mal, le mal croissant et redoutable, vient de ce que la Chambre s'est peu à peu arrogé la plupart des prérogatives gouvernementales. Nous en sommes arrivés insensiblement à une telle falsification du régime parlementaire et à une telle violation de l'esprit de la Constitution, que les députés gouvernent, administrent, nomment, sous le pseudonyme des ministres qui passent, à une multitude d'emplois publics, absorbent à la fois des pouvoirs dont la confusion est néfaste tout ensemble pour l'ordre et pour la liberté.”

This explains how a ministry without a majority can remain in power; in the present temper of French politics, a cabinet may do almost as it pleases, if it is sufficiently generous in the distribution of government places, and does not go against the personal interests of the legislators in its projects of law. This was the secret of the fall of the Bourgeois administration; he collided with the economic interests of the Senators, who were ready with their votes for every scheme of laïcisation, and with a light heart supported radical brigandage in relation to ecclesiastical property, but who at once exercised their veto against a bill which might compel them to take their right part in the support of public burdens, and place upon their own

shoulders some of the fardels that crush other sections of the people. These schemes of re-adjusting the incidence of taxes have not been definitively dropped; the radicals are really earnest in this affair, and the present government is pledged to some such policy as that which brought ruin to its predecessors. When this becomes part of practical politics, the present comedy of parliament will suddenly cease, and we shall have again a few days of tumult which will issue in a situation precisely similar to that which now obtains. The only remedy for this fundamental evil is the re-constitution of public life, and the awakening of the political conscience of the nation. The conditions which now control the working of parliament, make a true and worthy representation of the country impossible; politics are abandoned to wealthy idlers, or else to those who enter its lists with no higher ambition than to exploit its opportunities for position and aggrandisement. This fact is well expressed by M. Ponicaré, who argues from the rotten state of affairs at the present moment to the necessity of a revision of the methods of public life: "Les longues sessions de toute l'année empêchent les hommes sérieux, industriels, commerçants, agriculteurs, savants, jurisconsultes, etc., d'en faire partie, et que la députation devient de plus en plus 'le luxe de la richesse ou le gagnepain des politiciens d'aventure.'"

These evils are not peculiar to France, but the decline of that true patriotism which secures other countries from the results of this bad system, secures to the French Republic the full harvest of these destructive conditions of public life. If it is true that the age of chivalry is gone from the world of to-day and no longer brightens and ennobles the life of peoples, it is especially true of France, where the destructive forces of sophistry and atheism have had such fatal activity for so long a period. They have killed the true culture that once was a distinctive mark of French society, and have hardened the national heart, until one looks in vain, not alone for enlightened Christian patriotism, but even for that philosophical altruism that would seem to be within reach of the principles which now dominate the country. There is

plenty of profession of this virtue, but one sees no trace of its reality in the outcome of the feverish activity from which the republic suffers to-day.

This is, we think, a very fair statement of the position of State affairs just now in France; a weak government, sustained by the corruption of Parliament which is not an accident affecting individuals, but an essential viciousness of the system. When we pass to the active life of the ministry we find it coherent with the principles they serve.

The summer has been a period of activity for the President and his cabinet, whose various journeys through the country have given them opportunity for pronouncements which serve to explain and interpret their policy. On every occasion they have taken pains to voice sentiments which menace religion and deny it any place among the institutions of the nation. The President, M. Felix Faure, leads the way in this direction; he has been in Brittany during July, and his studious care to leave religion out of his addresses, was not more notable than his rigid avoidance of even the semblance of practical religious observance. During his stay in this the most Catholic section of France, he never crossed the threshold of a church, and ostentatiously occupied himself with other affairs when there was some urgent obligation of a religious nature. When everyone sanctified the Sunday by attendance at Mass, and when Madame Faure and her daughter publicly assisted at the Holy Sacrifice, this leading citizen of the nation which, even now professes Catholicism as the national Church, was conspicuously absent when his presence would entail on him absolutely no difficulty of any sort. It would be hard to fancy a greater offence to the spirit of the province; but this did not enter into his programme, and he outraged public sentiment with perfect indifference and with apparent political impunity.

A singular feature of this progress was the attendance of the Breton bishops who, invariably, delivered an address of welcome, and presented their clergy to the head of the State. Nothing could seem more incongruous than this ecclesiastical homage to an infidel politician, whose public life has been

bound up with professed indifference, and whose best activity has been devoted to the spread of Masonic influence, and consequently to the destruction of the kingdom of Christ. But it seems this action of the bishops is a necessity of their position ; they take care to confine their words of congratulation to him precisely in so far as he is head of the State, and outside the circle of legislative forces ; but the dull mind of the people does not clearly see this metaphysical distinction, and they are sometimes weakened in their political faith by these strange appearances. To them, the President is the head of a government they are taught to hate and despise, whose action bids fair to destroy their cherished religion and condemn the future of France to a dark and horrible secularism. To see their consecrated leaders bend before this individual is a trial to that simple faith which seems inherent in Breton blood. If a Roman emperor of the persecution era were to visit the catacombs and receive the homage of the leaders of the suffering Church, it would not appear to the humble and devoted children of this Celtic province a greater violence to the fitness of things than episcopal courtesies to the head of the actual government of France.

Of course, the addresses of their lordships were models of prudence and careful diction ; they took every opportunity of voicing the religious sentiment of their people ; but we look in vain for any denunciation of the iniquitous laws that stain the record of radical legislation at the present moment. One says very beautifully :—" Le clerge breton n'est pas de ceux qui se nourrissent uniquement de regrets. Il porte ses regards vers l'avenir et s'empresse de répondre à ce que des temps nouveaux demandent de lui. Il considère l'autorité comme une émanation de la divinité, c'est pourquoi il a pour elle le plus complet respect." These words are supple enough to avoid all reasonable attack, but those that follow are calculated to make people examine their conscience with respect to the liccety of opposition to the present régime :—" Il aime la France de toutes les forces de son âme et s'empresse de s'associer à tout ce qui fait sa grandeur. En ce moment,

il se joint au pays pour saluer en votre personne la première autorité de la République. Il se rejouit de votre présence en Bretagne, car il sait qu'il peut compter sur votre justice et votre bienveillance." One wonders if these words are authentic; but there can be no doubt of it, as we have taken them from a Catholic publication whose careful editing is admitted by everyone. Whatever may be the motive or point of view that dictated these words, they do not seem likely to serve the cause so essential to the welfare of France just now. They will hardly help in the education of opinion from which a sound and powerful political force may be evolved with which men of good-will may meet and overthrow the present rulers; yet, we do not dare to definitely judge them, but leave them to the estimate of our readers. Others run in the same strain, and one would be left by them in the belief that there is religious peace in France, when, in all sober truth, there is no peace. A subtle note is struck in one of these ecclesiastical addresses which makes one think more and more of the possible interpretations which will be made of it:—"Pénétrés des enseignements et dociles aux conseils de ce grand et sincère ami de la République Française qui s'appelle le Pape Leon XIII. nous n'avons d'autre ambition, après celle de la gloire de Dieu et du salut des âmes, que de travailler à l'œuvre d'apaisement et d'union à laquelle votre présence nous confie."

If these phrases mean a sympathy between the Holy Father and the concrete conditions of affairs that goes by the name of the French Republic, as would seem to follow from the concluding words, they are enough to paralyze all effort to better the Catholic position. We do not say this is their force, as it is not our position to pass judgments, but simply to prepare such material as may give a fair basis on which our readers may found their own opinions; yet the words as they stand startle those who wish well to the Church in France.

In remarkable contrast to these documents are some other words addressed to the President during the voyage, whose firmness and courage make them worthy of a place in the annals of Brittany. They brought M. Faure

face to face with true Catholic opinion, and gave him a touch of the courage with which many are prepared to withstand the iniquitous proceedings of the Government of which he is the official chief. In the course of his journey he made much capital out of his visits to charitable institutions, where he gave vent to the hollow philanthropy of which his school is so lavish. One would fancy from the proceedings of these visits that he was a beneficent ruler of the olden time whose presence was the source of benediction to his people. He played the part admirably, and the exquisite comedy for the most part was a very agreeable performance, and showed the adroitness and tact of the French character in very clear light. However, he met one person on his tour who unmasked the comedian, and showed what a pitiful creature was playing the royal part.

It happened at Fongères, where he called at the asylum of deaf mutes which is under the care of a congregation of Sisters. The school was admirably kept, and called forth the most profuse praise from the distinguished visitor. Following the usual tactics, he personally congratulated the superior, and evidently thought he played his *role* to perfection; but he unfortunately forgot that his government had made a claim against the institution for the respectable sum of 11,000 francs, through the action of the *loi d'accroissement*, and he had no reason to suspect that this terrible fact was uppermost in the superior's mind. Her reply was worthy of the best traditions of Brittany, and deserves to be written in letters of gold in the story of its religious life. We give the *ipissima verba*, as a translation could hardly preserve the force and simple directness of the original:—"Puisque notre œuvre vous paraît si digne d'être félicitée et encouragée, ne l'écrasez pas sous les impôts, ne la ruinez pas par des saisies ne nous empêchez pas d'accomplir notre mission de charité."

The logic of this unlooked-for passage, which was not found in his text, completely discomfited the President, and he could not improvise a reply. He, however, managed to say:—"Cela ne me regarde pas, parlez à mon Garde

des sceaux." Sister Mary Angela was equal to the occasion, and never for a moment faltered in her task; she put the same crux to the prompter that had disturbed the leading man of the company, and received from him the following very plausible reply:—"Soumettez-vous d'abord à la loi, donnez l'exemple de l'obéissance, payez et vous aurez ensuite acquis des droits à nos faveurs." But the adroit readiness of the Keeper of the Seals disturbed in no way the ready wit of this clear-headed woman, and she gave this powerful retort to his appeal:—

"Toutes les communautés sont solidaires, et leur cause est commune à toutes. Puisque c'est à moi, vieille et faible femme, que la Providence a voulu confier le devoir de plaider pour elles, je ne m'en séparerai pas: car j'aime les dizaines de milliers d'orphelins qu'elles nourrissent, j'aime les centaines de milliers de filles et de garçons à qui elles enseignent le nom de Dieu et le catéchisme, autant que j'aime mes soixante-deux sourds-muets. Je ne veux donc pas d'une pitié que je ne pourrais accepter qu'au prix d'une trahison."

It would seem as if Providence had really selected this weak and humble woman for the task she so nobly accomplished: the position of the Catholics could not be put in better form, nor the attitude of the persecuted communities voiced more eloquently, than in these words. They did more than a folio volume of eloquent speeches to bring these doctrinaire statesmen *vis-à-vis* with the situation, and give them a foretaste of the spirit that defies them, and is bound in the end to defeat all their plans. If the work of passive resistance had many valiant souls to sustain it like this intrepid daughter of Catholic Brittany, Church and State in France would not long be in their present pitiable condition, and the masquerade that now disgusts every right-thinking man within the confines of France would soon reach its term. Among the many notable incidents of the President's journey this takes the first place: it is a note of truth amid much that sounds hollow and unreal, and its dramatic setting places it in its right relief. It shows a true and loyal soul who, as in a moment of inspiration, spoke with a fortitude above her sex and an eloquence above her culture, while so many distinguished men seemed to have scarcely

reached either the level of their principles, or the dignity of their station.

The presidential journey may be taken as having once more proved the State of France to be godless and material; to be in league and fraternity with the sects, and in open war with religion; to be "*sine crux, sine lux*," and independent even of the appearances of public worship; and having demonstrated so much we may easily believe the enemies of religion to be in ecstasy with its results, and hopeful for the further triumph of the cause so well advertised. It may be taken then as a practical proof of what the public life of France is to-day, and so is worthy of a place in our review of the politics of the Republic.

If any doubt remains as to the true policy of the French Republic it must vanish when we study the attitude of the authorities with respect to popular education. This is the test of their true opinions and their real ideals as schools are, perhaps, the greatest force in the formation of the national character, and fix by a necessary law the minds and hearts of those who to-morrow will be the people of France. The actual government has made no progress upward from the debased level of their predecessors, and schools without God or His law remain still the recognised medium of public instruction. This fact has been once more brought within public view by a speech of the Minister of Public Instruction, M. Rambaud, who recently declared his full adhesion to the principles of Jules Ferry who has the dubious fame of having introduced the laïcisation of the public schools from which by a stroke of his pen he expelled the very name of the Creator.

At the inauguration of a girls' high-school at Lons-le-Saunier, during this month, M. Rambaud recognised the fame of M. Ferry, and gloried in the principles which have condemned that statesman to unsavoury immortality. He styled him "*le fondateur de l'instruction gratuite obligatoire et laïque dont le souvenir était présent à tous*," and then proceeded to develop all the consequences of this position. Dealing with the points in which all republicans are one, he affirmed this godless education to be among the

number:—"Car nous voulons tous, d'une conviction pareille, d'une ardeur égale le maintien et l'achèvement du grandiose édifice de l'éducation populaire à l'abri duquel grandiront les générations nouvelles de notre démocratie et se forgeront les destinées de la République." This profession of principle shows clearly there is no change in the essential character of the public policy of the present as compared with the late cabinet: all are marching in perfect line to the consummation of principles which means to destroy every trace of religion in the country. The hope of socialists and communists everywhere is the laïcised school; here the foundations of unbelief are firmly and systematically set, and a Belgian leader of extreme radicalism has truly written of its promoters:—"C'est vous qui avez inculqué les principes dont nous déduisons les conséquences. *Continuez votre œuvre; fondez des écoles neutres et des patronages laïques, vous multipliez en réalité des pépinières de socialistes.*"

This is the end proposed to themselves by the present rulers of France, and only too well does it appear to be realized. The craze for education which now possesses every part of society facilitates its success; the schools are attractive, and, in their way, perfectly efficient, and this enables them to force their entry even into circles that should be closed to their influence. There is nothing easier for a lukewarm Catholic than to reason up to the rejection of the extreme opinions (as he would call them) of the Church authorities on this question. It is easy to satisfy him that the formal teaching of religion has nothing to do with the literary and scientific education of his children, and may be supplied by other means; this opens the door of the lay school to his children, and they come out hardened in the principles on which it is founded, and whose triumph constitutes its *raison d'être*. The enemies of religion know this only too well, and the leader quoted above does not fear to speak openly of godless education as the best means of spreading his fatal principles. In the Belgian Parliament he made use of these words, whose import and whose truth no one can call in question:—"Quand les doctrinaires (les opportunistes en France) ont

dit au peuple : 'Tu ne dois pas croire au Ciel;' quand ils ont écrit sur la porte de leur atelier : *Dieu n'entre pas ici* ; quand ils ont établi l'enseignement laïque et exclusivement neutre, ils ont travaillé à faire disparaître ce que nous considérons comme la principale entrave à la réalisation de nos désirs, la religion. Grâce à eux, la voie est ouverte pour nous."

If Catholics can be deceived on this question after such a confession, it proves their logic to be as bad as their religious principles are weak and unworthy. Yet there are thousands in France to-day who willingly take the bribe of free and godless schools, and sacrifice with a light heart the religious conviction of those who are the only hope for the future of their nation. There are some other recent evidences of the trend of education as interpreted by the State, which, if possible, deepen one's conviction that the scope of the Government schools is to kill every religious germ in the popular mind, and to remove from the view of their pupils, not only the specific teachings of the Church, but even the faintest notions of those primary truths which put us in relation with the supernatural.

In the department of Sarthe the Council General recently condemned in the most formal manner an inspector of primary schools, who had dared to propose the following very neutral programme to the institutions under his direction :—

TEXTE DES LECONS.

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|-----------------------|---|
| 1 ^{re} Leçon | Faire comprendre la différence de la morale proprement dite et de la religion. |
| 2 ^e .. | Dieu, preuves de l'existence de Dieu. |
| 3 ^e .. | Constater combien est générale la croyance en Dieu. |
| 4 ^e .. | Les devoirs envers Dieu. |
| 5 ^e .. | Tous nos devoirs sont des devoirs envers Dieu. |
| 6 ^e .. | Tous les hommes ne conçoivent pas Dieu de la même manière. Différentes religions. |
| 7 ^e .. | Respect des croyances religieuses, la tolérance, la liberté de conscience. |
| 8 ^e .. | Montrer comment le sentiment religieux fortifie et soutient le sentiment moral. |
| 9 .. | L'immortalité de l'âme, |

Here there is, at best, only a diluted deism in question; no words about sacraments, or Gospel, or Mass; the merest outlines of natural theology, such as the most liberal free-thinker might logically hold. But there was too much dogma in it for the Republican councillors, and their objection was sustained by a large majority. These facts have a significance for countries outside the confines of the French Republic, and the consequences of them will, sooner or later, appear wherever and according to the degree in which the same system is at work. In some other countries, whose interests are dearer to our readers than France can possibly be, there are not wanting signs of movement on the scholastic question, and dangerous tendencies towards the total laïcisation of primary schools. The state of France to-day should make men pause before entering upon such a course, which can end only in national apostacy and religious ruin. In giving his vote for the lay schools, a French senator said: "Je vote cette loi parceque je suis athée;" and it would be interesting to know by what logical process Catholics can embark in such perilous enterprises. The present *régime* in France has been styled by Monsigneur Freppel "la forme politique d'athéisme," and of this the foundation-stone is the godless school, which is now sustained and protected by all the forces that are leagued for the destruction of every form of real religion.

These evidences, taken from the open book of public life, sufficiently indicate the condition of the State in France. Let us now turn and briefly analyze the religious work, which, in some sort, counterpoises these evil tendencies, and redeems the character of the nation. It is really pleasant to turn from the study of an infidel state to consider the facts which witness to the unceasing energy of the Church in keeping alive the precious flame of faith, which alone can warm and illumine the world. In passing from the State to the Church in France one feels like Dante when he had completed the sad round of the circles of the Inferno, and began to walk amid "the milder shades of Purgatory." Happily there are not wanting splendid

evidences of spiritual life and energy in the Republic. Bishops and priests are keenly alive to the dangers of the times, and in their efforts to meet them have had very notable co-operation from the people. Popular celebrations that attract the imagination of the masses have been undertaken, and have secured fixed attention from friends and foes alike. They have been able to focus the mind of the masses upon the beginning of Christianity among the Franks, and to recall all the marvels of their early history, and again have brought them into personal relation with the supernatural forces that now, as ever, surround our ordinary lives, and at times issue from the gloom and mystery of the unseen to become potent factors in practical affairs. These two great purposes have been achieved in France this year by the national jubilee in honour of the baptism and conversion of Clovis, and by the numberless pilgrimages which have marked the passage of 1896, reaching their crown in the national visit to the sanctuary of Lourdes during this month. We wish to oppose these facts to the proofs adduced of the lamentable condition of the life of the State: for if the President of the French Republic endeavoured to extinguish the religious memories of Brittany by his systematic silence and omissions, the celebration at Rheims recalls all the marvels of religious history among the Gauls, and endeavours to secure the continuity of them for those who inherit the national heart, as well as the national name. And if infidel teachers crush the supernatural out of their studies, and affect the denial of a Supreme Being, the popular pilgrimages give them the lie direct, and demonstrate the existence of that supernatural and beneficent Power who in the anguish and sorrows of His children finds the occasion of evoking those hidden resources of His Almighty hand which confound His enemies, while they confirm the faith and love of those who truly serve His Blessed name.

The national jubilee to celebrate the fourteenth centenary of the baptism of Clovis and his people was conceded by his Holiness in Apostolic Letters of January 6 and 8 of the current year, and was proclaimed by his

Eminence Cardinal Langenieux, Archbishop of Rheims, on 7th April. The Cardinal leaves no doubt as to the scope of this great festival. Writing to his people, he says:—

“Quand Dieu voulut, après l’ère si douloureusement féconde des persécutions, donner à son église une constitution sociale plus stable et l’émanciper de la tutelle gênante et précaire de l’empire romain, il crut la France pour qu’elle fût dans le monde l’instrument de sa Providence et qu’elle eût, avec une sollicitude filiale son épée, sa parole, et son cœur au service du Vicaire de Jésus-Christ.”

These words give France a *raison d’être* far other than would be admitted by the powers who rule her to-day. He proceeds to say:—“C’est à Rheims que ce peuple predestiné naquit à la foi du Christ et à la vie politique, et c’est à Rheims, auguste berceau de la France chrétienne que, pendant longs siècles, les chefs de la nation vinrent chercher tour à tour dans la cérémonie du sacre la consécration officielle de leur autorité et implorer, pour bien gouverner, les bénédictions d’en haut.” If his Eminence wished to point a contrast between the early times of which he writes and our own days, he could not have found more forcible words. He goes on to say that this event will evoke all the religious memories associated with the origin of France, and bring into full light all the religious glories of the past, and he cites with great apposition the beautiful words of the Papal Brief in which Pope Leo expresses his wish for the success of the centenary:—“Que la France Catholique,” writes the Pontiff, “s’ébranle toute entière, et qu’elle porte ses aspirations vers le baptistère benî de Rheims, afin que le ciel laissât tomber sur elle les plus larges effusions de l’esprit de Dieu, et qu’au déclin de ce siècle et à l’aurore de celui qui s’annonce, le baptême de Clovis et de son peuple se renouvelant reproduise les fruits merveilleux d’autrefois.” These lines bring out into fullest relief the contrast between the France of to-day and that other France that issued from the baptismal font so long ago. But the Cardinal goes farther, and explicitly confesses the nation’s crimes: he confesses that “France is conscious of the crime of social apostacy, and of the scandal

she has given the world," and protests that it is no backward movement if the nation, in the presence of the miserable failure of a society based on atheism, turns her gaze on the days when France began her greatness by beginning her Christian history. Meanwhile, he is careful to state that the regeneration now needed does not mean the restoration of olden methods of government which no longer respond to modern needs, but simply the "renunciation of the impious work which now divides and exhausts the country, and the undertaking, in all the independence of the national genius and faith, to honour her Christian traditions and pursue her providential mission with all the new resources with which she has been endowed during the lapse of so many centuries." Words follow this passage which must be given as they stand; their eloquence and their truth make them monumental. They are a study of our times which all would do well to read with attention; they are the wisdom of a long life spent in the study of great problems; and happily, while they do not minimize the evils of the day, yet begin and end in an act of hope:—

"Est-il téméraire d'ajouter que l'heure vient où, sous le coup des déceptions inévitables, il faudra bien ouvrir les yeux à la lumière et brûler enfin, ce que trop longtemps, pour notre malheur, on a voulu adorer? La génération présente n'avoue-t-elle pas déjà sa fatigue, son malaise et ses inquiétudes? Elle porte tout le poids d'une évolution profonde qui doit être salutaire? Elle souffre de ce qu'il y a de caduc et de faussé dans ce qui va disparaître, de ce qu'il y a encore d'imprécis et d'impuissant dans ce qui voudrait renaître; mais elle s'aperçoit qu'on lui a fait violence, qu'on l'a trompée, qu'elle est victime des sectes impies qui l'exploitent, et que, depuis vingt ans, l'irréligion n'a fait que des ruines sans tenir aucune de ses promesses: elle se rend bien compte que nos misères, nos humiliations et nos faiblesses viennent de notre péché, *peccatum peccavit Jerusalem, propterea instabilis facta est*; et, si elle n'a point encore sur les lèvres le *Credo* qui fut la force de nos aïeux, elle a le pressentiment, du moins, que l'Eglise n'est pas l'ennemie, et que ce retour à la fois des premiers temps lui rendrait la paix."

It is not strange that a religious event so magnificently interpreted should have marked results upon public opinion. In this, the desire of the Cardinal has been realized, and

Rheims has been the centre of a great religious awakening. Congresses, now-a-day so marked a feature in Catholic as in sociological work, have been held wherein the leaders took counsel with regard to the work of the future. In the very teeth of the Government a reunion of priests has taken place in which practical reforms were put under way, resolutions in favour of the Catholic Press passed with acclamation, and various provisions made whose immediate effects upon pastoral affairs and upon the formation of sound political opinion must tend to strengthen the Catholic position. Although there has not been excessive popular enthusiasm in these proceedings, there has been something more significant, there has been hard thinking, enlightened discussion, and plans of campaign have been evolved by the men to whom the leadership must necessarily come in any projected movement. This means a healthy tendency towards united action and disciplined work whose absence on the Catholic side in France has not been more notable than the splendid uses made of it by their wily enemies. Then the spirit of piety and practical religion evinced by the demonstration at Rheims must fill with pleasure and hope all who follow the history of jubilee, and the words of the Cardinal have been completely borne out by the event:—
“Aussi, nos très chers Frères, nous en avons la confiance, il y a dans ce mouvement religieux qui converge vers Rheims autre chose qu’un courant irraisonné d’opinion, un vain attrait de curiosité, autre chose même qu’un élan passager de patriotisme: il y a une prière et une espérance.”

The religious sentiment of France has further manifested itself during the summer in a series of pilgrimages which have had extraordinary results. This method of demonstration is much in vogue among the Latin races, but has reached its perfection in France. Since the Divine Mother revealed her will that her children came as pilgrims to her shrine, Lourdes has been the centre towards which thousands have annually turned in search of graces and favours, and in recognition of the maternal care which the Immaculate Virgin guards the interests of her clients. This year the pilgrimage aroused more than ordinary

enthusiasm; thirty thousand people took part in the national tribute to the patroness of France, and the result should close the lips and dry up the pens of those infidel publicists who have dared to call in question the wisdom of this devotion. The divine seal has again been placed upon the truth of the story of Lourdes; and it has been justly said of the pious souls who took part in the sacred journey that God has led them upon the way of miracles: “*deduxit illos in via mirabili!*” Upwards of sixty miraculous cures took place during the pilgrimage, and these have been attested by such a mass of proof that even the infidel element cannot dare to deny the wonders. The administration at Lourdes is almost perfect in its way. Every care is taken that there be no room for reasonable doubt as to the reality of the miraculous nature of the cure: medical testimony before and after the event is examined with the most jealous inquiry; enthusiasm is forgotten for the moment, and science is given the fullest field to explain away the sudden restoration to health of so many whose lives were despaired of; and as a result we have this year the evidence of experts that sixty people who came to the sanctuary in the last stages of disease, were, during the pious exercises in the holy place, given back their fullest health, and enabled to return home with all their faculties permanently restored. This is the merciful way in which God answers the arguments of His enemies; this is His victory over the false science that disdains the supernatural; this is His divine way of vindicating His people from the unclean aspersions of Zola and his school; and surely it is worthy of Him of whom it is written: “*Dominus erigit elisos; Dominus diligit justos.*”

These facts not alone indicate the piety and faith of those immediately concerned; they must have, further, an educational effect that may not be underestimated in reckoning the religious forces of France. Those who have been cured at Lourdes are living arguments of the reality of the supernatural, and their presence in the various districts where the propaganda of infidelity obtains, should sufficiently ensure the faith of their neighbours. Their active and useful lives should give an easy reply to the lay school and

the Voltairean philosopher who generally presides over it, and in this way a personal grace, immediately affecting one home, may become a force for the religious regeneration of many.

It would not be just to pass over this point without a word of praise for those devoted men who have made these successes possible. A recent visit to Lourdes convinced me that all that could be done by genius and enthusiasm has been well accomplished by the Oblate Fathers in charge of the shrine. The perfect order, the unfailing courtesy of all concerned in the administration are beyond praise. There was not a shadow of sordidness on the sacred place, and everything breathed of that religious spirit that one would look for in such a great sanctuary. A rather extensive experience with the pilgrim spirit in Italy enables us to take a comparative view of what we witnessed under the shadow of the Pyrenees; and we are safe in saying that we found at Lourdes more fixed religious purpose, and less of mere routine than may be observed of similar places in the Italian provinces. Then the proportions of the devotion strike one as being so vast and wide. Although our visit was in a quiet time, we could observe abundance of international colour in the place, testifying to the wide extent of territory over which the fame of the Madonna of Lourdes has practically reached.

A word also of praise is due to the congregation of St. Augustine, under whose guidance the national pilgrimage reached its gigantic proportions. The fathers of the Assumption¹ are indefatigable in this good work: their journals spread the light every day in the dark places of France, and win support for every good cause. Their appeal for help to carry the poor to Lourdes during the recent pilgrimage was answered by an offering of more than sixty thousand francs; and how well this large sum was administered, is clear from the perfect arrangements which have called forth universal praise. They are among the strongest elements of religion in France, and in their short history have done wonders for their country.

¹This congregation was founded about thirty years since, by Père d'Alzon, and forms an independent religious corporation, under the title of Augustinians of the Assumption. It has no connection with the Order of St. Augustine.

There are other evidences of religious activity which would ask for a volume and not a magazine article for their due record ; those already given may suffice to give a tolerably fair idea of how matters stand. As a last word, we do not conceal our own opinion that something more remains to be done before France reaches a satisfactory condition ; her forces must be better concentrated, and the people more vigorously directed. As all will observe, the rival activities of the infidel and religious sections move on independent plains : one holds political power, the other theological truth ; one defies the conscience of the country as a means towards the spoils of office ; and until the other urges its truths into the active service of practical politics, it is futile to look for better results. The autonomy which has come to politics in France will not brook for a moment religious interference, and even tolerably good people would resent any local action on the part of the clergy in favour of a platform or a candidate. They hold that the ministry must be exercised within the Church, and even there, it must be narrowed to purely dogmatic questions, or those aspects of morality which do not touch upon the ethics of public life.

Until religion reacts directly on politics, there can be no hope of a better position of State affairs ; if Catholics leave the direction of every department of Government in the hands of their enemies, they may look for immoral legislation, godless schools, and all the other sequels of revolutionary principles, under which the country now groans and suffers. Congresses and pilgrimages are splendid things in their own way, but they do not win elections, nor lessen the infidel element in the Chambers, nor negative the persecuting spirit that is now abroad in the land. What France wants to-day is the concrete application of the policy of Leo XIII. ; this would Christianize the Republic in a short time, and bring the institutions into touch and harmony with the Catholic spirit, which, after all, lies deep down in the heart of the people. But its realization seems still a far way off ; Catholics are largely allied with royalist ideas, and look for their triumph rather than the salvation of their country.

The fatuity of this policy is evident to every calm observer of events ; royalty is as dead as Charlemagne ; its day is past, and will never return. Traces also remain of Imperialism, and the bitterest critics of the papal policy are found among the adherents of this school ; no good can come of these parties, and they succeed only in confirming the present intolerable condition of affairs that is ruining France almost beyond redemption. The principles of the revolution were never nearer their triumph in actual life than they are to-day ; public morality suffers from their action, and all the springs of political life are corrupted by their poison. France is prostrate under the sway of principles that are surely killing the true strength of the country, and the decay of moral fibre becomes more evident every day. The population is at a stand-still, and the sources of national strength are closed by a pernicious Malthusianism, which appears to be universal ; this, in the midst of peace, decimates the people worse than a war, and, while fields are green and vineyards rich with the promise of wine, blights the country worse than the passage of a plague. Then the sects are active with their nefarious work ; they spread like a net-work over the land, and having captured the leaders of public life, they dictate policies, and control administration. Their secret affairs have been recently unmasked by creditable witnesses, and it would seem that their horrible practices, their worship of the demon and shocking immoralities, are too terrible to be within the bounds of belief ; but almost every priest in active ministry in France knows only too well that these revelations fall far short of the truth. With such forces at work what will the future be ; to what length will these evils reach when they flourish in the congenial soil of an infidel state. One remembers at once the terrible picture of the Roman poet where he depicts the *erese udo* of infamy which he saw before and after his own times :—

“ *Damnosa quid non iunxit dies ?
 Aetas parentum, pejor avis, tulit
 Nos nequiores, mox daturos
 Progeniem vitiosiorum.* ”

This is the problem now before Catholic France: to lessen this evil and overthrow the regime which fosters it. Inspiration may be had in the distant past, and may be deepened by exercises of devotion to-day; but this is after all but a preparation for the battle which remains to be fought. France must undo the last hundred years before the end of her sorrows will come. The revolution must at length cease its work, in the words of Cardinal Langenieux: "La France qui a brisé, il y a cent ans, en une heure de vertige, les liens qui l'unissaient au Christ, reniant ainsi, avec la foi de son baptême, sa mission providentielle, la France qui a voulu vivre jusqu'à ce jour de l'illusion révolutionnaire," must now open her eyes to the truth of the present situation, and unite all her true children in the work that alone can save her. Until Catholic sentiment rises in its might, and assumes its true political mission, there is no hope for the satisfactory adjustment of the relations between Church and State in France.

A. WALSH, O.S.A.

Theological Notes

IMPEDIMENTS IN CONSANGUINITY

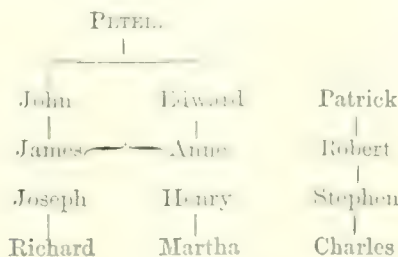
AMONG the documents printed in this number of the I. E. RECORD, our readers will notice a reply from the Sacred Congregation of the Inquisition. Silencing, as it does, one controversy among theologians, and affecting the validity of matrimonial dispensations in consanguinity, it should claim attention.

The impediment of consanguinity is, as theologians recognise, multiplied between two persons when one or both can be traced through two or more lines to one, or more than one, common ancestor.¹ It is also admitted, on all hands, that the multiplication of an impediment

¹ *Vid.* Van de Burgt, *De Disp. Mat.*, cap. ii., art. i., n. 19.

must be mentioned *sub poena nullitatis* in the petition for a dispensation. In some cases, difficulties arise in attempting to discover the existence of these multiplied impediments. One of these cases,¹ which afforded matter for dispute to theologians, was submitted to the Congregation, and the postulatium with the response is now laid before the readers of the I. E. RECORD.

The case put may be easily understood, by referring to the *schema* given below. Richard and Martha, grandchildren of James and Anne, who are themselves first cousins, being grandchildren of Peter, wish to get a dispensation. What impediments of consanguinity must be mentioned in the petition? Evidently, it must be stated that Richard and Martha are *in 2^o gradu lineae collateralis*, tracing them back to James and Anne. But, if we trace them back to Peter we find, apparently, that they are also related *in duplici 4^o gradu lineae collateralis*. For Richard can be traced to Peter, first through James, and secondly, through Anne; and in both cases, Richard is removed four degrees from Peter; and Martha, whether we trace her line through Anne or James, is also found to be four degrees from Peter. Again, anyone that examines the *schema*, which we give, will have no difficulty in discovering that Richard and Martha are each related to Charles *in duplici 4^o gradu*. For precisely the same reasons, they must be *inter se* in the double fourth degree—double third cousins.



And yet, some theologians were found to maintain that the only impediment necessary to mention between such parties was the impediment *in secundo gradu*. And others, we learn, considered this opinion probable and safe. The main

¹ Cf. Ballerini-Palmieri, vol. vi, n. 1027; Feijó, *De Disp. Mat.*, n. 303, et seq.

argument on which these theologians relied is set out and refuted in the postulatam sent to the Congregation; and the reply of the Congregation is, that in this and similar cases, where the contracting parties, owing to relationship in *linea collateralis* between their progenitors, can be traced to a proximate and a more remote *stipes*, it is not sufficient to attend to the former only. If, tracing from the remote *stipes*, the parties are found to be within the forbidden degrees, this must be mentioned. Hence, in the case we have made, the application for the dispensation should set forth that Richard and Martha are *semel in 2^o et bis in 4^o gradu lineae collateralis consanguinitatis*.

Again, for example, if Joseph sought a dispensation to marry his niece, Martha, it should be stated that Joseph is once in the first degree removed from the proximate *stipes* and twice in the third degree from the remote *stipes*; and that Martha is once in the second degree from the proximate, and twice in the fourth degree from the remote *stipes*.

D. MANNIX.

Liturgical Notes

IMPORTANT DECREES REGARDING REQUIEM MASSES ¹

THE Congregation of Rites has recently issued two important decrees on the subject of Requiem Masses. The first of these, published on the 8th June, 1896, is concerned about the days on which private Requiem Masses may be celebrated in certain well-defined circumstances; while the other, published on the 30th of the same month, regards the prayers to be said in Requiem Masses. As each of these decrees introduces a considerable modification of the rules which our readers have been accustomed to follow, we think it well to point out at some length the nature of these modifications.

I. The rules hitherto laid down by the general law of the Church regarding the days on which private Requiem Masses might be celebrated were extremely simple. Such

¹ See Documents in Appendix, pp. 955-956.

Masses could be celebrated only on days of semi-double or lower rite, which were not privileged, as are Sunday's semi-doubles within privileged octaves, privileged feriae, and vigils. To this general law there was no exception. Whether the person for whom the Mass was offered were dead a day or a year, whether the corpse was present in the place where Mass was celebrated or had been buried for years, a private Requiem Mass could be said on one of the days just mentioned, and only on one of these days. In most countries, however, a dispensation had been procured from the Congregation of Rites, or of the Propaganda, in favour of the case in which the corpse was present, in circumstances in which it was impossible or unusual to have a Solemn Mass. Such a dispensation was granted to Ireland in the year 1862, in response to the prayer of the Irish bishops. By virtue of this dispensation one private Requiem Mass could be celebrated in the presence of the corpse on all days that were not Sundays, feasts of obligation, doubles of the first or second class, or privileged days, as above enumerated. Practically, then, since 1862 a private Requiem Mass could be celebrated in Ireland in presence of the corpse—(a) on all the days on which the general law of the Church permits private Requiem Masses; and (b) on doubles, minor and major, that were neither Sundays, nor feasts of obligation, nor fell on one of the privileged days.

By the present decree the privilege enjoyed in Ireland by private Requiem Masses said in presence of the corpse has been extended to the whole Church, and has been communicated to Masses other than those celebrated *praesente cadavere*.

First, then, in all mortuary chapels private Requiem Masses may be celebrated on all days on which hitherto in Ireland a private Requiem Mass might be said in presence of the corpse; that is, on all days that are not doubles of the first or second class, nor Sundays, nor feasts of obligation, nor fall on a privileged feria or vigil, or within a privileged octave.

Secondly, in all churches and oratories, both private and public, and in the chapels of colleges, seminaries, convents,

hospitals, workhouses, &c., a private Requiem Mass can be said on all days except those above enumerated—(a) if the corpse be present ; (b) if the corpse be unburied, though not present ; (c) even though the corpse has been buried, if no more than two days have elapsed since the burial. In the cases here enumerated the Mass selected should be the one for the day of death or burial, and only one prayer should be said. It would seem, moreover, that even in these circumstances only one priest should celebrate a Requiem Mass on a day of higher than semi-double rite. This condition was expressly insisted upon in the Indult granted to the Irish Bishops in 1862, and we think that the concluding words of the present decree point to the same condition.¹

II. With regard to the prayers to be said in Requiem Masses, the Rubrics and the Decrees of the Congregation of Rites left but little to be desired in the way of clearness and definiteness. There was, however, just one point which admitted of doubt, and though several questions had been asked about it, and as many replies vouchsafed by the Congregation of Rites, the doubt still remained. By the present decree it has been at length removed. We will refer to it in its proper place, following the order of the decree itself:—

1. The first paragraph enumerates the occasions on which only one prayer is to be said in a Requiem Mass. These occasions are the Commemoration of All Souls, the day of death, the day of burial, the intervening days, and, according to the decree already explained, the first or second day after burial. To these are to be added the third, seventh, and thirtieth days after death or burial, and the anniversary day. Whether the Requiem Mass celebrated on one of these days be a Solemn Mass, with deacon and subdeacon, or a *Missa Cantata*, or, when the rite permits, a private Mass, only one prayer is said. It is unnecessary to say that this prayer should in all cases correspond with the intention for which the Mass is offered ; that is, it should

¹ “ . . . verum sub clausulis et conditionibus, quibus juxta Rubricas et Decreta missæ solennis de Requie iisdem in casibus decantatur.” But the Rubrics permit only one Solemn Requiem Mass on a day of higher than semi-double rite.

be proper to the person who is being commemorated. There is one other case in which only one prayer is to be said; namely, where a Solemn Requiem Mass, either with or without deacon and subdeacon, is celebrated on an occasion of more than ordinary solemnity outside the privileged days just enumerated: for instance, an annual Mass for deceased benefactors, or for the deceased priests of a diocese. The words of the decree which we have here attempted to explain are somewhat obscure, but we can find no other meaning for them.¹ If we have rightly interpreted this part of the decree, a considerable change, it will be seen, has been introduced by it. Hitherto the general rule was that in all Solemn Requiem Masses only one prayer should be said. Now it would appear that it is only on the more solemn occasions, outside the privileged days, that only one prayer is to be said; on all other occasions three should be said, even in a Solemn Requiem Mass. This last clause is supported by the opening words of the second paragraph of the decree.²

2. The second paragraph, which defines what prayers are to be said in the *Missa Quotidiana*, is the most important in the decree, for it is in it that we find the solution of the difficulty to which reference has been made. The teaching of most modern writers on the rubrics of the Missal regarding this subject was, that the first of the three prayers to be said in the *Missa Quotidiana* should be the *Deus qui inter*, which is the first of the three prayers in this Mass. This teaching, based on some comparatively recent decrees of the Congregation of Rites, was utterly unknown to the older rubricists. Such classic authorities as Merati, Guyetus, Lohner, Romsee, &c., taught that the first prayer should be selected from the prayers given in the Missal, so as to suit the intention for which Mass was offered. In recent years the opinion had begun to gain ground that

¹ "Unam tantam dicendam esse Orationem . . . quodocumque pro defunctis, missa *solemniter* celebratur, nempe sub ritu qui duplici respondent, uti in Officio quod recitatur post acceptum nuntium de alienius obitu, et in Anniversariis late sumptis."

² "In Missis quotidianis quibuscumque, sive lectis sive cum cantu plures esse dicendas orationes."

the teaching of the older writers should still be followed, and that modern writers had been deceived by an erroneous interpretation of some decrees of the Congregation of Rites. This opinion we ourselves have upheld in these pages on more than one occasion.¹

Our contention then was—(a) that it is fitting the first prayer in a Requiem Mass, celebrated for one or several deceased persons, should be the prayer special to the intention for which the Mass is celebrated; (b) that the prayer, *Deus qui inter*, which is the first in the *Missa Quotidiana*, should always be said in the second place: and (c) that the *Fidelium* should be said in the last place. The first of these contentions is borne out by the present decree, so that in future, when a priest is celebrating a Requiem Mass, whether it be a private Mass or Solemn Mass, for a single deceased person, or for a defined and designated number of deceased persons, he must say in the first place the prayer *pro defuncto sacerdote*, *pro uno defuncto*, *pro una defuncta*, or *pro pluribus defunctis*, according to the nature of the intention with which he is offering the Mass. And here, it may be well to point out, an important difference between the effect of this new decree and that of the opinion we formerly advocated. We held merely that it was right that the first prayer should be special to the intention for which Mass is offered; while, owing to the weight of authority against us, we were forced to admit that it was lawful to follow the other opinion, and on all occasions either to say the prayers as they are in the missal in the *Missa Quotidiana*, or for the second prayer, *Deus veniæ largitor*, to substitute the proper prayer for the intention the priest had in offering the Mass. This decree, however, leaves no liberty of choice; it declares one method right, and all others wrong. In future the first prayer in every Requiem Mass that is offered for an individual soul, or for a designated number of souls, *must* correspond with the intention of the celebrant.

Another point which this decree settles, differently from the manner in which we and those who held with us con-

¹ I. E. RECORD, Third Series, vol. xii., p. 362; vol. xiv., pp. 273 and 366.

sidered it should be settled, regards the second prayer. We admitted that, though the prayer *Deus qui inter*, the first of the three prayers in the *Missa Quotidiana*, should not be said in the first place, yet it should not be omitted, but should be said in the second place. In this we were but following the obvious interpretation of the decrees of the Congregation of Rites. Now, however, it is no longer necessary to say this prayer, *Deus qui inter*, at all; it may be omitted altogether, and for the second prayer the celebrant may choose from among the *Orationes pro defunctis* any one he pleases; provided, of course, he does not choose one for the same intention for which he has already said the first prayer. Finally, the third prayer is to be the *Fidelium* as heretofore.

3. The preceding paragraph refers exclusively to the case in which the soul or souls for whom a Requiem Mass is offered are defined; the present deals with the case in which the Mass is offered for the souls in Purgatory generally. In this case the three prayers printed in the *Missa Quotidiana* are to be said, and in the order in which they are given in the missal.

4. This paragraph reminds the celebrant, who wishes to avail of the privilege of saying more than three prayers in a Requiem Mass—(a) that it is only in a private and not in a Solemn Requiem Mass that he can do this; (b) that the whole number of prayers must be odd, and that the *Fidelium* must always be said last of all.

5. The fifth paragraph has reference to the sequence, *Dies Irae*, and states that this sequence is to be said in all Solemn Requiem Masses, in *Missis Cantatis de Requie*, and in private Requiem Masses in which only one prayer is said; that is, in private Requiem Masses celebrated on the privileged days already enumerated. In all other Requiem Masses the sequence may be said or omitted at the will of the celebrant.

We will now summarize briefly the changes which these decrees have introduced:—

1. In mortuary chapels private Requiem Masses may be celebrated on all days except the following—(a) Sundays and

feasts of precept; (b) doubles of the first and second class; (c) days within the privileged octaves; (d) the privileged *feriae* and the privileged vigils.¹

2. In all other churches, chapels, and oratories, both private and public, a private Requiem Mass can be said, except on the days just enumerated, provided—(a) the corpse be present; or (b) unburied, though not present; or (c) buried, but not for more than two days.

3. In the *Missa Quotidiana*, even when celebrated *cum cantu*, that is, as a Solemn Mass or a *Missa Cantata*, three prayers must be said.

4. When a Requiem Mass is celebrated for one or several defined and designated deceased persons, the first prayer of the Mass must always correspond with the number and quality of the persons for whom the Mass is offered; the second is to be selected by the celebrant from the prayers *pro defunctis* in the Missal, and may be one or other of the first two prayers in the *Missa Quotidiana*—the second by preference, we should say, as it is for deceased friends and benefactors, unless, indeed, the celebrant can say the prayer *pro Patre et Matre*. The third prayer must always be the *Fidelium*.

5. When Mass is offered for the Souls in Purgatory, generally the three prayers of the *Missa Quotidiana* are to be said in the order in which they occur in the Missal, and in this case the celebrant is no longer free to substitute for the second prayer that *pro Patre et Matre*, or any other.

THE USE OF THE OLD OILS ON HOLY SATURDAY

REV. DEAR SIR,—In the May number of the I. E. RECORD there is a decree of the Sacred Congregation of Rites in reply to a communication from the Bishop of Annecy. According to this decree, if the new oils cannot be procured when the font is blessed, it is to be blessed without them, and the infusion of them is afterwards to take place in due time. This decree is contrary to the teaching of Lehmkuhl, who says in vol. ii., p. 45

¹ The privileged octaves are those of Christmas, Epiphany, Easter, Pentecost and Corpus Christi: the privileged *feriae* are Ash Wednesday, and the days of Holy Week; the privileged vigils are the vigils of Christmas, Epiphany, Easter, and Pentecost.

sec. 1, commencing with the words "*Aqua Baptismatis*," that if the new oil cannot be got on Holy Saturday, the old must be used in the blessing of the font, and the infusion of them cannot be admitted, or *afterwards supplied*, as is evident from more recent decrees of the Congregation of Rites. As this teaching is at variance with that of O'Kane, the present writer, seven years ago, inquired of the Editor of the I. E. RECORD whether it should be followed in practice. The reply which was given by Dr. O'Loan, and which appeared in the October number of the I. E. RECORD for 1889, was that Lehmkühl's teaching is quite correct, as he cites a decree, dated September 19th, 1859, which made a particular decree of September 23rd, 1837, *general*.

Notwithstanding the decree of the 21st of last January, should we act on the decree of September 19th, 1859? I think we should, as it is general, and, as far as we know, has not been revoked, whilst the former is only particular.

INQUIRER.

We agree with our correspondent in thinking that the decree of January last affects only the diocese of Annecy, and consequently leaves the general law of the Church precisely as it was previous to the issue of this decree.

The Bishop of Annecy asks "*ut in universis parocciis suae dioeceseos . . . permittatur*, etc.," and there is nothing in the response of the Congregation to show that it was intended to do more than reply to the bishop's demand. Hence, until this decree is promulgated in a more general form, it cannot have the effect of abolishing an undoubtedly general decree like that of 1859.

D. O'LOAN.

Correspondence

THE LIFE AND DEATH OF FATHER SHEEHY

REV. DEAR SIR,—Father Lonergan states in the July number of the I. E. RECORD, 1896, that Father Sheehy was born in Cullen. Now, that is not so. He was born in Barrettstown, close to Fethard, County Tipperary. I have it from my father and grandfather, Dr. Madden, and also Mrs. J. Sadlier, who states, in her book entitled *The Fate of Father Sheehy*, that Fethard was his birth-place. He was sent to Louvain, to be educated, by a gentleman named Everard, whose family were then owners of the Barton Grove estate. Some time previous he was ordained at Rome, 1752. A niece of his was married to a man named Pierce Maher, of Rathclogh, Dualla, where he was fond of staying, and was hospitably received by a Mr. Penefether, New Park, while on his keeping. Another niece was married to a man named Delahunty, of Redcity. A grandson of hers came to Fethard, from America, in 1867, but the poor fellow died at Stokes' hotel, and was buried in Rathcool, near Fethard. There is a nice monument erected to his memory. General Thomas F. Burke came with him, who also claimed to be great-grandson to the recipient of the silver snuff-box bequeathed by Father Sheehy's last will, as stated by Mrs. Sadlier, page 148.

I remain, Very Rev. Sir,

Your most obedient Servant,

MICHAEL MURPHY, *Town Clerk.*

FETHARD, 20th September, 1896.

Documents

APOSTOLIC LETTERS OF POPE LEO XIII ON ANGLICAN ORDERS

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE XIII

LITTERAE APOSTOLICAE DE ORDINATIONIBUS ANGLICANIS

LEO EPISCOPUS

SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM

Apostolicae curae et caritatis, qua *Pastorem magnum ovium, Dominum nostrum Iesum Christum*,¹ referre pro munere et imitari, aspirante eius gratia, studemus, non exiguam partem pernobilis Anglorum nationi tribuimus. Voluntatis in ipsam Nostrae et praecipue testis est epistola quam superiore anno dedimus propriam *ad Anglos, regnum Christi in fidei unitate querentes*, eiusdem quippe gentis et veterem cum Ecclesia matre coniunctionem commemorando revocavimus, et felicem reconciliationem, excitata in animis orandi Dei sollertia, contendimus maturare. Rursusque haud ita pridem, quum communibus universe literis de unitate Ecclesiae fusius agere visum est, non ultimo loco respeximus Angliam; spe praelucente, posse documenta Nostra tum catholicis firmitatem tum dissidentibus salutare lumen afferre. Atque illud fateri libet quod aeque gentis humanitatem ac multorum sollicitudinem salutis aeternae commendat, id est quam benevole Anglis probata sit instantia Nostra et dicendi libertas, nullo quidem acta humanae rationis impulsu. — Nunc autem eadem Nos mente eodemque animo deliberatum habemus studia convertere ad quamdam non minoris momenti causam, quae cum ea ipsa re votisque Nostris cohaeret. Quod enim apud Anglos, aliquanto postquam ab unitatis christianae centro abscissum est, novus plane ritus ordinibus sacris conferendis, sub rege Eduardo VI, fuit publice inductus; defecisse idcirco verum Ordinis sacramentum, quale Christus instituit, simulque hierarchicam successionem, iam tenuit communis sententia, quam non semel Ecclesiae acta et constans disciplina firmarunt. Attamen recentiore memoria hisque maximo annis invaluit controversia, sacraene Ordinationes ritu eduardiano peractae, natura sacramenti effectoque polleant; faventibus, affirmate vel dubitanter, non modo scriptoribus anglicanis nonnullis, sed paucis etiam catholicis praesertim

¹ H. br. xiii. 2.

non anglis. Alteros quippe movebat praestantia sacerdotii christiani, exoptantes ut duplici eius in corporis Christi potestate ne carerent sui: movebat alteros consilium expediendi quodammodo illis reditus ad unitatem; utrisque vero hoc persuasum esse videbatur, iam studiis in eo genere cum aetate provecitis, novisque litterarum monumentis ex oblivione erutis, retractari auctoritate Nostra causam non inopportunum fore. Nos autem ea consilia atque optata minime negligentes, maximeque voci obsequentes apostolicae caritatis, censuimus nihil non experiri quod videretur quoque modo conducere ad animarum vel avertenda damna vel utilitates fovendas.

Placuit igitur de retractanda causas benignissime indulgere: ita sane, ut per summam novae disquisitionis sollertiam, omnis in posterum vel species quidem dubitandi esset remota. Quapropter certo numero viris doctrina et eruditione praestantibus, quorum compertae erant dissimiles in ipsa causa opiniones, negotium dedimus ut momenta sententiae suae scriptis mandarent: eos deinde ad Nos accitos iussimus communicare inter se scripta, et quicquid eo amplius ad rem cognitu esset dignum, indagare atque expendere. Consultumque a Nobis est, ut ipsi diplomata opportuna omni possent copia in tabulariis vaticanis sive nota recognoscere sive inexplorata educere; itemque ut prompta haberent quaecumque eiusdem generis acta apud sacrum Consilium, quod *Suprema* vocatur, asservarentur, neque minus quaecumque ad hoc tempus doctiores viri in utramque partem evulgassent. Huiusmodi adiumentis instructos, voluimus eos in singulares congressiones convenire; quae ad duodecim sunt habitae, praeside uno ex S. R. E. Cardinalibus a Nobismetipsis designato, data singulis facultate disputandi libera. Denique earundem congressionum acta, una cum ceteris documentis, Venerabilibus Fratribus Nostris Cardinalibus ex eodem Consilio iussimus exhiberi omnia; qui meditata causa eaque coram Nobis deinde agitata, suam quisque sententiam dicerent.

Hoc ducendae rei ordine praestituto, ad intimam tamen aestimationem causae aequum erat non ante aggredi, quam id perstudiose quaesitum apparuisset, quo loco ea iam esset secundum Apostolicae Sedis praescriptiones institutamque consuetudinem; cuius consuetudinis et initia et vim magni profecto intererat reputare. Quocirca in primis perpensa sunt documenta praecipua quibus Decessores Nostri, rogatu reginae Mariae, singulares curas ad reconciliationem ecclesiae Anglicae contulerunt. Nam

Iulius III. Cardinalem Reginaldum Polo, natione Anglum, multiplici laude eximium, Legatum de latere ad id opus destinavit, *tanquam pacis et dilectionis angelum suum*, eique mandata seu facultates extra ordinem normasque agendi tradidit; ¹ quas deinde Paulus IV. confirmavit et declaravit. In quo ut recte colligatur quidnam in se commemorata documenta habeant ponderis, sic oportet fundamenti instar statuere, eorum propositum nequaquam a re abstractum fuisse, sed rei omnino inhaerens ac peculiare. Quare omnium facultates Legato apostolico ab iis Pontificibus tributae, Anglicam duntaxat religionisque in ea statum respuerunt; normae item agendi ab eisdem eidem Legato quaerenti impertitae, minime quidem esse poterant ad illa generatim decernenda sine quibus sacrae ordinationes non valeant, sed debebant attinere proprie ad providendum de ordinibus sacris in eo regno, prout temporum monebant rerumque conditiones expositae. Hoc ipsum, praeter quam quod ex natura et modo eorundem documentorum perspicuum est, inde pariter liquet, quod alienum prorsus fuisset, ita velle de iis quae sacramento Ordinis conficiendo necesse sunt, propemodum commonefieri Legatum, eumque virum cuius doctrina etiam in Concilio Tridentino eluxerat.

Ista probe tenentibus non difficulter patebit quare in litteris Iulii III. ad Legatum apostolicum, perscriptis die VIII. martii MDLIV., distincta sit mentio de iis primum qui *rite et legitime promoti* in suis ordinibus essent retinerendi, tum de iis qui *non promoti ad sacros ordines*, possent, si *diploma et idonei reperti fuissent, promoveri*. Nam certe definiteque notatur, ut reapse erat, duplex hominum classis: hinc eorum qui sacram ordinationem vere suscepissent, quippe id vel ante Henrici secessionem, vel si post eam et per ministros errore dissidiove implicitos, ritu tamen catholico consueto; inde aliorum qui initiati essent secundum Ordinale eduardianum, qui propterea possent *promoveri*, quia ordinationem accepissent irritam. Neque aliud sane Pontificis consilium fuisse, praeclare confirmat epistola eiusdem Legati, die XXIX. ianuarii MDLIV., facultates suas episcopo Norwicensi demandantis. Id amplius est potissime considerandum quod eae ipsae Iulii III. litterae affirmant, de facultatibus pontificiis libere utendis, etiam in eorum bonum quibus munus consecrationis, *minus rite et non a sacra forma Ecclesiae consueta*, impensum fuit: qua quidem locutione non certe designabantur qui consecrati

¹ Id factum augusto mense MDLIII. per litteras sub plumbo, *Si ultra unquam temporis et Post mortem Nobis*, atque alias.

eduardiano ritu; praeter eam namque et catholicam formam alia nulla erat eo tempore in Anglia.

Haec autem apertiora fient commemorando legationem quam Philippus et Maria reges, suadente Cardinali Polo, Romam ad Pontificem februario mense MDLV miserunt. Regii oratores, viri tres *admodum insignes et omni virtute praediti*, in quibus Thomas Thirlby episcopus Eliensis, sic habebant propositum, Pontificem de conditione rei religiosae in eo regno notitia ampliore edocere, ab ipsoque in primis petere ut ea quae Legatus ad eiusdem regni cum Ecclesia reconciliationem curaverat atque effecerat, haberet rata et confirmaret: eius rei causa omnia ad Pontificem allata sunt testimonia scripta quae oportebat, partesque Ordinalis novi proxime ad rem facientes. Iamvero Paulus IV legatione magnifice admissa, eisdemque testimoniis per certos aliquot Cardinales *diligenter discussis, et habita deliberatione matura*, litteras *Praeclara carissimi* sub plumbo dedit die xx iunii eodem anno. In his quum comprobatio plena et robur additum sit rebus a Polo gestis, de ordinationibus sic est praescriptum: . . . *qui ad ordines ecclesiasticos . . . ab alio quam ab episcopo rite et recte ordinato promoti fuerunt, eosdem ordines . . . de novo suscipere teneantur.* Quinam autem essent episcopi tales, *non rite recteque ordinati*, satis iam indicaverant superiora documenta, facultatesque in eam rem a Legato adhibitae: ii nimirum qui ad episcopatum, sicut alii ad alios ordines promoti essent, *non servata forma Ecclesiae consueti, vel non servata Ecclesiae forma et intentione*, prout Legatus ipse ad episcopum Norwicensem scribebat. Ili autem non alii profecto erant nisi qui promoti secundum novam ritualement formam; cui quoque examinandae delecti Cardinales attentam operam dederant. Neque praetermittendus est locus ex eisdem Pontificis litteris, omnino rei congruens; ubi cum aliis beneficio dispensationis egentibus numerantur qui *tam ordines quam beneficia ecclesiastica nulliter et de facto obtinuerant.* Nulliter enim obtinuisse ordines idem est atque irritum actu nulloque effectu, videlicet *invalidè*, ut ipsa monet eius vocis notatio et consuetudo sermonis; praesertim quum idem pari modo affirmetur de ordinibus quod de *beneficiis ecclesiasticis*, quae ex certis sacrorum canonum institutis manifesto erant nulla, eo quia cum vitio infirmante collata. Huc accedit quod, ambigentibus nonnullis quinam revera episcopi, *rite et recte ordinati*, dici et haberi possent ad mentem Pontificis, hic non multo post, die xxx octobris, alias subiecit litteras in modum Brevis: atque, "Nos," inquit,

“haesitationem huiusmodi tollere, et serenitati conscientiae eorum qui schismate durante ad ordines promoti fuerant, mentem et intentionem quam in eisdem litteris Nostris habuimus clarius exprimendo, opportune consulere volentes, declaramus eos tantum episcopos et archiepiscopos qui non in forma Ecclesiae ordinati et consecrati fuerint, rite et recte ordinatos dici non posse.” Quae declaratio, nisi apposite ad rem Angliae praesentem, id est ad Ordinali eduardianum, spectare debuisset, nihil certe confecerat Pontifex novis litteris, quo vel *haesitationem tolleret* vel *serenitati conscientiae consulere*. Ceterum Apostolicae Sedis documenta et mandata non aliter quidem Legatus intellexit, atque ita eis rite religioseque obtemperavit: idque pariter factum a regina Maria et a ceteris qui eum ea dederunt operam ut religio et instituta catholica in pristinum locum restituerentur.

Auctoritates quas excitavimus Iulii III et Pauli IV aperte ostendunt initia eius disciplinae quae terere constanti, iam tribus amplius saeculis, custodita est, ut ordinationes ritu eduardiano, haberentur infectae et nullae; cui disciplinae amplissime suffragantur testimonia multa eorundem ordinationum quae, in hac etiam Urbe, saepius absoluteque iteratae sunt ritu catholico. — In huius igitur disciplinae observantia vis inest opportuni proposito. Nam si cui forte quidquam dubitationis resideat in quamvis verè sententiam ea Pontificum diplomata sint accipienda, recte illud valet: *Cunctatio optima legum interpretis*. Quoniam vero firmum semper ratumque in Ecclesia mansit, Ordinis sacramentum nullas esse iterari, fieri nullo pacto poterat ut totam consuetudinem Apostolica Sedes pateretur tacita ac toleraret. Atqui eam non toleravit solum, sed probavit etiam et sanxit ipsa, quotiescunque in eadem re peculiare aliquod factum incidit iudicandum. Duo eiusmodi facta in medium posuimus, ex multis quae ad *Supremam* sunt subinde delata: alterum, anno MDCLXXXIV., cuiusdam Calvinistae Galli, alterum, anno MDCCIV. Joannis Clementis Gordon: utriusque secundum ritum eduardianum suos adopti ordines. In primo, post accuratam rei investigationem, consultores non pauci responsa sua, quae appellant vota, de scripto ediderunt, ceterique cum eis in unam conspirarunt sententiam, *pro invaliditate eduardiana*: tantum quidem ratione habita opportunitatis, plicui Cardinalibus respondere, *Diffini*. Eadem vero acta repetita et ponderata sunt in facto altero: quaesita sunt praeterea nova consultorum vota, rogatique

doctores egregii e Sorbonicis ac Duacenis, neque praesidium ullum perspicacioris prudentiae praetermissum est ad rem penitus pernoscendam. Atque hoc animadvertisse oportet quod, tametsi tum ipse Gordon cujus negotium erat, tum aliqui consultores inter causas *nullitatis* vindicandae etiam adduxissent illam prout putabatur ordinationem Parkerii, in sententia tamen ferenda omnino seposita est ea causa, ut documenta produnt integrae fidei, neque alia ratio est reputata nisi *defectus formae et intentionis*. Qua de forma quo plenius esset certiusque iudicium, cautum fuerat ut exemplar Ordinalis anglicani suppeteret; atque etiam cum eo singulae collatae sunt formae ordinandi, ex variis orientalium et occidentalium ritibus conquisitae. Tum Clemens XI., Cardinalium ad quos pertinebat consentientibus suffragiis, ipsemet feria v, die xvii aprilis mccciv, *decrevit*: “Ioannes Clemens Gordon *ex integro et absolute* ordinetur ad omnes ordines etiam sacros et praecipue presbyteratus, et quatenus non fuerit confirmatus, prius sacramentum Confirmationis suscipiat.” Quae sententia, id sane considerare refert, ne a defectu quidem *traditionis instrumentorum* quidquam momenti duxit: tunc enim praescriptum de more esset ut ordinatio *sub conditione* instauraretur. Eo autem pluris refert considerare, eandem Pontificis sententiam spectare universe ad omnes Anglicanorum ordinationes. Licet enim factum attigerit peculiare, non tamen ex peculiari quapiam ratione profecta est, verum ex *vicio formae*, quo quidem vicio ordinationes illae aequae afficiuntur omnes: adeo ut, quoties deinceps in re simili decernendum fuit, toties idem Clementis XI. communicatum sit decretum.

Quae quum ita sint, non videt nemo controversiam temporibus nostris exsuscitata, Apostolicae Sedis iudicio definitam multo antea fuisse: documentisque illis haud satis quam oportuerat cognitis, fortasse factum ut scriptor aliquis catholicus disputationem de ea libere habere non dubitarit. Quoniam vero, ut principio monuimus, nihil Nobis antiquius optatiusque est quam ut hominibus recte animatis maxima possimus indulgentia et caritate prodesse, ideo iussimus in Ordinale anglicanum, quod caput est totius causae, rursus quam studiosissime inquiri.

In ritu cuiuslibet sacramenti conficiendi et administrandi iure discernunt inter partem *caeremonialem* et partem *essentialem*, quae *materia et forma* appellari consuevit. Omnesque norunt, sacramenta novae legis, utpote signa sensibilia atque gratiae invisibilis efficientia, debere gratiam et significare quam efficiunt

et efficere quam significant. Quae significatio, etsi in toto ritu essentiali, in materia scilicet et forma, haberi debet, praecipue tamen ad formam pertinet: quum materia sit pars per se non determinata, quae per illam determinetur. Idque in sacramento Ordinis manifestius apparet, cuius conferendi materia, quatenus hoc loco se dat considerandam, est manuum impositio; quae quidem nihil definitum per se significat, et aequae ad quosdam Ordines, aequae ad Confirmationem usurpatur. Iamvero verba quae ad proximam usque aetatem habentur passim ab Anglicanis tamquam forma propria ordinationis presbyteralis, videlicet, *Accipe Spiritum Sanctum*, minime sane significant definite ordinem sacerdotii vel eius gratiam, et potestatem, quae praecipue est potestas *consecrandi et offerendi verum corpus et sanguinem Domini*¹ eo sacrificio, quod non est *nuda commemoratio sacrificii in Cruce peracti*.² Forma huiusmodi aucta quidem est postea iis verbis, *ad officium et opus presbyteri*: sed hoc potius convincit, Anglicanos vidisse ipsos primam eam formam fuisse mancā neque idoneam rei. Eadem vero adiectio, si forte quidem legitimam significationem apponere formae posset, serius est inducta, elapso iam seculo post receptum Ordinale eduardianum: quum propterea, Hierarchia extincta, potestas ordinandi iam nulla esset. Nequidquam porro auxilium causae novissime arcessitum est ab aliis eiusdem Ordinalis precibus. Nam, ut cetera praetereantur quae eas demonstrent in ritu anglicano minus sufficientes proposito, unum hoc argumentum sit instar omnium, de ipsis consulto detractum esse quidquid in ritu catholico dignitatem et officia sacerdotii perspicue designat. Non ea igitur forma esse apta et sufficiens sacramento potest, quae id nempe reticet quod deberet proprium significare.

De consecratione episcopali similiter est. Nam formulae, *Accipe Spiritum Sanctum*, non modo serius adnexa sunt verba, *ad officium et opus episcopi*, sed etiam de iisdem, ut mox dicemus, iudicandum aliter est quam in ritu catholico. Neque rei proficit quidquam advocasse praelationis precem, *Omnipotens Deus*: quum ea pariter definita sit verbis quae *synnam sacerdotiam* declarent. Sane, nihil huc attinet explorare, utrum episcopatus complementum sit sacerdotii, an ordo ab illo distinctus: aut collatus, ut aiunt, *per saltum*, scilicet homini non sacerdoti, utrum effectum habeat necne. At ipse procul dubio, ex institutione

¹ Trid. Sess. xxiii., *de sacr. Ord.*, can. 1.

² Trid. Sess. xxii., *de sacrif. Missae*, can. 3.

Christi, ad sacramentum Ordinis verissime pertinet, atque est praecellenti gradu sacerdotium; quod nimirum et voce sanctorum Patrum et rituali nostra consuetudine *summum sacerdotium, sacri ministerii summa* nuncupatur. Inde fit ut, quoniam sacramentum Ordinis verumque Christi sacerdotium a ritu anglicano penitus extrusum est, atque adeo in consecratione episcopali eiusdem ritus nullo modo sacerdotium confertur, nullo item modo episcopatus vere ac iure possit conferri: eoque id magis quia in primis episcopatus munus illud scilicet est, ministros ordinandi in sanctam Eucharistiam et sacrificium.

Ad rectam vero plenamque Ordinalis anglicani aestimationem, praeter ista per aliquas eius partes notata, nihil profecto tam valet quam si probe aestimetur quibus adiunctis rerum conditum sit et publice constitutum. Longum est singula persequi, neque est necessarium: eius namque actatis memoria satis diserte loquitur, cuius animi essent in Ecclesiam catholicam auctores Ordinalis, quos adseverint fautores ab heterodoxis sectis, quo demum consilia sua referrent. Nimis enimvero scientes quae necessitudo inter fidem et cultum, inter *legem credendi et legem supplicandi* intercedat, liturgiae ordinem, specie quidem redintegrandae eius formae primaevae, ad errores Novatorum multis modis deformarunt. Quamobrem toto Ordinali non modo nulla est aperta mentio sacrificii, consecrationis, sacerdotii, potestatisque consecrandi et sacrificii offerendi; sed immo omnia huiusmodi rerum vestigia, quae superessent in precationibus ritus catholici non plane reiectis, sublata et deleta sunt de industria, quod supra attigimus. Ita per se apparet nativa Ordinalis indoles ac spiritus, uti loquuntur. Hinc vero ab origine ducto vitio, si valere ad usum ordinationum minime potuit, nequaquam decursu aetatum, quum tale ipsum permaneret, futurum fuit ut valeret. Atque ii egerunt frustra qui inde a temporibus Caroli I conati sunt admittere aliquid sacrificii et sacerdotii, nonnulla dein ad Ordinale facta accessione: frustra quoque similiter contendit pars ea Anglicanorum non ita magna, recentiore tempore coalita, quae arbitratur posse idem Ordinale ad sanam rectamque sententiam intelligi et deduci. Vana, inquam, fuere et sunt huiusmodi conata: idque hac etiam de causa, quod, si qua quidem verba, in Ordinali anglicano ut nunc est, porrigant se in ambiguum, ea tamen sumere sensum eundem nequeunt quem habent in ritu catholico. Nam semel novato ritu, ut vidimus quo nempe negetur vel adulteretur sacramentum Ordinis, et a

quo quævis notio repudiata sit consecrationis et sacrificii; iam minime constat formula, *Accipe Spiritum Sanctum*, qui Spiritus cum gratia nimirum sacramenti, in animam infunditur; minimeque constant verba illa, *ad episcopum et omnes presbyteri vel episcopi ac similia*, quæ restant nomina sine re quem instituit Christus. Huic vi argumenti perspectam ipsi habent plerique Anglicani, observantiores Ordinalis interpretes: quam non dissimulanter eis obijciunt qui novè ipsam interpretantes, Ordinibus inde collatis pretium virtutumque non suam spe vana affingunt. Eodem porro argumento vel uno illud etiam corrui, opinantium posse in legitimam Ordinis formam sufficere precationem, *Omnipotens Deus, laetetur animam largitor*, quæ sub initium est ritualis actionis; etiamsi forte haberi ea posset tamquam sufficiens in ritu aliquo catholico quam Ecclesia probasset. Cum hoc igitur intimo *formæ defectu coniunctus est defectus intentionis*, quam æque necessario postulat, ut sit, sacramentum. De mento vel intentione, utpote quæ per se quiddam est interius, Ecclesia non iudicat: at quatenus extra proditur, iudicare de ea debet. Iamvero quum quis ad sacramentum confidendum et conferendum materiam formamque debitam seriè ac rite adhibuit, eo ipso consequitur id admodum fecero intendisse quod tacet Ecclesia. Quo sane principio innititur doctrinæ quæ tenet esse verè sacramentum vel illud, quod ministratio hominis hæretici aut non baptizati, dummodo ritus catholicus, censetur. Contra, si ritus immutetur, eo manifeste consilio ut illud indicatur ab Ecclesia non receptis, ut quod id repellatur quod tacet Ecclesia et quod ex institutione Christi ad naturam autem sacramenti tunc palam est, non solum necessarium sacramento intentionem deesse, sed intentionem in vano haberi sacramento adversam et repugnantem.

Isthæc omnia dicere multumque reputavimus apud Nos et cum Venerabilibus Fratribus Nostreis in Synodo indicibus: quorum etiam Coetus singulariter coram Nobis advocare placuit feria v. die xvi iulii proximi, in eodemnomothetico Machæ D. N. Caroli-tidis. Ipcæ ad unum consensum, propostam causam iam pridem ab Apostolica Sede plene fuisse et cognitam et indicatam: deus autem domo iustitiae notaque quæstione, concessisse illius quantum ille iustitiae sapientibusque pondere totum rem absolvit. Verumtamen optimè fecerit ducimus supersedere sententiam, quæ et melius perpenderamus conveniret ne expellereque eandem rem auctoritate Nosra rursus declarari, et uberiorum divini luminis copiam supplices imploraremus. Tum considerantibus

Nobis ut idem caput disciplinae, etsi iure iam definitum, a quibusdam revocatum sit in controversiam, quacumque demum causa sit revocatum; ex eoque pronum fore ut perniciosus error gignatur non paucis qui putent se ibi Ordinis sacramentum et fructus reperire ubi minime sunt, visum est in Domino sententiam Nostram edicere.

Itaque omnibus Pontificum Decessorum in hac ipsa causa decretis usquequaque assentientes, eaque plenissime confirmantes ac veluti renovantes auctoritate Nostra, motu proprio certa scientia, pronunciamus et declaramus, ordinationes ritu anglicano actas, irritas prorsus fuisse et esse, omninoque nullas.

Hoc restat, ut quo ingressi sumus *Pastoris magni* nomine et animo veritatem tam gravis rei certissimam commonstrare, eodem adhortemur eos qui Ordinum atque Hierarchiae beneficia sincera voluntate optent ac requirant. Usque adhuc fortasse, virtutis christianae intendentes ardorem, religiosius consulentes divinas litteras, pias duplicantes preces, incerti tamen haeserunt et anxii ad vocem Christi iamdiu intime admonentis. Probe iam vident quo se bonus ille invitet ac velit. Ad unicum eius ovile si redeant, tum vero e quaesita beneficia assecuturi sunt et consequentia salutis praesidia, quorum administram fecit ipse Ecclesiam, quasi redemptionis suae custodem perpetuam et procuratricem in gentibus. Tum vero *haurient aquas in gaudio de fontibus Salvatoris*, sacramentis eius mirificis: unde fideles animae in amicitiam Dei, remissis vere peccatis, restituuntur, caelesti pane aluntur et roborantur, adiumentisque maximis affluunt ad vitae ademptionem aeternae. Quorum bonorum revera sitientes, utinam *Deus pacis, Deus totius consolationis* faciat compotes atque expleat perbenignus. Hortationem vero Nostram et vota eos maiorem in modum spectare volumus, qui religionis ministri in communitatibus suis habentur. Homines ex ipso officio praecedentes doctrina, et auctoritate, quibus profecto cordi est divina gloria et animorum salus, velint alaeres vocanti Deo parere in primis et obsequi, praeclarumque de se edere exemplum. Singulari certe laetitia eos Ecclesia mater excipiet omnique complectetur bonitate et providentia, quippe quos per arduas rerum difficultates virtus animi generosior ad sinum suum reduxerit. Ex hac vero virtute dici vix potest quae ipsos laus maneat in coetibus fratrum per catholicum orbem, quae aliquando spes et fiducia ante Christum iudicem, quae ab illo praemia in regno caelesti! Nos quidem, quantum omni ope licerit, eorum

cum Ecclesia reconciliationem fovere non desistemus ; ex qua et singuli et ordines, id quod vehementer cupimus, multum capere possunt ad imitandum. Interea veritatis gratiaeque divinae patentem cursum ut secundare contendant fideliter, per viscera misericordiae Dei nostri rogamus omnes et obsecramus.

Praesentes vero litteras et quaecumque in ipsis habentur nullo unquam tempore de subreptionis aut obreptionis sive intentionis Nostrae vitio aliove quovis defectu notari vel impugnari posse ; sed semper validas et in suo robore fore et esse, atque ab omnibus cuiusvis gradus et praecminentiae inviolabiliter in iudicio et extra observari debere decernimus : irritum quoque et inane si secus super his a quoquam, quavis auctoritate vel prae-textu, scienter vel ignoranter contingerit attentari declarantes, **contrariis non obstantibus quibuscumque.**

Volumus autem ut harum litterarum exemplis, etiam impressis, manu tamen Notarii subscriptis et per constitutum in ecclesiastica dignitate virum sigillo munitis, eadem habeatur fides quae Nostrae voluntatis significationi his praesentibus ostensis habe-retur.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo sexto, idibus septembris, Pontificatus Nostri anno decimo nono.

A. CARD. BIANCHI,
Pro Datarius.

C. CARD. DE RUGGIERO.

VISA.

DE CURIA I. DE AQUILA E VICECOMITIBUS.

Loco ✠ Plumbi.

Reg. in Secret. Brevium.

I. CUGNONI.

IMPEDIMENTS IN MATRIMONY

S. CONGREGATIONIS INQUISITIONIS

IN CASU STIPTITIS INTERMEDII EX DUOBUS INTER SE ITERUM IN SECUNDO GRADU CONSANGUINEIS, TRIA HABENTUR ET DECLARARI DEBENT IMPEDIMENTA

BEATISSIME PATER,

Non raro contingit in Gallia matrimonio jungi sponso in secundo aequali consanguinitatis gradu devinctos, quorum subinde suboles, post secundam generationem, easdem iterum in eodem gradu prohibitas nuptias appetit contrahere, ex quo fit ut, in hoc

posteriori casu, sponsis duplex communis stipes originis existat, unus quidem principalis et remotior, in quarto gradu, alter vero intermedius et proximus, in secundo.

Jamvero in his circumstantiarum adjunctis non una est auctorum sententia circa numerum impedimentorum eaque declarandi necessitatem.

Alii enim unicum putant dari in casu dirimens impedimentum consanguinitatis, nimirum in secundo aequali gradu, nec ulterius, tacto semel stipite proximiori, esse attendendum ad stipitem remotiorem quarti gradus, eo quia, aiunt, prohibet canonica jurisprudentia quominus stipes idem bis in enumeratione impedimentorum adhibeatur.

Alii e contra, praeter impedimentum praefatum secundi gradus, de quo nulla potest esse controversia, duplex aliud haberi contendunt quarti gradus aequalis impedimentum necessario sub periculo nullitatis declarandum unum quidem dum sponsi linea per avum et linea sponsi per aviam, usque ad communem stipitem quarti gradus protenditur: alterum autem, dum, inversa ratione, ad eundem gradus, quarti stipitem ducitur linea sponsi per aviam, atque per avum linea sponsae. Nec isti auctores laesam reputant allatam superius regulam, quae vetat, utique ne utraque linea simul per eandem personam transeat, minime vero impedit transitum per duas diversas, mariti et uxoris (avi et aviae) personas, intermedium stipitem constituentes.

Quidam demum utramque sententiam existimant in jure probabilem, nec ad valetatem matrimonii referre utrum prima (de unico impedimento) an posterior (de triplici impedimento) adhibeatur in praxi.

His positis, quandoquidem in dies crescit lugendus sane numerus matrimoniorum inter consobrinos, ad capescendos angores conscientiae, Episcopus Cenomanensis ad pedes Sanctitatis Tuae provolutus, humiliter postulat sequentis dubii solutionem.

In casu stipitis intermedi (secundi gradus) ex duobus inter se iterum (in secundo gradu) consanguineis constituti, utrum unicum existat et declarari debeat, in libello supplici dispensationis, impedimentum consanguinitatis, videlicet illud solum quod ex hoc proximiori stipite intermedio procedit?

An insuper duo alia habeantur et declaranda sint impedimenta, provenientia ab remotiori stipite communi (quarti gradus) per lineas in stipite intermedio conjunctas?

Fer. IV., die 11 Martii. 1896.

In Congregatione generali S. Rom. et Univ. Inquisitionis, proposita suprascripta instantia, Eminentissimi ac Reverendissimi Domini Cardinales Inquisitores Generales, præhabito Reverendissimorum Consultorum voto, respondendum decreverunt :

Negative ad 1^{um}. Affirmative ad 2^{um}.

Sequenti vero feria V. 12 d. Sanctissimus Dominus Noster Leo Div. Prov. Papa XIII. in audientia r. p. D. Adessori S. O. importita, relatam sibi Eminentissimorum Patrum resolutionem benigne adprobare dignatus est.

J. MANCINI CAN. MAGNONI, *S.R. et U.J. Not.*

ORDER OF PRAYERS AT REQUIEM MASSES

DECRETUM GENERALE

ORATIONUM ET SEQUENTIALIUM IN MISSIS DEFUNCTORUM

Ut omne dubium super Orationibus et sequentiis dicendis in Missis Defunctorum Sacra Rituum Congregatio declarat :

I. Unam tantam esse dicendam Orationem in Missis omnibus quæ celebrantur in Commemoratione Omnium Fidelium Defunctorum die et pro die obitus seu d. positionis, atque etiam in Missis cantatis vel lectis permittente ritu diebus iii. vii. xxx. et die anniversaria, nec non quacunque pro defunctis Missa *solemniter* celebratur, nempe sub ritu qui duplici respondeat, uti in Officio quod recitatur post acceptum nuntium de alicujus obitu, et in Anniversariis late sumptis.

II. In Missis quotidianis quibuscunque, sive lectis sive cum cantu, plures esse dicendas Orationes, quarum prima sit pro defuncto vel defunctis certo designatis, pro quibus Sacrificium offertur, ex iis quæ inscribuntur in Missali, secunda ad libitum, ultima pro omnibus defunctis.

III. Si vero pro defunctis in genere Missa celebretur Orationes esse dicendas quæ pro Missis quotidianis in Missali prostant, eodemque ordine quo sunt inscriptæ.

IV. Quod si in hisdem quotidianis Missis plures addere Orationes Celebranti placeat, uti Rubricæ potestatem faciunt, id fieri posse tantum in Missa lectis, in pari cum aliis præscriptis servato numero, et Orationi pro omnibus defunctis postremo loco assignato.

V. Quod denique ad Sequentialiam attinet, semper illam esse dicendam in quibuscunque cantatis Missis, uti etiam in lectis quæ diebus ut supra privilegiatis fiunt, in reliquis vel recitari posse

vel omitti ad libitum Celebrantis juxta Rubricas, "Contrariis non obstantibus quibuscunque.

Die 30 Junii, 1896.

L ✕ S.

CAR. CARD. ALOISI-MASELLA, S.R.C. *Praef.*

ALOISIUS TRIPEPI, S.R.C. *Secret.*

REQUIEM MASSES ALLOWED ON DOUBLE FEASTS

E. S. CONGREGATIONE RITUUM

DECRETUM PERMITTENS MISSAS PRIVATAS DE REQUIE IN DUPLICIBUS

Aucto, postremis hisce temporibus, maxime in calendariis particularibus, Officiorum Duplicium numero, quum pauci supersint per annum dies, qui Missas privatas de Requie fieri permittant, et ipsa officia semiduplicia interdum ab aliis potioris ritus impediuntur, nonnulli ecclesiastici viri pietate, doctrina ac dignitate praestantes, Sanctissimum Dominum Nostrum Leonem Papam XIII humillimis enixisque precibus rogarunt, ut, ad juvamen fidelium defunctorum et ad spirituale solatium vivorum, in Ecclesiis et Oratoriis sive publicis sive privatis, praesertim iis, quae in sepulcretis rite erecta sunt vel eriguntur, Missae lectae de Requie diebus etiam duplicibus aliquoties per annum de Apostolica Benignitate celebrari valeant. Placuit autem eidem Ssmo Domino Nostro hujus negotii examen Sacrae Rituum Congregationi committere: quae, exquisito voto Commissionis Liturgicae, omnibus mature perpensis, attentisque hac de re etiam peculiaribus locorum circumstantiis, in Ordinario Coetu subsignata die ad Vaticanum coadunato, ad propositam per infrascriptum Cardinalem Sacrae eidem Congregationi Praefectum quaestionem, respondendum censuit:

"Si Sanctissimo placuerit: I. In quolibet Sacello sepulcreti rite erecto vel erigendo, Missas, quae inibi celebrari permittuntur, posse esse de Requie diebus non impeditis a Festo duplici 1^o vel 2^o classis, a Dominicis aliisque festis de praecepto servandis, necnon a Feriis, Vigiliis, Octavisque privilegiatis; item: II. quibuslibet Ecclesiis et Oratoriis quum publicis tum privatis et in Sacellis ad Seminaria, Collegia et Religiosas vel pias utriusque sexus Communitates spectantibus, Missas privatas de Requie, praesente, insepulto, vel etiam sepulto non ultra biduum, cadavere, fieri posse die vel pro die obitus aut depositionis: verum sub clausulis et conditionibus, quibus, juxta Rubricas et

Decreta, Missa sollemnis de Requite iisdem in casibus decantatur." Contrariis non obstantibus quibuscunque. Die 19 Maii 1896.

Facta postmodum de his Sanctissimo Domino Nostro Leoni Papae XIII per meipsum infrascriptum Cardinalem, relatione, Sanctitas Sua sententiam Sacrae ipsius Congregationis in omnibus ratam habere et confirmare dignata est, die 8 Junii, eodem anno.

CAJETANUS, *Card. ALOISI-MASELLA, S.R.C. Praef.*

A. TRIPEPI, *S.R.C., Secret.*

L. ✠ S.

Notices of Books

PROTESTANT FICTION. By James Britten. Catholic Truth Society, 21, Westminster-Bridge Road.

THIS work is a reprint of a series of valuable articles contributed to *The Month* by Mr. James Britten, the energetic Secretary of the Catholic Truth Society. Mr. Britten thinks that amusement and amazement will probably be equally blended in the minds of those who read the samples of Protestant fiction which he has gathered together in these pages. Of indignation, there may also be a little; but the prevailing sentiment will be one of unqualified pity for the almost incredible ignorance of which these extracts are the fruit. Mr. Britten divides his attention between the works which present horrible pictures of nuns and convents and those which treat of Jesuits, Priests, and the Catholic laity, and concludes with some harmonious poetic effusions which are quite worthy in every way of the noble theme they sing.

Mr. Britten has done a good service to the Church by culling these choice flowers from the garden of Protestant literature, and presenting them to the public as a nosegay characteristic of the "sweetness and light" that prevail in the quarters where they are indigenous. There is just one thing that strikes us in glancing over these passages, many of them unsavoury and repulsive, some of them merely stupid and grotesque, that the writers are, as a rule, people who pride themselves on their superior knowledge of the Bible. But what is the use of their knowing the Bible, if they violate its teaching

at every step; if they bear false witness against their neighbour; if they detract and calumniate and misrepresent? If this be the result of their knowledge of the Bible, better that they should have remained in blank ignorance of its contents. The assumption of a mild and tender-hearted disposition on the part of some of these writers wonderfully co-exists with an anti-popish savageness that can scarcely be disguised. It must have cost Mr. Britten something more than labour and time to complete this selection of elegant extracts. It required courage to enter the quagmire, and perseverance to collate, for our information, the ravings and shrieks of Protestant bigotry, in its last, let us hope its dying, spasms. We do not envy him the pleasure he must have experienced in his journey through these curious recesses and by-paths of literature. Nor are we particularly surprised to read the declaration which Mr. Britten makes at the end of his volume, to the effect that he had forwarded copies of some of the worst of the pamphlets from which he has taken his extracts to the Archbishop of Canterbury, as president of the "Pure Literature Society," which has these two pamphlets on its list of recommendations; that he also sent copies to the Secretary of the Society, and inquired from both whether they consider men who can publish such garbage are suitable associates, or fit judges of "pure literature," and that he received neither reply nor acknowledgment from one or the other. Few indeed will deny that he is justified in this additional statement:—"I claim, with confidence, the support of every decent person in my contention, that the worst of the 'penny bloods,' against which the 'Pure Literature Society' are waging war, cannot approach in foulness, or exceed in ignorance, the abominable and ridiculous libels to which these representatives of the Society are not ashamed to lend the sanction of their names."

We congratulate Mr. Britten on his successful drawing of the cover, and on the skill with which he has followed the trail.

J. F. H.

THE DIVINE REDEEMER AND HIS CHURCH. By Father Douglas, C.S.S.R. London: Catholic Truth Society.

FATHER DOUGLAS, in the work before us, gives his readers a history of the Church of God from man's creation to the death of Pius IX. It is divided into three parts. The first part briefly

sketches the preparation for Christ's coming, which took place under the Old Law. The second part tells the life of our Lord in the words of the Evangelists, and contains some valuable chapters on Palestine and the Holy Places. In the third part the working of the Holy Spirit in the Church has been traced in its progressive development during the last nineteen centuries.

The work is a work of learning. This is shown in the first place by the knowledge of the Holy Scriptures, and the interpreters of Holy Scripture which the author displays. It is made manifest, in the second place, by the learned chapters on Palestine and the Holy Places which reveal the student of travel. It is made clear, in the third place, by that knowledge of the history of the Church which, leaving aside all matter that does not bear on the general progress of the Church, indicates the important events of ecclesiastical history from the death of our Divine Redeemer to the pontificate of Leo XIII.

The work is also devotional. It is such as leads a thoughtful mind to study in a pious mood the life of Christ, and the workings of the Holy Spirit in His Church. Its cheapness renders it possible for all to obtain from its learned and devotional pages a familiar interest in the life of our Lord. We wish it success. The more it is read, the more will the spirit of Christ exist in the Church; for such a spirit can be best had from a pious study of His life.

J. M. H.

RETREATS GIVEN BY FATHER DIGNAM, OF THE SOCIETY OF JESUS. With Letters and Notes of Spiritual Directions, and a few Conferences and Sermons. With a Preface. By Father Gretton, S.J. London: Burns and Oates, Limited. New York, Cincinnati, and Chicago: Benziger Brothers.

THIS neat volume contains the lessons of a master in the spiritual life. The work is chiefly intended for private retreats, and for this purpose it should prove most useful when read in conjunction with the Spiritual Exercises and the passages of the Holy Gospels to which we are referred.

The work is divided into four sections. In the first section, which occupies more than half of the entire volume, we have notes of retreats, taken as the words fell from Father Dignam's life, or a short time afterwards. For each day of retreat we

have three meditations and a conference. The prevailing feature is the force and originality with which familiar thoughts are expressed. The second section contains notes for retreat written by Fr. Dignam's own hand. In some cases the notes are very brief; but, as in the first section, the thoughts are expressed with force and originality. The third section contains letters and notes of spiritual direction. The letters and portions of letters given are really entertaining, and, when read during the solitude of retreat, should form a valuable adjunct to the meditations and conferences. The fourth and last section, containing only thirty pages, is devoted to notes of conferences and sermons, and fully maintains the high character of the previous sections.

Besides its use during retreat, this work supplies the preacher with excellent matter for sermons, and the fact that the greater part of it is addressed to nuns gives it a special value for those who are engaged in the direction of those holy souls.

E. S.

THE CHRISTIAN INHERITANCE. By Dr. Hedley, Bishop of Newport. London: Burns and Oates.

THERE is little need on our part to tell our readers the many excellent qualities of this little volume of sermons. The name of the learned author suffices to indicate its worth. That name leads us to expect many merits in the work, and at the same time gives us a guarantee that our expectations are not in vain. Neither are they in vain, for we have noticed many good qualities, two of which have especially attracted our attention. The first is the practical nature of the discourses. These, while explaining the teaching of the Church on some fundamental doctrines of our faith, never fail to exhort the reader to the practice of the Christian virtues. The second special merit of these sermons is the magnificent English with which the ideas are clothed. Always simple and flowing, it not unfrequently rises to the sublime.

The combination of sound doctrine, practical teaching, and elegance of style that characterize this volume of sermons, renders it a model for those who wish to preach the Word of God well.

J. M. H.

THE IRISH ECCLESIASTICAL RECORD

NOVEMBER, 1896

THE PAPAL BULL ON ANGLICAN ORDERS

“WE pronounce and declare,” writes the Sovereign Pontiff, “that ordinations carried on according to the Anglican rite have been and are absolutely null and utterly void.” These are the words of the long-expected Papal declaration regarding Anglican Orders, and it sets the question finally at rest. It is a document of the highest importance: the issues involved are great, and the effect of the pronouncement must have a decided influence on any scheme for the reunion of the Churches. It is also a document of considerable theological value, and in sacramental theology an authoritative one.

It may be interesting to discuss what reception has been accorded to the Papal Bull by Anglicans, and what may be its probable effect on their religious lives, whether individually or collectively; but it may be still more interesting to consider the Apostolic Letter from a theological point of view. For those who do not admit more than a merely delegated and ministerial capacity on the part of their ecclesiastical authorities, the question of the validity or invalidity of Anglican Orders can have little concern. Many members of the Anglican communion maintain this view, and accordingly the Papal document only declares what they already hold. They do not require, and they have not, a valid priesthood, as they acknowledge no altar and no sacrifice. But there are others who claim a real priesthood and true sacrifice, and who maintain that their orders have

come in an uninterrupted succession from Christ and the Apostles. These believe in the real presence, in a true sacrifice, and in forgiveness of sins by the ministry of men who have received their commission from Christ. Nothing has occurred, they say, to prevent the legitimate transmission of these supernatural powers. The heart of every Catholic goes out in sympathy with them, and one is inclined to ask: What will be the effect of the Papal document on them? Will they follow that kindly light which will lead them to the place where a valid priesthood and uninterrupted succession may with certainty be found?

Whatever the effect may be, it is a matter of the greatest concern that there should be a clear understanding of the issue at stake, and that there should be straightforward speech. On this head the Papal declaration leaves nothing to be desired. It is clear and precise, and well reasoned, yet moderate, and full of charity and consideration. The Anglican party has had a fair hearing, and whatever hasty expressions may now be used as the natural result of disappointment, there can be no doubt that before the declaration those who argued in favour of the validity of Anglican Orders were fully heard, and well represented on the Commission of Inquiry nominated by the Sovereign Pontiff.

The Pope tells us that "extreme care" was to be taken in this new examination, so that all doubt, or even shadow of doubt, should be removed for the future. Accordingly, the document says:—

"We commissioned a certain number of men noted for their learning and ability, whose opinions in this matter were known to be divergent, to state the grounds of their judgment in writing."

The following are the members of the Commission:—Cardinal Mazzella, President; Mgr. Merry del Val, Secretary; Dr. Gasquet, O.S.B.; Canon Moyes; Father David, O.S.F.; Father Llevaneras, Father Scannell; Mgr. Gasparri, M. L'Abbé Duchesne; Father de Augustinis, S.J. The opinions of the members of this Commission were known to be divergent. Dr. Gasquet, Canon Moyes,

and Father David maintained the invalidity of Anglican Orders; M. L'Abbé Duchesne and Father de Augustinis defended the validity; Father Scannell took a different view of the Bull of Paul IV. from Canon Moyes; Mgr. Gasparri regarded them as doubtfully valid. It does not appear what were the views of Father Llevaneras.

The members of this Commission were called before the Holy Father, and were directed to interchange writings, and to investigate and discuss all that was necessary for a full knowledge of the matter; all the documents that were known to exist at the Vatican bearing on this subject were placed at their disposal; they were allowed to search for new ones, and even to examine all acts relating to this subject which are preserved by the Holy Office; they were also to consider whatever had been adduced by learned men on both sides. They were then ordered to meet in special sessions. There were twelve of these sessions held, and all were invited to free discussion under the presidency of Cardinal Mazzella. Finally, it was ordered that the acts of these meetings, together with all other documents, should be submitted to the cardinals of the Supreme Council, so that when all had studied the whole subject, and discussed it in the presence of the Holy Father, each might give his opinion. When the matter had been "long and carefully" considered, the judges of the Supreme Council held a meeting, specially convened for the *Latria* V., the 16th day of July, the Feast of Our Lady of Mount Carmel. The Pope himself presided. At this meeting it was unanimously agreed:—

"That the question laid before them had been already adjudicated upon with full knowledge of the Apostolic See, and that this renewed discussion and examination of the issues had only served to bring out more clearly the wisdom and accuracy with which that decision had been made."

The Pope postponed his decision, "in order," as he says, "to afford time, both to consider whether it would be fitting or expedient that we should make a fresh authoritative declaration upon the matter, and to humbly pray for a fuller measure of divine guidance." Considering then, that "a

pernicious error might be fostered in the minds of many who might suppose that they possessed the Sacrament and effects of Orders where these are nowise to be found," it seemed good to the Sovereign Pontiff to pronounce his judgment.

This judgment is final: it comes to us with the authority of the Vicar of Christ: it has been the result of extreme care, and the reasons on which the judgment is grounded are given in the Bull itself.

There has been comparatively little discussion on the theological principles involved during the controversy on Anglican Orders; if any one essential was wanting, then Anglican Orders were invalid: if there was any uncertainty about any essential element, it was enough to render them doubtful. It was necessary for those who maintained the validity of Anglican Orders to show that there was no essential element wanting, and that there could be no reasonable doubt about anything that was necessarily required. On the other hand, to show their invalidity it was sufficient to prove the absence of even one essential. When the question was asked, which element was wanting, or about which could there be a reasonable doubt, the same answer was not given by all writers. Some appear to have gone so far as to maintain that Anglican Orders were invalid from every point of view, and to look with suspicion on anyone who may hold that such was not the case. This was an extreme and mistaken view, and has received no countenance from the Papal document. Anglican Orders are, no doubt, "absolutely null and utterly void;" but it is not stated that they are so from every point of view.

It was then in the application of theological principles, that differences of opinion chiefly arose. Some held that the defect arose from the want of a subject capable of receiving at least Episcopal orders; for they argued that Episcopal Orders could not be received by a person who has not been validly ordained priest, since the Episcopate is a completion of the Priesthood. According to the Anglican rite, there is no tradition of instruments in the ordination of a priest, and accordingly there is no valid

Priesthood. This was met, on the other hand, by saying that the Episcopate is a distinct order from the Priesthood, and cases are on record where even Popes were promoted *per saltum* from the Diaconate to the Episcopate. Then, again, it was denied that the tradition of instruments is an essential element: it is only an addition to the rite, and it is not in the Greek Church. But has the Church power from Christ to alter the matter and form, and to effect what may be a sufficient rite in one place to be insufficient in another? And has it not only the power, but has it exercised that power? And if so, where, and when?

The Apostolic Letter does not discuss this aspect of the case; it purposely avoids it, and does not ground its decision on any want of this kind; for, in referring to the decision of the Holy See in the case of John Clement Gordon, given in solemn session on April 17th, 1701, by which he was ordered to be ordained from *the beginning*, and *unconditionally*, to all the Orders, the Papal Bull states:—

“It is important to bear in mind that this judgment was in no wise determined by the omission of the *tradition of instruments*, for in such a case, according to the established custom, the direction would have been to repeat the ordination *conditionally*.”

Whatever may be said theoretically of the necessity of the tradition of the instruments, it has been the established custom, in case of the omission of this part of the rite, to repeat the ordination *conditionally*; for in a matter of such importance the safest course must be adopted. The Anglican Church in this respect has not followed this rule.

Then, if the Anglican communion hold such loose views regarding the necessity of Baptism, as we know it does from the decision of its highest tribunal in the Gorham case, how can it be trusted for valid Orders? Here arises an element, at least, of insecurity concerning Anglican Orders. But the Papal pronouncement is not determined by this.

Neither does it refer to the necessary requisite of a duly consecrated bishop as minister of the Sacrament of Orders. Anglican Orders, such as they are, find their source in Parker; if Parker was not a bishop, then he could not administer the Sacrament of Orders, and all Orders derived

from him are invalid. A considerable number of writers maintained that this necessary condition was wanting either because the ceremony of consecrating Parker was never performed, or, granting that it was performed, it was done by Barlow, who was himself never consecrated. Then with Barlow were associated three Assistant-Bishops, one of whom, Hodgkins, was a duly consecrated prelate according to the Roman Pontifical. Are the Assistant-Bishops co-consecrators? Are they present not only to witness the due performance of the ordination rite, but also, lest by any possibility there may be some defect in the consecrating Bishop, do they perform whatever is essential in the rite? Whatever probability the opinion which answers yes has, is not much consolation in the event of Barlow not being a bishop.

But the Papal Bull chiefly dwells on the insufficiency of the rite according to the Edwardine Ordinal. Here there is a clear issue, and there can be no ambiguity about the declaration: "Ordinations carried on according to the Anglican rite have been and are absolutely null and utterly void." There is, then, some essential element wanting in the Anglican rite. Which is that element?

We distinguish in any sacramental rite that part which is *ceremonial* from that part which is *essential*. The latter is usually called the *matter* and *form*. The Sacraments of the New Law are sensible and efficient signs of grace; they ought to signify the grace which they effect, and effect the grace which they signify. If they do not signify the grace which they effect, then they are not instituted by Christ, and are not Sacraments of the New Law. This signification is found chiefly in the *form*; it is the *form* determines the matter, and puts it into the category of a sacramental rite. If the rite, especially the form, does not signify the grace which the sacrament is instituted to confer, then it is wanting in this essential for a valid sacrament.

Applying these principles to the Sacrament of Orders, it is inferred that the matter and form of the sacrament should signify the grace and character of Orders. The matter, so far as it is to be considered here, is the imposition of hands, which

in itself signifies nothing definite. It must be determined in its signification by the form. What, then, is the grace or power which the Sacrament of Orders gives? It is chiefly the power "of consecrating and of offering the true body and blood of the Lord."¹ "Do *this* for a commemoration of Me," are the words of Christ after the first consecration at the Last Supper. That sacrifice is not a "nude commemoration of the sacrifice offered on the cross."² Now, does the Anglican form in the least give expression to this idea? That form runs thus: "Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God and of His Holy Sacraments," &c.

There is nothing in it to express the idea of a sacrifice. On the contrary, even though we suppose that the words in themselves could signify implicitly the idea of consecrating and offering sacrifice, it is expressly excluded from their signification in the Anglican rite; for every vestige of a *true* priesthood and sacrifice was scrupulously erased from the liturgy, and the new bishops subscribed to the following articles:—

"The wicked, and such as be void of a lively faith, although they do so carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in *no wise are they partakers of Christ*, but rather to their condemnation, do eat and drink the sign or sacrament of so great a thing."

And again:—

"Wherefore the sacrifices of masses in the which it was commonly said that the priest did offer Christ, for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."³

Nothing, therefore, could be clearer than the exclusion from the Anglican rite of that very idea which the sacramental rite ought essentially to signify; and it is a

¹ Council of Trent, Sess. xxiii., Can. 1.

² *Ibid.*, Sess. xxii., Can. 3.

³ xxix.

⁴ xxxi.

notorious fact that this idea bore fruit in the wholesale destruction of our Catholic altars. This form had added to it a century later, the words, "*for the office and work of a priest,*" &c.

"But even [says the Apostolic letter] if this addition could give to the form its true significance, it was introduced too late, as a century had already elapsed since the adoption of the Edwardine Ordinal, for as the hierarchy had become extinct, there remained no power of ordaining."

Then as to having recourse to the prayers in the ordinal for a valid form, putting aside other reasons :—

"Let [says Leo XIII.] this argument suffice for all : from them has been deliberately removed whatever sets forth the dignity and office of the priesthood in the Catholic rite."

The same reasoning applies to the rite for ordaining a bishop. The Episcopate constitutes the sacerdotium, in the highest degree, and from the Anglican rite were utterly eliminated the Sacrament of Orders and the true sacerdotium of Christ.

It is irrelevant to introduce the different forms which were in use in the several liturgies of the Church, or the differences of Catholic theologians as to what constitutes the form in the Sacrament of Orders. It would be more to the point if it could be shown that any form was recognised as valid from which every vestige of the Real Presence and a true sacrifice was utterly wiped out.

This *defect of form* is the foundation of the condemnation of Anglican Orders as invalid, and in the decree itself, reference is made to it alone—"ordinations, according to the *Anglican rite*, are absolutely null and utterly void." But from this *defect of form*, it follows that there is also a *defect of intention*. It will make this view of the case clear, by quoting the words of the Bull :—

"Cum hoc igitur¹ intimo *formae defectu*, conjunctus est *defectus intentionis*, quam acque necessario postulat, ut sit, sacramentum."

The word "igitur," implies that the *defect of intention*

¹ The word "igitur," is not translated in some English translations.

follows, as a consequence, the *defect of form*; and the Papal Bull pretty clearly states that had there been no *defect of form* there would not be a *defect of intention*; for it says:—

“When anyone has rightly and seriously made use of the due form, and the matter requisite for effecting or conferring the Sacrament, he is considered by the very fact to do what the Church does.”

This aspect of the question, considering the intention in itself as an element distinct from the rite, was discussed in the I. E. RECORD.¹ It will not be necessary now to examine why an intention is required, nor what kind of an intention is necessary; nor to apply these principles to the case of Barlow on the supposition that the rite he employed was sufficient. So far as its bearing on Anglican Orders is concerned, it is only a supposition which is not realized in fact; but a right understanding of this aspect of the doctrine of intention may cause us to avoid inaccurate statements, which, though somewhat natural, yet are not theological. No matter what the views or opinions of the consecrating bishop may be regarding the Real Presence or the Sacrifice of the Mass, they do not disqualify him from acting as minister of Christ, if the rite employed be sufficient. We are not, therefore, to search into the depths of the mind of the minister of the sacraments. Our chief concern is about the *matter* and *form* used. If they be sufficient, and if carefully and seriously employed, the very fact is proof sufficient of the intention on the part of the minister to do what the Church does.

The Protestant Primate, in his address to the Armagh Diocesan Synod,² does not appear to have a clear perception of the Catholic doctrine of Intention, nor to have read carefully the Papal document; for he says the Papal argument against the want of sufficient intention in the Protestant Ordination formularies imprudently reminds one of the far more sweeping power of the argument, since it destroys the whole Roman system, root and branch, as is so

¹ Jan. 1895, pp. 7-17.

² *Irish Times*, Oct. 14, 1896.

powerfully put by Archbishop Bramwell, whom he thus quotes :—

“ It leaves Rome uncertain whether they have Holy Orders or not, that is, whether they have a Church or not. The want of intention in any one Bishop breaking the chain of their succession, and leaving all those who pretend to derive from them, themselves without Holy Orders.”

There may be some force in this argument, if the Papal document had stated that heterodox views of a bishop vitiated the intention required in him for the valid performance of the rite of ordination ; or were it held that we are to seek for other arguments of the presence of sufficient intention besides the careful and due performance of the Catholic rite. We do not postulate a supernatural agency present at each ordination to guard the chain of succession. We depend a good deal in this matter, as in so many others, on our fellow-man, on the care with which the sacramental rites, and chiefly Ordination, are performed in the Catholic Church ; and we do not forget that, although indefectibility is not a property of each part of the Church, yet it is of the Church itself ; and accordingly the power of Orders can never fail in it.

But the fact remains that the rite was substantially changed, since the form in the Anglican Ordinal does not signify what it essentially should signify, and therefore there is also a defect of intention. For if in the employment of the due matter and form there is evidence of sufficient intention, so in the substantial change of the form, done knowingly and willingly, there is evidence of want of intention. We cannot judge of a person's intentions except by his acts. This is an axiom of law as well as of common sense. No doubt it is theoretically possible that one's intentions could contradict one's acts, but it is so improbable, that in practical life it ought not to be considered. Accordingly, when one does what the Church does, and what was instituted by Christ, one is rightly considered to have the intention of doing what the Church does, and what Christ instituted. If he does not do what the Church does, then he has no intention of doing so : if

de facto, he does not perform the rite which Christ instituted to give grace, then he has no intention of doing so. It is useless to say he would have performed that rite had he known it: for this is no intention. It is one which might have been there, but is not. Now the Anglican rite is not the one which gives grace; for there is an essential *defect of form* in it; therefore is induced the *defect of intention*; and not only is the necessary intention wanting, but the intention is adverse to and destructive of the Sacrament, since the essential signification of the form is not a mere want, but the rite was so framed that it could not have that signification.

The Bull dwells at considerable length on the previous decisions of the Holy See, and the instructions of Julius III. and Paul IV., to Cardinal Pole, to deal with the state of affairs in the time of Mary, when there were bishops who were consecrated according to the Catholic rite, and according to the Anglican rite. It also examines the practice of the Holy See regarding converts ordained according to the Edwardine Ordinal.

The grounds, then, of the declaration are: 1st, the question was already fully examined, and formally adjudicated on with the full knowledge of the Holy See; 2nd, there is an inherent *defect of form*; therefore, 3rd, there is joined to this *defect of form* a *defect of intention*.

The cause is now ended, and Catholics have reason to be grateful to the Holy See for so graciously examining again this question with such extreme care and solicitude, and for the charitableness and consideration shown to all during its examination; and we have also cause for thankfulness in the full and clear exposition of Catholic principles in the Papal Bull, and for such a valuable addition to our sources of sacramental theology.

J. CROWE.

CALENDAR OF PAPAL REGISTERS¹

THE article in the I. E. RECORD of April, 1895, exposing the chaotic arrangement and ludicrous blundering in Latin accident, precis, Canon Law terms, topography and chronology of the Rolls' *Calendar of Papal Registers*, Vol. I., having been brought to the notice of the House of Commons in the following August, Mr. Hanbury (according to the *Times* report), on behalf of the Home Office, admitted the importance of the subject; said that "the blunder *nullo medio*² [= by no means], occurring, as it did, in connection with an important historical statement, was one which should not have been made by any average scholar, and was so absurd as to be almost incredible," and undertook to "inquire into the matter in no perfunctory manner." With respect to the chronological arrangement, he tendered an explanation which we shall deal with later on.

The result was communicated at the close of November:—

"The Secretary of State has made inquiry into the allegations of inaccuracy in the way in which the Papal Registers relating to Great Britain and Ireland have been investigated and edited, and has ascertained from the Public Record Office that, while far from admitting that all such allegations are well founded, the Deputy Keeper of the Records is of opinion that there is sufficient foundation for them to justify steps being taken to secure a better supervision of the work in future, and to obtain for the editor some assistance in certain portions of the work which require special technical knowledge."

¹ *Calendar of Entries in the Papal Registers relating to Great Britain and Ireland.*—*Papal Letters*. Vol. II., A.D. 1305-1342. Edited [in the Rolls' Series] by W. H. Bliss, B.C.L., 1895.

² In connection herewith, the following may be quoted from a eulogistic notice of Vols. I. and II. of the *Calendar* in the *English Historical Review* (July, 1896, p. 564): "Attention has been called ere now to the mandate in which Gregory IX. is made to say that the Scottish 'does not recognise the Roman Church as its sole mother and metropolitan.' Gregory IX. thought that there could be degrees of recognition, and desired only to quicken the observation of a short-sighted daughter: no loving mother could interpret her child's defective perception of the parental presence as a cut direct, and his words, as Theiner prints them, will not bear Mr. Bliss's interpretation. *Hinc est quod circa Regnum Scotiæ eo majorem curam gerere teneamur, quo fortius ecclesia Scoticana Romanam ecclesiam solam matrem et metropolitanam nullo medio recognoscit.*"

These fine-drawn sentiments are derived, we regret to say, from a garbled

The prefatory note to the incriminated volume sheds instructive light on the character of this inquiry. "The Deputy Keeper of the Records," we are told, "has laid down the rules for the formation of the Calendar, and has settled many difficulties which have from time to time arisen" (p. v.). The Deputy Keeper's fiat, accordingly, it was that abrogated the original Rolls' (eleventh) Instruction—that each series was to be chronological—and substituted therefor the fortuitous sequence of careless copyists. To this selfsame official—such are the rigid ways of red tape—was entrusted to duty of inquiring "in no perfunctory manner" into charges, some of which affected the retrograde novelty introduced by himself! The result it was easy to forecast. After three months' due deliberation (Justice moves slowly), the Deputy Keeper exonerates the Deputy Keeper, and condones the editor! *Par nobile fratrum*. Under the circumstances, we are not likely to be informed whether any of the "difficulties" to which we drew attention were amongst those that owed solution to the Deputy Keeper.

So much for the spirit in which the Home Office has redeemed the pledge given by the Secretary to the Treasury. What equally challenges animadversion and protest—the grudging promise of amendment is neither retrospective nor comprehensive. If, namely, you are interested in Papal Registers prior to 1342 (for Vol. II. appeared before the discussion in Parliament), you shall (the Record Office bids you in effect) go and rectify the blunders of the summarist in the Vatican; if, on the other hand, your interest lies in Registers later than that year, you may (assuming that the promised assistance is competent) look

text. Hinc est, quod cum circa regnum Scotiæ teneamur, quo fortius recognoscit, cupientes, ut quia eos singularem patrem in spiritualibus obtinet, specialem a nobis recipiat consolationis affectum, tibi [i.e. O. cardinali] in regno predicto plenam legationis officium duximus committendum, etc. (Theiner, p. 35). In other words, *est* is omitted as tautological, and *quod* construed with *teneamur*, instead of *est*. Moreover, if Gregory desired "to quicken the observation of a short-sighted laughter," he would have employed the subjunctive *recognoscat*, not the indicative *recognoscit*.

After this, it will cause no surprise to find the reviewer declaring "it is needless to say that the work to which Mr. Bliss has devoted years of patient industry will stand a great deal of testing and not fail" (*ib.*, p. 562).

forward to have the contents adequately dealt with, but (as too much aid enervates) the dating you can adjust for yourself!

A decision of the kind, so vitiated in the source, so manifestly against the weight of unassailable evidence, so palpably of intent to evade the obvious reparation of subjecting the published portions to radical revision, loth as we feel to slay the slain, leaves no option but to demonstrate that the second volume, as was to be expected, is quite of a piece with the first.

The period included extends from 1305 to 1341. (Clement V., 1305-1316; John XXII., 1316-1334; *Nicholas V., antipope*, 1328; Benedict XII., 1335-1341¹). It has to be premised that, as explained respecting Vol. I., data for fully testing the execution are deficient. In the present instance, they are appreciably fewer, owing to the fact that in nearly all cases where comparison would have been possible with the originals in Theiner, the so-called synopses are utter misnomers. For example, the Constitution (July 31, 1327) regarding the union of Waterford and Lismore occupies 142 lines in Theiner (p. 238); the synopsis contains not quite four (p. 261). The omission of twenty references to the *Monumenta* proves, furthermore, that in a matter demanding nothing beyond the most perfunctory attention, no serious effort has been made to secure completeness.

To show the importance of the matter thus passed over, take the following. March 13, 1308:—"To Thomas, Cardinal of St. Sabina's. Decree that the benefices held by him *in commendam* . . . shall, *on his death*, revert to their original state, and that *the Pope shall not exercise rights of patronage over them*" (p. 48). The English words we have placed in italics enunciate principles of Canon Law respecting the voidance and apostolic reservation of benefices which one will scarcely discover inside or outside the *Corpus Juris*. The text will be found in Theiner (p. 177-8); the words regarding the vacancy being: *statim te sive apud sedem Apostolicam, sive ubicunque alibi cedente, vel decedente, seu ea quomodolibet*

¹ As Benedict died April 25, 1342, "1305-1342" of the title-page probably signifies that no Letters relating to Great Britain and Ireland were issued during the A.D. of his demise.

dimittente, in statum pristinum revertantur. What is chiefly notable here, we need scarcely remind our readers, is the derogation from the law respecting collation to benefices void by the holders dying at the Curia.

The portion regarding papal patronage is expressed, in a not unusual way, by ablatives absolute, with qualifying clauses, inserted between the subject and the verb. We quote it at foot,¹ but, for the benefit of official scholars, the meaning, in brief, is that, when the benefices became vacant, those who had the right of collation or presentation could exercise same, notwithstanding papal decrees enacted by Clement V., or his predecessors, or to be enacted by Clement, touching benefices void, or to be void, by decease at the Curia, unless such future decrees included by special mention the benefices thus held by the cardinal. This renunciation, it may be observed in passing, partial though it was, strikingly attests the anomalous and objectionable character of holding *in commendam*.

This portion may fittingly conclude with characteristic specimens of reference. At p. 442, a twelve-line precis is given of an indult on folio 147*d*, Vol. ex., with "Theiner, 190" at the end. Now Theiner professes to copy (not from folio 147*d*, but) from folio 149; and, in proof, instead of "England, Wales, and Ireland" of the summary, gives "England, Scotland, Ireland, and Wales." On the same page, synopses are found of three indults: the first of March 28, the other two not dated, taken respectively from folio 147*d*, 148, 149, Vol. ex. "Theiner, 190" is appended to the two first; "Theiner, 191," to the third. The *Monumenta*, however, contains nothing taken from folio 147, front or back; consequently, has nothing to correspond with the first

¹ Ita quod hi, ad quos eorum collatio, presentatio, vel qu[ua]ecunque alia dispositio pertinet, quonvis constitutionibus aut reservationibus per nos, aut predecessores nostros, Romanos pontifices, factis, aut iam faciendis per nos circa beneficia apud dictum sedem vacantia vel vacatura, aut provisionibus si quales per nos de huiusmodi beneficiis, quales tibi commendat fuerint, non forte contigerit, nisi in literis conficiendis super huiusmodi constitutionibus et provisionibus de tuo et huiusmodi commendatitium seu prebendam nunciandis, eorumque ordinibus, locis et dignitatibus, totaque tenore presentium de verbo ad verbum plena, expressa et determinata mentio habeatur, nequaquam obstantibus—ea conferre ac presentare ad ipsa, et de illis dispoere libere valeant, sicut prius (Theiner, p. 177-8).

Calendar precis. The indult of folio 148 stands (all but three lines) on p. 191; that of folio 149, on p. 190. Each has the date, March 28, [papal] year 1 [A.D. 1317].

In proceeding to examine the execution, the Chronology rightly claims first notice. Of all the "allegations" laid to the charge of Vol. I., failure to adjust the dates was the sole one which the Record Office mustered courage to palliate. "The order followed," Mr. Hanbury was instructed to plead in the House of Commons, "was that adopted also by the representatives of the French Government." The chicane—no other word will characterize the proceeding—is worthy of the cause. Granted that the French summarists had chosen such a course, two wrongs do not make one right. But what are the facts? The epitomists in question, no doubt, in the words of the editor of the Registers of Honorius IV., respected [!] the order of transcription.¹ This is a course devoid of a jot of justification (for why perpetuate what was manifestly pure chance?); but it has not been dignified by being entitled Chronology. On the contrary, the error has been practically rectified by a scheme worthy of the characteristic method, and thoroughness, and accuracy of French erudition—a five-column index, setting forth the date (in proper sequence), place, subject, column-number (the volumes are not paged), and consecutive number of every document. In the face of all this, adopting the confusion and omitting the readjustment, the apologists of the Record Office would make believe that they have followed the French system of Chronology: their British less than half is equal to the Gallic whole! An edifying exhibition of official candour.

We now come to the order that prevails in the present volume. On pp. 3-7, are twenty-two dates of 1306, ranging from January to May in the following zigzag: January, March, January, February, April, February, January, February, March, February, March, February, May, April. To enhance the clearness of this lucid arrangement, a note

¹ On a respecté dans le présente publication l'ordre où sont transcrites dans le registres les bulles d'Honorius IV. (*Le Registres d'Honorius IV.*, par Maurice Prou, Introduction, p. xiii.)

on p. 1 informs you that "the order of the folios should be" such as that these summaries should be placed between January 26 and June 16 (pp. 11-12), and their places taken by November 9 and January 18, 12, 3, 15 (pp. 14-15)! To the non-official mind this very likely may appear something like the difference between tweedledum and tweedledee; but the Deputy Keeper of the Records is "far from admitting" such an "allegation."

Again, from p. 414 to p. 423, we have "Regesta, Vol. cix., 1, 2, John XXII. Secreta;" some ninety documents. Will it be credited? In no single instance has the A.D. been given. To continue, from p. 423 to p. 445, we have "Regesta, Vol. cx., 1, 2, 3, 4, John XXII. Secreta;" two hundred Letters, in round numbers. Two are assigned to the A.D.; thirteen, to the fourth papal year; two, to the second; three, to the first. (To show the sequence, the sixth document belongs to the fourth regnal year; the last, to the first!) In nine cases, the A.D. may be got from cross references; about five-and-thirty the student can date for himself, if he has Theiner and leisure at disposal. Say, one hundred and seventy historical documents without, so far as this volume is concerned, any means (though the Register gives the regnal year in every case, of approximating more closely than four years to the respective dates! And yet officials, to question whose personal veracity were doubtless an insult, are not ashamed to declare that crass jumbles like these are based on the French method of Chronology!

Pudet haec opprobria vobis

Et dici potuisse et non potuisse refelli.

But the crowning triumph, we venture to declare, has been achieved in the following:—

16 John XXII.

1331, Sep. 24. Appointment of Edmund of the Order of Friars Preachers, to the see of Ardferth, void by death of Alan (p. 351).

2 Benedict XII.

1336, Nov. 18. To Alan, bishop of Ardferth, appointing him to that see, void by the death of Nicholas (p. 352).

Knowing that Nicholas held Ardferth from 1288 to 1330, and Alan from 1336 to 1347, one cannot sufficiently admire

the thaumaturgy that makes Alan dead in 1331, and brings him to life and consecration in 1336, when there was no vacancy.

"In 1341," writes a mere Irish scribbler named Ware, "while he [Alan] was in possession of this see [Ardfert], Pope Benedict the 12th conferred it upon Edmund de Caermarthen, a Dominican frier, as vacant by the death of Alan. But Alan being alive, that provision could not take effect" (*Bishops*, p. 521).

The present position of Edmund's appointment, an undergraduate might see, is owing to one of two causes. The Bull was either tampered with, by substituting the name and year of John for those of Benedict (to remove the stigma from the Curia of the reigning pope); or was inserted intact, through mere oversight. Either, or both, of the alternatives must be allowed to have won supreme honour for British official scholarship.

Nec deinde relinquet
Par decus eloquio cuiquam sperare nepotum.

One notable omission demands notice. Ideler was the first to point out that the so-called Papal Indiction (commencing, namely, not in September, but with the year that began on Dec. 25, Jan. 1, or March 25) was misnamed; the Popes sometimes using one, sometimes the other.¹ The Registers supply fresh confirmation of this discovery. A grant of Clement III. (ratified by John XXII. in 1320) is dated Nov. 15, Indiction VII., Incarnation year 1188 (Theiner, p. 215). By the ordinary rule,² the Indiction in question was VI. The Indiction employed was, consequently, in advance of the A.D.—in other words, began in September.

¹ Man es auch im Occident bequem fand, sie [die Indiction] an die Jahresperiode zu knäpfen, und sie nach Verschiedenheit derselben bald mit dem 25 December, bald mit dem 1 Januar, bald sogar mit dem 25 März wechseln zu lassen. . . . Nur so viel ist gewiss, dass sie nicht vorzugsweise in den Bullen der Päpste vorkommt, daher die Benennung der *päpstlichen* oder *römischen* Indiction, die man ihr gewöhnlich beilegt, nicht passend gewalt ist. Wir wollen sie lieber die *Indiction mit dem Jahresanfang* nennen. Die Päpste . . . haben die Indictionen bald so, bald anders genommen.

(*Handbuch der math. u. tech. Chronologie*, ii. 363.)

² Add 3 and divide by 15: the remainder is the Indiction; if nothing remains, the Indiction is XV.

But the matter lay outside the summarist's historical ambit, and is consequently omitted (p. 208).

Latin accident next demands attention. July 23, 1307, Richard [Havering], archbishop-elect of Dublin, got license "to postpone his consecration for two years, and then, on leaving the Roman Court, to receive it" (p. 25). The text is: *ex nunc, quodcumque volueris, liceat tibi de Curia Romana recedere*. Outside the Public Record Office, *nunc* signifies *now*, not *then*.

Aug. 3, 1307, the same Richard obtained an Indult "to retain for five years all his benefices, and to collate to them when he pleases at the end of that period" [*sic*] (p. 26). More official Canon Law,—to fill up no parochial vacancy for five years! But the Curia, naturally, conceded no licence of the kind. He was to retain the benefices as regards the fruits (*retinere . . . ac fructus percipere*); collating meanwhile fit persons (who were, it was superfluous to state, to receive the vicarial fourth) thereto (*conferendi interim . . . predicta beneficia, . . . singula videlicet singulis personis ydoneis*, Theiner, p. 176).

On the same page, we read that Walter [Jorse] "is to be consecrated" [archbishop of Armagh], and "is to receive the pallium." The Latin is in the past, not future: *fecimus munus consecrationis impendi; . . . pallium fecimus exhiberi* (Theiner, p. 176). Similarly, "is appointed to consecrate" (p. 97) represents *fecimus consecrari* (Theiner, p. 185). "He is to be consecrated" occurs without a reference (p. 148). The Bull, notwithstanding, is in the *Monumenta*; the words in question being: *prefecimus in episcopus [-um] . . . tibi que subsequenter . . . facientes munus consecrationis impendi* (p. 195).

The bishop of Ross (Scotland) was empowered (June 1, 1317) to dispense Edward Bruce and Isabella, "who have intermarried, to remain in the marriage they have contracted" (p. 156). This is directly at variance with the original: the marriage was mooted, but could not take place without dispensation; hence the mandate: *Tractatus. fuit habitus quod . . . matrimonialiter copularentur: sed . . . contrahere nequeunt dispensatione . . . non obtenta . . . Nos . . . mandamus*

quatenus . . . matrimonium hujusmodi contrahere valeant et in sic contracto licite remanere . . . dispensare precures [procures] (Theiner, p. 195).

August 16, 1322, Mandate was issued respecting charges brought against Roland [Jorse], archbishop of Armagh. Of the errors in the summary, the chief is: "he is charged with . . . bloodshed, adultery, and incest" (p. 219). These crimes, it is a relief to find, are not imputed as personal: churches, complainants alleged, were polluted by bloodshed; laics are said to perpetrate adultery and incest, from his culpable deficiency in being unable, having no knowledge of Irish, to rebuke such delinquents. Ob ipsius negligentiam et defectum . . . ecclesi[a]e . . . sunt sanguinis effusione pollut[a]e . . . Laici . . . reatum adulterii et incestus perpetrare dicuntur, ob culpam, defectum et negligentiam archiepiscopi memorati, cum verbum non habeat arguendi et increpandi taliter delinquentes, utpote linguae Ibernicæ noticiam nullam habens (Theiner, p. 244).

Edward II. is made to say that his envoys "are sent to pray the Pope to forego the payment of the yearly cess" (p. 443-4). The words are: ad excusandum nos super solutione annui census . . . non facta (Theiner, p. 193); signifying that the envoys were not to ask the Pope to forego payment, but to plead the king's excuse for delay in paying (Theiner, p. 193). The minimum of diligence would have led to the sense. For in the same summary we have the envoys "binding themselves on behalf of the king" to pay the arrears (p. 444), and (not to travel beyond the page) the next item but two is a papal receipt to the king of the past year's cess paid by these envoys.

We proceed to illustrate the supervision employed.

July 10, 1307, Richard [Havering] was appointed to Dublin, "reserved to the Pope, notwithstanding which the dean and chapter of St. Patrick's, being divided, have elected, some Richard, and others Nicholas de Butiler" (p. 25). But the reservation, it is well known, was restricted: *pro hac vice*. That Nicholas was elected by some of the chapter of St. Patrick's, Ware and Harris did not find in the "original Bull . . . *sub plumbo* [which] yet remains among the

archives of Christ Church, Dublin " (*Bishops*, p. 328). He was the selection, so they read it, of the prior and convent of Holy Trinity. Thus too the Register: Prior et Conventus Sanct[ae] Trinitatis, ac Decanus et Capitulum Sancti Patricii . . . insimul convenerunt . . . duas ibi contigit electiones, unam videlicet de te [Richardo] per Decanum et Capitulum et alterum de . . . Nicolao . . . per Priorem et Conventum (*Theiner*, p. 175).

Richard, we read (p. 25), got likewise (July 23, 1307) licence to receive the diaconate; in another licence (Oct. 8, 1309), he is given as "in deacon's orders when elected" (p. 60). But at his election he was sub-deacon (*qui es in subdiaconatus ordine constitutus*, *Theiner*, p. 177); he received the diaconate before the issue of the second Indult (*qui es in diaconatus ordine constitutus*, *ib.*, p. 180).

March 5, 1322, Maurice was appointed to Dunblane, "the litigation consequent on the discordant elections of Maurice and of Master Roger . . . having been terminated by Maurice's resignation" (p. 221). Why, then, one naturally inquires, was the see not given to Roger? He likewise, if we credit the Bull, tendered his resignation: tu [Mauritius] et Rogerius . . . resignastis (*Theiner*, p. 216).

March 28, 1328, Mandate was issued to liberate the dean and canons of Cloyne (imprisoned by William Fitz John, the metropolitan). The summary has it that, on the death of Nicholas [de Ellingham, 1280-1320], the dean was appointed by the Pope to the see (p. 223). But, on p. 220, we find the appointment (Oct. 2, 1321) of "Maurice, archdeacon of Cloyne, to that see, void by the death of Nicholas"; on p. 241, collation (Dec. 1, 1321) of Nicholas Lacer, canon of Cork, "to the canonry, prebend, and archdeaconry of Cloyne, void by the consecration of Maurice, bishop of the same." (Maurice O'Sullivan, 1320-1334.)

Benedict XII. is represented as quoting from Letters of John XXII., dated Sep. 16, year 17, that Durham, Carlisle, and part of York dioceses were taxed anew at "£2,000 lessening the ancient valuation," and that, as the benefices "have not recovered from the devastations caused by the wars, the tenth is to be exacted for four years according to

the new taxation" (p. 568). In the synopsis, however, the date is Sept. 14; the benefices "were valued at £2,000 less than before;" the new taxation is conditional: "if these benefices have not fully recovered" (p. 509).

An Arithmetic *ad usum officialium*, it may be inferred from the following, is kept in the Public Record Office. 1,150 florins, "at the rate of 3s. 5½*d.* a florin," are equated with "£198 10s. 1*d.*" (p. 480). The receipt, we venture to say, has 7s. more. From another synopsis we formulate a sum in Addition (p. 502):—

| £ | s. | <i>d.</i> |
|--------|----|-----------|
| 2,009 | 9 | 3 |
| 111 | 8 | 7 |
| 200 | 0 | 0 |
| <hr/> | | |
| £2,321 | 7 | 10 |

The total is "value 13,928 florins 14*d.*, at the rate of 3s. 4*d.* a florin." You can locate the error of 10s. by consulting folio 172, Regesta, Vol. cxvi., in the Vatican Library.

Similarly, on folio 64 of Vol. cxvii., you can find out whether the Camera took "the sum of 11,569 florins 21*d.*, at the rate of 3s. 2*d.* a florin," as equivalent to "£1,833 8s. 7*d.*" (p. 507). The receipt, it is safe to anticipate, mentioned ten florins more than the synopsis. But it is unnecessary to go to Rome to detect the origin of 4,000 + 4,000 = 12,000 (p. 493). Theiner has 8 in place of the first 4 (p. 247).

Of the Topography, the only portion that presents appreciable difficulty is the Irish. With what diligence this has been elucidated appears at a superficial glance. October 31, 1322, John XXII. confirmed the possessions of the Augustinian Convent of SS. Peter and Paul, Armagh (p. 226). Seventy names of places are mentioned: all, with three exceptions, are identified in the Index by "[Ireland]." On the same day (*ib.*), John ratified an Indult of possessions granted to the same by Innocent IV. in 1245. Five-and-forty localities are named: with three exceptions, all have "[Ireland]" appended. Only this, and nothing more.

Killaban is set down as in the diocese of St. Lizio

(p. 12)! To conjecture, in the absence of the text, from Vol. I., p. 18 (where Collabban [*recte*, Cellabbain] is rightly placed in Leighlin), the original is *Leighlinensis*, or a variant thereof. But the summarist's knowledge of his own first volume is so intimate as to inform us in a footnote that "Kyllaban is in the diocese of Kildare"!

"John Petre, called de Balirotheri, clerk of the diocese of Dublin" (p. 66), furnished no clue as to where in "[Ireland]" Balruddery is. Accordingly, one is not surprised to find that it was beyond the synopsist to discover that "Hugh de Saltu, skilled in the law" (p. 516), who was made canon of Dublin, derived his surname from the Latin name of Leixlip.

Aug. 28, 1312. "To the prior of St. Mary's de Ponte [Fermoy], in the diocese of Cloyne, mandate to lay hands on William Otorpe, perpetual vicar of St. Mary's, Souvachgowyn, in the said diocese" (p. 101). In accordance with the insertion, the Index locates the priory at Fermoy, co. Cork, and distinguishes it from "St. Mary's Bugeton, an Augustinian house in the diocese of Cloyne" (p. 228), rightly placed at Bridgetown, same county. But an authority so accessible as the *Taxation of Boniface VIII.* would have shown that the two are one. The house that stood close by the present town of Fermoy was the Cistercian abbey *de Castro Dei* (the unmeaning title is irrelevant here); the Augustinian priory lay some seven miles westward, at the confluence of Awbeg and Blackwater. The *Taxation* of Cloyne gives them both as in [the territory of] Fermoy; that is, the modern barony of Condons and Clongibbons.¹

Souvachgowyn is indexed "Templeroan, Sonnachgowyn, [co. Cork]." What led to this grotesque identification, it is bootless to inquire. *S* is a copyist's mistake for *D*, and *g* for *m*; the vicarage was Downmahon, five miles south-east of Templeroan.

We have here, as in the first volume, the failure to identify the place when the name is common to two localities. June 21st, 1309, the archbishop of Armagh, and "the bishops of Ardagh and Cloyne" were directed to

¹ *Calendar of Documents relating to Ireland*, vol. v., pp. 274-5, 311.

issue citation respecting a disputed episcopal election of Killala (p. 59). For *Cloyne*, needless to say, we have to read *Clonmacnoise*.

Cardinals Jocelin and Luke, papal envoys, got faculty (March 17th, 1217), to present to benefices in (amongst other dioceses) "Dublin, Derry, Ferns, Leighlin, Ossory," (p. 128). The veriest tyro could readily perceive from the context that the four suffragan sees of Dublin are intended, whereof (not *Derry*, but) *Kildare* was one.

Respecting the Index, the chief drawback, as in Vol. I., is that the names of bishops do not appear either under the respective sees or the proper letters. For instance, the first three references at *Armagh* are 16, 18, 26. At p. 16, is the appointment of "John [Taaffe]," after the demise of Nicholas; at p. 18, Mandate to the archbishop-elect; at p. 26, appointment of Walter, after decease of John. Obviously, the proper way to arrange these is:—

Armagh: archbishops of;—
 John [Taaffe], 16, 18, 26.
 Nicholas [MacMaelisa], 16.
 Walter [Jorse], 26.

Of the three, the Index has "Taaffe, John, 16"; the summarist being unconscious or heedless that he is the archbishop of p. 18, and the John of p. 26. What is of equal, if not greater, importance, the insertion is an admission under his own hand that the surnames—a task of slight difficulty—should have been supplied throughout. "Taaffe" and a few other instances represent the extent of research in this direction.

Nicholas is not given in the Index; but, without being recognised by the synopsis and the official whom he thanks "for very valuable assistance" (Pref., p. ii.), Walter reappears.¹ He is "Jortz,² Walter," who was coadjutor of the bishop (of Lincoln), according to a document of September 10, 1319. These details, we may observe, are of interest; Ware having nothing beyond conjecture to offer

¹He is likewise the Walter, archbishop of Armagh, of a Mandate of March 7th, 1326 (p. 249).

²Jorsz is the form in the summary.

regarding the history of Jorse after his resignation in 1311 (*Bishops*, p. 80).

A few typical examples will illustrate the reliable character of this portion:—

“Acon, John de, 380, 412.”

At p. 380 (A.D. 1332), we find “Isabel, relict of John de Acon, citizen of London;” at p. 412 (A.D. 1334), “John de Acon, canon of Lincoln”!

The last name but one in the Index is :

“Zouch, William la, 276 . . . 415. . . .”

On p. 276 (A.D. 1328), we have William la Zouch, canon of Exeter; on p. 415 (first or second year of John XXII.), William de la Souche, knight!

As a set-off to these cases of two single gentlemen rolled into one, take the following bisections:—

“Bethefeld, William Swyin of, 420.

Blithefield, Blechefeld, William de Swayn of, 125.

Swayn, William de, 125.

Swyn, „ „ 420.”

We place the respective data side by side:—

1316, September 6.

[1317] June 2.

To William de Swayn of Blechefeld. Provision, at request of Philip, king of France and Navarre, of a canonry of Lichfield, with reservation of prebend (p. 125).

Mandate to cause William Swyin of Bethled, priest, to enjoy the canonry of Lichfield, papal provision of which was made to him at the request of Philip, king of France and Navarre (p. 420).

“Dunbar, Patrick de, 201.

„ „ „ earl of March, 235.”

1320, Aug. 18.

1324, Jan. 16.

To the Guardian of the Friars Minors, Roschebure [Roxburgh], in the diocese of Glasgow. Commission . . . to grant dispensation to Patrick

To Patrick de Dunbar, earl of March, and Agnes, his wife, daughter of Thomas Arnulphi, earl of Moray. . . . dispensation to remain in the marriage they

de Dunbar, and Agnes [daughter] of Ralph (p. 201). have contracted . . . The Papal dispensation addressed on their behalf to the Guardian of the Friars Minors of Rokesburgh, having been, etc. (p. 235).

“Heine, John, 59.
Heyne, John, 43.”

1308, May 19.

1309, June 21.

Mandate to John Heyne, Master John Heine, canon of Killala (p. 43). of Killala (p. 59).

An *Index of subjects*, occupying two paltry pages and a-half, without explanation of a single technical or obsolete term, brings the volume to a close.

Its value may be judged from the following:—

“Affinity spiritual, 206, 207.
Agni, golden, 485.
Altar cloths, 417.”

But it does not include such items as:—

Affinity, different from *kindred* in diriment effect, 299.

Benedictio in articulo mortis, 235 (and elsewhere).

“ “ “ not to be made pretext to
commit more sins, 304.

Consuetudinary (book of chapter), 520=*Customary*, 529.

Wax, offerings of, at shrine of St. Thomas [Cantalupe], Hereford, 531.

„ letters of Edward II. sealed with white, 170, 441.

In conclusion, we deem it right to state that we have by no means exhausted the erroneous material. Enough, it is submitted, has been brought forward in the Article of April, 1895, and in the present, to establish that Vols. I. and II. fail of the purpose for which they are intended.

We proceed to indicate the manner in which the mischief may best be remedied and obviated.

(a) As regards the portions published, let a supplementary volume be compiled, containing (with references to volume and page) corrections based on textual revision; full synopses where necessary (with the text in cases of difficulty and doubt); a chronological index; and an index of omitted and additional personal names (with surnames), local identifications, and explanations of technical and obsolete vocables.

(b) For the forthcoming part, let the well-conceived economy of the *Rolls' Calendars* be reverted to;—dates placed on the margin in normal sequence—a method far superior to the cumbrous and costly arrangement of the French; documents numbered consecutively; comprehensive synopses; finally, a General Index of numerical reference, embodying the three features set forth above.

These proposals, which possess the additional advantage that they can be carried into effect at a minimum of trouble and expense, will result in enabling students to derive adequately full and reliable information respecting the multiform and valuable contents of the *Papal Registers*.

For the rest, our readers will not expect us to deal seriously with the dictum that the foregoing and similar errata are mere technicalities, — incidental imperfections, to be avoided by more vigilant supervision. This precious plea we dismiss here with the remark that it is characteristic of the source whence it emanates. But, to join issue with the Record Office and test the subject to the full, we hereby invite the Home Secretary to redeem the pledge given in the House of Commons, and institute an independent inquiry. This will show, once for all, whether the charges we have set forth, the gravity of which, it is conceded, stands beyond question or cavil, have been formulated upon satisfactory evidence.

As to the thinly-veiled ulterior purpose, all who are interested in the subject can estimate for themselves whether the persistence in retaining the present summarist can be reconciled henceforward with any profession of furthering the prosecution of historical research.

It only remains to add, that, with respect to the proposed palliative, judgment has to be withheld until we learn (when Parliament meets) whether—(1) the appointment of assistant (or assistants) has been made; (2) on whose nomination; and (3) on what qualifications; (4) what is the extent of the aid to be given; and (5) by whom has such extent been defined.

B. MAC CARTHY.

THE CONFESSIONAL: ITS SHAPE AND SURROUNDINGS

MANY circumstances render the construction and surroundings of a confessional of more importance with us than they used to be. Confessions are heard much more frequently in the churches than in the days of the house stations. They are heard very much at missions and retreats. This means long continuous sitting on the part of the priest, and endangers crowding on the part of penitents; the latter complicated not a little by the growing practice of thoroughly seating churches, aisles, and transepts as well as nave. Our churches are being decorated; the confessionals may, and should be, ornaments, not eyesores. Lastly, with cheap travelling by boat and rail, and free travelling by cycle, the tourist is everywhere, and the tourist is everyone. The remoter the quarter the greater the attraction for the disciple of Dunlop.

The prejudice against entering Catholic churches formerly in the minds of non-Catholics is rapidly vanishing. When they do visit, the first object of attraction is the confessional. There is nothing of which they are so fully convinced as that the *sedes confessionalis* is a *sedes iniquitatis*. They used to believe the confessional was used for plotting the death of sovereigns and the destruction of empires. If they have given up that notion it is, if possible, for something worse. If we wish to make any impression upon them (and the least we can do is to remove obstacles that can easily be removed), we must first convince them the *sedes confessionalis* is not a *sedes iniquitatis*. For accomplishing this, we know of no machinery comparable to that patented erstwhile by St. Jerome when he said, "*Quidquid fingi potest ne fingatur ante devota.*" This applied to our case means—(1) that the confessional should be public, "*in loco ita patenti ut undique conspici possit*;"¹ "*Patenti, conspicuo et apto ecclesiæ loco*;"² (2) that there should be a perfect wall of separation between the priest

¹ De Herdt.

² Rit. Rom.

and penitent through which even the tip of the finger could not pass.

The first problem is, how can this be brought about, so that at the same time the confessor and penitent can hear each other with the greatest possible ease; and that, not only can neither be heard by any other, but that it should be utterly out of the power of the devil with all his ingenuity to persuade any poor penitent such was ever under any circumstances possible. The special difficulty, and a very special difficulty with us, is the great inclination of our Irish people to crowd near the confessional; a feeling, of course, to be anything but censured.

Confessionals were unknown till about the sixteenth century. The penitent knelt before the confessor or sat by his side. They would seem to come with the so-called Reformation, to be introduced for the same purpose for which we are claiming their more perfect construction among us now—to render nugatory the efforts of the active agents among the Reformers to poison the minds of their unfortunate dupes with black suspicions about everything high and holy among Catholics. The double confessional, or that with two compartments for penitents, was later still. Confessionals are still unknown among the Greeks. Among Latins everywhere now there is some separation between confessor and penitent, with what is called a *crates* for speaking through. On the Continent this *crates* is a metal plate, of some kind, perforated. With us, owing to the crowding, the holes ought to be as numerous as possible. Otherwise the sound-wave coming against a flat surface, must to some extent be reflected. The difficulty of confessor and penitent hearing each other should be thereby increased, and, as a consequence, the danger of being heard by those near. Very fine wire netting sufficiently, and not more than sufficiently close, might be better.¹

In preventing confessor or penitent from being heard by anyone else, the first great business should be to keep all

¹ "Crates non debet esse ita angusta ut locutionem impediat sed multo minus ita aperta, ut fere sit, ac si crates non habeatur," (De Herdt.) "Affigatur lamina ferrea plena foraminum quæ singula instar ciceris minuta parvaque sint." (S. Carol.)

others at a distance. The intensity of sound varies inversely as the square of the distance of the sounding body. If we suppose a whisper barely capable of being heard one yard away, it would require one not merely five times, but twenty-five times, as strong to be heard five yards. Our readers will pardon us for alluding to a principle so elementary. Every person knows sound diminishes in intensity as it travels. We fear all do not realize the fact it diminishes so much.

To keep people at a distance from the confessionals, we should first, as far as we can, remove all necessity of their being near. Hence they should never be heard when the church is crowded. Hearing confessions at missions between the dinner hour and evening devotions has many objections; hearing half an hour before any religious exercise, "*nec nominetur in vobis.*"

There is great danger of a panic at a mission, lest the confessions should not all be heard. We have been assured by religious of long experience in ninety-nine cases out of one hundred it is without foundation. Very little can be gained by the short time the church is crowded. But should the worst happen, we should not avoid Scylla by rushing into Charybdis. However, when the church is comparatively empty, and when people might be, and would be, better anywhere else than near the confessionals, Irish people feel very much inclined to crowd around them. Long may that feeling last: there is a great deal of good; the evil is trifling. It consists not at all in the danger of anything being heard from the confessionals, which never takes place, but in the danger lest the devil should be able to persuade any poor sinner such a thing was possible.

In Notre Dame, Paris, the confessionals are in side chapels. These are large, and, of course, open. Except the penitent engaged, no one enters the chapel; not only that, but no one remains in the aisle near. The tourist to the Giants' Causeway shall be well repaid by breaking his journey at the town of Ballymoney (B.N.C.R.). In a splendid church he shall see this arrangement reproduced on Irish soil, except that the aisle, being seated, brings the

people nearer than in Paris. However, no expense was spared in erecting the church: the cost of the two chapels for the confessionals would go far to build a church. There is no question of the *copia confessoriorum*, as there are two zealous priests, living near the church, and only a little over one thousand people. There is practically no danger of strangers coming to confession unacquainted with the regulations forbidding anyone except the penitent engaged to enter the chapel or kneel in the passage. Lastly, the people themselves carry French politeness to the superlative degree. Those who have experience of the arrangement assure us in other circumstances it would not be of much use.

We saw cards numbered 1, 2, 3, &c., placed on a file in the porch. One was taken by each person on entering. This was intended to settle any dispute about who was longest waiting. One who adopted the scheme writes:—"It required some patience and trouble to get the people to understand the use of them."

The third Provincial Council of Malines prescribed a barrier to separate the penitent from those following. In Belgium they have no fixed seats. We have seen something like this carried out with ties on the seats nearest the confessional. Where the confessionals were in the sides it was something like the arrangement prevalent in Ireland before churches were seated, when those waiting were on two forms perpendicular to the side wall in front of the confessional, or rather a little to either side of it. In one place the people approached from the nave; in another, where there was a fixed barrier between nave and aisle, a couple of feet of the portion of the seat next the nave on which they approached could be raised or opened, somewhat like the opening for passing through a counter. They sat first on the seat outside this, passed through this opening, and so approached the confessional. We saw it too with the confessionals in the western gable. In all these cases either the place allotted to the person next in turn to the penitent engaged was near the confessional or at some distance. In the former, though you have not a crowd near, you have at least one, which, though less, is still objectionable.

In the latter, keeping people from occupying that space is very likely to lead to trouble and unpleasantness.

We are convinced some very perfect non-conductor of sound between the priest and penitent on the one side, and those waiting on the other, is very desirable, if not necessary, for us, at least on big occasions. We are met by the difficulty: almost all writers prescribe the front part, at least where the penitent is, to be altogether open. St. Charles Borromeo prescribes: "*Ut confessionale a parte anteriori sit apertum omnino, neque ullo modo occludatur.*" Baruffaldi: "*Ut . . . anterior pars aperta sit.*"¹ In Rome, the place where the penitent kneels is altogether open. Needless to remark how insignificant we are in such a gallery. There is, however, this broad difference: that they prescribe for circumstances where crowding, if ever, is an extraordinary exception; we, where crowding is the rule.

We would have the confessional, as far as possible, *sound-tight*. We are practically confined to a wall of wood. It should be inch thick, well seasoned, tongued and grooved tightly together. There should be a double wall; better with some such thing as sawdust between. Science and experience teach us that, *cæteris paribus*, the more substantial the obstacle to the passage of sound, the less will go through; and that it has a greater difficulty in passing through a heterogeneous than a homogeneous mass.

The doors—especially that through which the penitent passes—may not be able to be so substantial, but they should come as near as possible. They should meet the frames at a rebate. There should be here some compressible substance. The opening at the frame to which the door is hung should have nailed over it the whole way, from bottom to top, something like a strip of leather. The door should open out, but be pressed home, when closed, with a strong spring. There should be two doors, both where priest and penitent are; or, in all, four, where only one place for the penitent, or six where two. The upper half should be glass; thus

¹ Being limited to space, we refrain from quoting many authors. In the Appendix to *O'Kane on the Rubrics*, it will be seen St. Charles, Baruffaldi, and De Herdt are sufficient, with the practice of Rome.

should we meet the requirement of the front part being open: *Ad videndum concedo, ad audiendum nego*. Owing to the modesty of our people, we would like to have an assurance there was no objection to a veil covering *some* portion of the glass, to save them from the *full* gaze of the public. This is done in some places in France. If the glass were in panes, one in the centre might be ribbed. Drapery has the great disadvantage of gathering dust.

In Rome, the place where the priest sits is covered by shutters not inclosing the whole space. One extremity of the stole hangs down to show he is there. Both, for keeping out the cold, as well as keeping in the sound, we would have the confessor's compartment, as the penitent's, with the upper portion of door covered almost entirely, with a veil or ribbed glass, so that he could be seen; and, at the same time, that outsiders could not know whether he gave absolution or not; and that they would be under the impression that, though ordinarily unnoticed, it could be noticed if one would go out of his turn. De Herdt says: "Non laudabile esse quod velum appendatur ita ut confessorius conspici *nequeat*." St. Charles insists very strongly on the priest's compartment being locked when he is not there: "Habeat . . . ostium . . . cum sera clavique."

The double confessional is useful to keep the priest from leaning too long to one side, and accelerates work. It is objected to by very high authority. The head should never be turned from the altar. The proper place for confessionals is along the sides of the church.¹ When double it is hard to see how the penitent on each side can keep his head toward the altar. Here now we are concerned with the acoustic difficulty. Better if the penitent could be kept from one side till the other's confession was over; if not, great care should be taken to have the opening at the *crates* closed properly. A slide is the handiest on the priest's side fitting as the doors, and on all sides two or three inches wider than the *crates*. With this slide and very fine *crates* there can

¹ "A latere ecclesiae, extra capellae majoris ambitum, oco aperto patentique confessionalia constituentur, partim a meridionali regione, partim a septentrionali."—(S. Carol.)

scarcely be a possibility of sound passing through. In fact, De Herdt talks of this slide as merely *laudable*. We have seen a slide on the penitent's side too with weights sufficient to pull it down, and a cord passing to the priest over the top of the confessional. The slide on the priest's side went up and down by weights too as a window. We saw wheels and springs to make the slide work easily. When we have provided each confessional with a speaking-tube, with an opening through the wood near the *crates* barely large enough for it, and a stopper to close same, when not used, we have done with the acoustic problem.

The seat for the priest should be large, of proper height; there should be a support for either elbow, of sufficient height, coming out sufficiently far from the back. Some French writers require this support to be capable of being raised and lowered as a cycle-saddle. This is scarcely necessary. Instead of giving our own measurements for all these things, we would direct our readers to the seats in first class railway carriages; except that those in the Great Southern might be too low. If, in addition to the elbow support in the centre, there was another mid-way between it and the side, this would be our notion of a confessional seat.

The *crates* is sometimes too high, sometimes too low, now too near the back, and again too near the front. It is recommended to be about one foot square. If it be this, or a little more, and care be taken in fixing, all this difficulty could be avoided. The confessional should be sufficiently deep to enable the priest to stretch his feet, and there should be a stool to rest them upon. For receiving restitution money an opening in the wood above the *crates*, barely sufficient to let a half-crown pass through with a stopper for same, would be desirable. Churches where people have to wait *very* long for confession, should be heated; if not, a foot-warmer, or some convenient and unobjectionable means of heating should be provided for the priest.

The kneeling-board for the penitent should be broad enough, slightly inclined outwards. The support for the elbows should be similar, and of proper height. In Rome, this is so arranged that the penitent directly faces the priest.

In France he has to turn his head, and can do so only with some difficulty. We prefer the latter. Our people often fast long into the day at missions, when the fume from the stomach is disagreeable. It is merely necessary to bring out the support for the elbows to nearly the outside of the *crates*. There should be a small seat for those who cannot kneel, or who may become ill. There should be a religious emblem, better of the Crucifixion. From the habit of kissing crucifixes, and the danger thereby of communicating disease, a picture might be safer. For ventilation, there should be a Tobin tube: at all events, the top should be arranged for opening.

The Bull,¹ *Coena Domini* used to be kept: now it is the Constitution *Apostolicae Sedis*, also the Reservations of the Bishop. But a priest could easily bring them with him.

The name of the confessor and time for confessions should be affixed. It might be well, at least in some churches in towns, to put among the notices at the door that confessions can be heard in the principal Continental languages. All priests leave Maynooth now with sufficient knowledge of these languages, at least to hear confessions. In these days of travelling no knowledge is more necessary. It would be a crying pity not to afford the foreigner an opportunity of availing himself of it.

The outside of the confessional, at least, should be done by a cabinet-maker. It can be made a very nice ornament. Of course the top should terminate with a cross, and the whole should follow the design of the church.

There should be, at least near, some suitable religious emblem. At Genoa, on a confessional of the seventeenth century, we saw the inscription, "*Cor contritum non despiciet.*" We saw something of the same at Cologne of the eighteenth century. And coming to the nineteenth on four confessionals in St. Paul's, Rome, are distributed the words,—" *Fides tua te salvum fecit: Pericrat et inventus est; Remittuntur tibi peccata: Vivic et amplius noli peccare;*" and the figure corresponding to each in bas-relief in bronze. "Cut" (Quinlan, in A. M. Sullivan's *New Ireland*, is not a bad

¹ Ad Confessionalia. Apponuntur littere in Bulla Coena Domini (Deer Visit Apost., 16 Nov., 1626).

specimen of the difficulties in the way of penitents. He came to the church, beat his breast most vehemently, prayed most intensely, looked repeatedly towards the priest in the confessional, but left without going to confession. He came back on several days, went through the same process ; but, finally, left without going to confession at all. To be sure, he told Father Mulally his difficulty was about the *Propositum*. Though, we confess, the highest authority we did or could consult differs widely from us, we still think the sequel of his case might have been different, if, in looking towards the confessional, his eye had caught a statue of the Good Shepherd, a picture of the Prodigal, or the words :—“ If your sins be as scarlet, they shall be made as white as snow ; and if they be red as crimson, they shall be made white as wool.”

T. QUIN, P.P.

ANGLO-SAXON MONASTICISM

THE nineteenth century is rapidly coming back in its monastic aspect to the grand broad lines of Anglo-Saxon centuries. Indeed, with the present passion for research into the past, and the developing taste for hagiology, it is inevitable that an interest in such subjects being once created, it should find its renewal in feelings, and have its effect in work.

It is necessary and interesting to consider what the work was that was really done in these monasteries, many of whose ruins are the object of our loving veneration even now, and stand proud in their ruined grandeur, defiant alike of the ravages of decay, the devastations of the iconoclast, and the wantonness of the ignorant : for our ancestors

“ Built in marble ; built as they
Who hoped these stones should see the day
When Christ should come ; and that these walls
Might stand o’er them till Judgment calls.”

Well, first of all, then as now the Divine Office was the work, the object of the profession of the monk and nun, and

as we wander in imagination amongst ruined aisles, and we gaze upon the splendours of their choirs, we reflect that in these gorgeous temples, embellished by everything that art and science could contribute, and sanctified by the presence of the holy altar, with its consecrated Host, its cherished receptacle of sacred relics, and its sublime mysteries, did these devout men, seven times a day, for centuries, assemble for prayer and worship. As soon as the clock had tolled out the hour of midnight, when all the rest of the world was rocked in slumber, they arose and flocked in silence to the church, where they remained in prayer and praise until the first faint streak of dawn began to chase away the constellations of the night, and then at stated intervals through the rest of the day the appointed services were carried on, so that the greater portion of their lives was spent in the choir. It was a grand offering to the Almighty of human work and human life.¹

As the spectator stands lost in wrapt wonder, beholding again in imagination the glories of some ruined abbey, a faint sigh, as of a distant wind, steals along those stony glades, gradually increasing in volume, until presently the full, rich tones of the choir burst forth, the organ peals out its melodious thunder, and every arch and every pillar vibrates with undulations of harmonious sound; just as in the storm-shaken forest every mighty denizen bends his massive branches to the fierce tempest wind, and intones his deep response to the wild music of the storm. Before the power of that music-tempest everything bowed, and as the strains of some Gregorian chant or the diege-like melody of some penitential psalm filled the whole building with its pathos, every figure seemed to be invested with life, the mysterious harmony between the building and its uses was manifested, the painted figures on the windows appeared to join in the strain, a celestial chorus of Apostles, martyrs, and saints; the statues in their niches threw back the melody; the figures reclining on the tombs seemed to raise their clasped hands in silent response to its power, as though moved in their stony slumber by a dream of solemn sounds:

¹ Hill, *English Monasticism*.

the grotesque figures on the pillars and in nooks and corners chanted the dissonant cords, which brought out more boldly the general harmony; every arch, with its entwined branches and sculptured foliage shook with the stormy melody: all was instinct with sympathetic life, until the fury of the tempest dying away in fitful gusts, the last breeze was wafted, the painted forms became dumb, the statues and images grew rigid, the foliage was still, all the sympathetic vitality faded away, and the sacred grove fell into its silent magnificence.¹

Grand and solemn is this first duty of St. Benedict's rule, and merits well the grave words of St. Anselm:—"Test thy life by the master feeling of the saints, and note well what is said of the saint: with his whole heart he praised the Lord. Behold the end of thy creation, behold the task set thee as God's servant. . . . Thou wast created for the glory of thy Creator, that, making His praises thy employment, thou mightest ever advance towards Him by the merit of justice in this life, and mightest live happily in the world to come. For the praise of Him yields the fruit of justice here and beatitude hereafter."

But the nuns, as well as the monks, felt that when the Divine Office was over, time still remained which had to be accounted for, and which could be employed for the glory of God. These consecrated virgins were, according to St. Anselm, "Flowers of the Church, sisters of monastic life, scholarly pupils, pearls of Christ, jewels of Paradise, and sharers of the eternal home:" and they proved by their active, intellectual, and charitable work that these praises were well deserved; and work only that was unfit for their sex was left undone.

The broad spirit of Christian charity, whose principles in the rule of St. Benedict are exemplified in his life, resulted in a work so far, reaching and active as to surprise us with our diluted views of Benedictine life. Every recommendation of St. Benedict was noted; none was thought to be written without the intention of its being observed, and the result was those monasteries of men and women which

¹ Hill, *English Monasticism*.

could only be compared to hives, so busy was the life led therein.

Let us remember, that St. Benedict, up to the thirteenth century, represented almost exclusively the religious life of Europe. St. Columba and St. Columbanus, like bright meteors, had flashed glory on a certain epoch, and their work ended. St. Basil remained practically in the East. As we know, all the works of mercy, intellectual life and growth, flourished side by side with a monastic observance certainly not surpassed since the time when work for others, as an essential part of St. Benedict's rule, was put aside and then taken up by modern orders.

Both ruins and history tell us of the busy Scriptorium, the library, the guest-house where hospitality was exercised; the almonry, where the poor were helped; the dispensary, where medicines were given; the school, where children received their education: so were fulfilled the words of One greater than St. Benedict: "I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me to drink: I was a stranger, and ye took Me in; sick, and ye visited Me. Amen. I say to you, as long as ye did it to one of these My least brethren, ye did it to Me." These were works in which all helped, and which were considered part of the life embraced at profession. The sisters, as has been well said, "were indeed not of the world, but they were in it, actively and intelligently to do a good work to it; to elevate, to console, to purify, and to bless."

It is unnecessary to speak of the many blessings which must have accrued to a neighbourhood by the presence of a convent of cultivated English ladies. Their gentle teaching was the first experience of the youthful poor: from them they derived their early knowledge of the elements of religion and of Catholic practice: to them they went in the troubles and cares of life, as to a source of good advice: theirs was the most potent civilizing influence in the fourth days of the middle ages: and theirs was the task of tending the sick and smoothing the passage of the Christian soul to eternity.¹

¹ *Henry VIII. and the English Monasteries*, Dr. Gasquet, O.S.B.

And this state of things is being vindicated every day by the modern orders, who on different lines and under varied rules unite all these good works. And let none say that such a condition of things is incompatible with the Divine Office in choir. In olden times the great Monastic Order accepted the principle as a matter of course, and now that principle is vindicated by the modern orders, and we see congregations such as the Assumption, the Sisters of Penance of St. Dominic, the Franciscans at Mill Hill, doing a glorious and varied work, and yet saying the Divine Office; and thus proving that the two kinds of work are no more incompatible for the nun than for the monk, for the modern than the Monastic Order, though it will always remain true that the Order of St. Benedict is liturgical, and its first work the Divine Office in choir, which can give place to no other work, however important.

M. M. P.

THE ABBÉ DE BROGLIE ON POSITIVISM

THOUGH more than a year has now elapsed since the tragic death of the Abbé Paul de Broglie, it is, doubtless, still fresh in the memory of many of our readers. The crime itself by which he perished is, unhappily, not so rare that it should be long remembered. But where the victim is one who bears not unworthily an honoured name, and moreover meets his fate in the active ministry of charity, there is surely enough to arrest the attention of many who would else pay little heed to the sordid chronicles of crime. And the Abbé de Broglie had all these claims on our remembrance.

Auguste Theodore Paul de Broglie, brother of the present Duc de Broglie, who is equally distinguished as a statesman and as a man of letters, was born at Paris, on June 18, 1834. He served his country in the navy from 1855 to 1868, when he left the service to enter the seminary of St. Sulpice.

After holding office for some time as almoner to the École Normale Municipale of Auteuil, he became Professor of Apologetics at the Institut Catholique of Paris. He was also an honorary canon of Evreux, and of Paris, and was decorated with the Cross of the Legion of Honour. In the great war with Germany, he devoted himself to the service of the wounded, and very nearly perished among the many victims of the Paris Commune. His escape, indeed, was only due to a mistake on the part of the Communards, who shot another priest for the Abbé de Broglie. But he was only reserved to meet the same death some years later as a martyr of charity. On Saturday, May 11, 1895, he was shot by a woman afflicted with religious mania, who was under the delusion that she was suffering persecution at his hands.

But the Abbé de Broglie has a further claim on our remembrance besides his early career in the service of his country, and the work of genuine charity, which brightened the closing years of his life. He was a writer, and, what is more, a thinker of no mean order. At the time of his death, indeed, that claim was not allowed to pass without some notice. More than one of our journals made some brief mention of his literary labours, and paid a well-deserved tribute to the graceful style of his writings—not without some regret that he should have spent his powers on subjects so remote from general interest. It was, perhaps, only natural for English critics to form this view of the somewhat abstruse topics to which he had devoted his brilliant pen. It is, however, far from accurate. A careful study of his chief philosophic work, while it confirms the favourable estimate of his literary style, leaves us with the conviction that the Abbé de Broglie had by no means wasted his powers. He had, on the contrary, bestowed his best labour on a task for which he was singularly well fitted, both by his natural gifts and by his early training. And his work, moreover, has a value and an interest in no wise confined to his countrymen or to his fellow-Catholics. We may even add that his most important work, *Le Positivisme et la Science Expérimentale*, has a message nowhere more needed than at

is in England, while its merits are such as should appeal in special manner to English readers.

It is true that M. Comte has no very large following in this country, in spite of the brilliant and zealous advocacy of some accomplished English disciples. And, on the other hand, his teaching has been subjected to searching criticism, both by avowed opponents and by candid friends. Thus, the famous law of the three states, through which every branch of human knowledge must needs pass—the theological, the metaphysical, and the positive—has found few more effective critics than Dr. James Martineau, the brother of M. Comte's English translator. The classification of the sciences, again, has been attacked by another English writer, Mr. Herbert Spencer. And the religion of humanity, surely the most vulnerable part of the whole system, has been very vigorously handled by Mr. Balfour, Mr. Mallock, and Mr. Wilfrid Ward. To what purpose, it may be asked, is our attention directed to yet another refutation of positivism? And some, perhaps, will add—what fair play, and what intelligent criticism of positivism, can be excepted at the hands of a Catholic and a priest? For some such reasons, when the Abbé de Broglie's writings on this topic were incidentally mentioned in the papers at the time of his death, probably but few amongst us were tempted to make their acquaintance. Opponents of positivism were content to look elsewhere for allies, while followers of M. Comte very likely thought the attack undeserving of notice. M. Littré, in the palmy days of his positivism, once told us that Comtists did not speak to Catholic readers; and why should they listen to those whom they do not deign to address? But the mistake, however natural, is none the less a mistake. The Abbé de Broglie's *Positivism and Experimental Science* has, in truth, a message to which English readers would do well to give heed. It is something of deeper import than a mere attack upon some outlying portion of M. Comte's teaching. It does not deal with the religion of humanity, but with a tenet held by very many who are outside the charmed circle of M. Comte's followers—though how far these may be indebted to his

influence is, perhaps, another question. We have no desire to stir up the ashes of that memorable controversy.

This tenet, we need hardly say, is that fundamental negation which is the key of the positive philosophy; in other words, the theory that we know, and can know nothing of substances and causes, and must needs content ourselves with the observation of facts, and the discovery of laws. This negation is at once the basis of the law of the three states, and the source of the name of "positive," which arrogantly assumes that all other philosophy is unreal. At the same time, it is obviously the origin of the positivist hostility to theism, and consequently the source of the phantom faith which haunts the empty shrine.

In a later work, published but a year before his death, the Abbé de Broglie has dealt with some other portion of the positive philosophy.² But his *Positivisme et la Science Expérimentale* is entirely devoted to this root negation of our knowledge of substances and causes, considered on its own merits, and apart from the imposing structure which has been raised upon it. Other critics too often treat it too lightly, and affect to put it aside with something of that sublime disdain with which positivist brushes away the dreams of metaphysics and theology. The Abbé de Broglie, on the contrary, takes it as a serious question, and gives it a serious answer—an answer which fills two goodly volumes of more than five hundred pages apiece. And what strikes us at first in this answer is its eminently positive character. Instead of keeping to the easier path of negative and destructive criticism of the Comtist position, and the arguments by which it is wont to be supported, the author brings an array of well-ordered evidence to show that a real knowledge of substances and causes is well within our reach. And, at the same time, he throws no little light on the true nature and limits of this knowledge. The work is thus no mere critique, but a solid system of philosophy. And if the

¹ *La Révolution sociale de l'Humanité*, 1894. Besides these writings on positivism, the author has left us the following works: *La Démocratie*, 1878; *La Société nouvelle*, 1878-80; *La Société et la République*, 1888; *La Morale, l'Éthique, la Conscience, le Devoir*, 1884; *Problèmes d'Éthique*, 1884; *Le III^e des Règles*, 1885; *La Morale sans Dieu, ses Principes et ses Conclusions*, 1886.

writer does not affect to found a new system of his own, his book is none the less marked by a fair measure of originality. It is, indeed, an old philosophy that speaks to us in the Abbé de Broglie's pages ; but it is cast in a somewhat new form, and expressed in a language understood of our own age.

But the book is also truly positive in another sense. Strange as it may seem, this laboured refutation of M. Comte's philosophy has about it much that reminds us of the *Philosophie Positive*. And this is after all one of its main merits. *Similia similibus curantur*. The most effective critic of a false or imperfect system of philosophy is one who has something in common with the object of his criticism. And it is the want of this that weakens the force of so many otherwise admirable and ingenious arguments. The critic is, often enough, too far removed from the system he is assailing to be able to grasp its true meaning ; and his reasoning is in consequence both unfair and ineffective.

In one respect, indeed, the character of the Abbé de Broglie's book is very different from that of M. Comte's *Philosophie Positive*. It is a far cry, surely, from a work that seeks to prove one solitary proposition, to that spacious temple of all the sciences—*edita doctrina sapientum templa serena*—from which the great positivist looks down on the labours of those who are still struggling in the waves of metaphysics and theology. In saying this, we by no means wish to imply that there is any waste of words in these two massive volumes. The truth which the author is establishing, is certainly homely enough, and is readily admitted as such by those who have not yet been bewildered by the brilliant sophistry of sceptical philosophers, or misled by the loose language of some unphilosophical men of science. But it is no small gain to have it thus set forth at length, and defended with scientific rigour, and the objections brought against it fully and fairly considered. The result is a singular combination of philosophic breadth, scientific accuracy, and sound homely sense.

This last element, indeed, which is somewhat to seek in

too many brilliant and ingenious systems, is here made to play the most important part. It is at once the author's starting-point, and his final court of appeal. Instead of nobly taking "the high *priori* road," or resting his foundations in the airy realms of speculation, he begins with thoughts and truths that are sufficiently obvious to us all—*les notions de bon sens*—as he is fond of calling them. Taking these as his starting-point, he goes on to analyze them, and test them by further experience and careful comparison. He shows us how they gradually gain in precision, and are corrected and completed, but are never to be contradicted or set aside as simply erroneous. This is, he insists, the natural course, whether with the individual or with the whole race. To the obvious objection that the geocentric astronomy which prevailed before Galileo, was surely erroneous, he answers that it was, on the contrary, a real approximation to the truth. The earth is the centre of what primarily concerns us, the beings which live or move upon its surface; and compared with their motions, it is at rest. But the truth was at first too broadly stated, and was extended to a sphere which is not its own. "Ici encore, l'ancienne opinion n'était qu'une vérité exagérée et étendue au delà de ses limites, que le progrès des sciences a corrigée et rectifiée."² Such, he adds, is the case wherever some general belief of mankind, and not a mere popular prejudice or local opinion, is, despite its apparent evidence, modified by the discoveries of science. "La croyance primitive contenait une très grande part de vérité; c'était une vérité mal exprimée: exprimée grossièrement, étendue outre mesure, et le progrès a consisté, non à la détruire, mais à la préciser et à la limiter." It is the boast of the Comtists that their master has introduced the exact methods of the physical sciences into the field of philosophy.²

In this sense, the work of the Abbé de Broglie, may well claim the title of "positive," and no fair Comtist can affect

¹ Vol. i., p. 37.

² So M. Littré says of the completion of Comte's *Leçons de philosophie*: "Ainsi fut accompli ce qu'on doit appeler l'œuvre philosophique du dix-neuvième siècle: donner à la philosophie la méthode positive des sciences, aux sciences l'idée d'ensemble de la philosophie." (Preface d'un disciple, p. viii.)

to set it aside with the dreams of theologians and the subtleties of the schoolmen.

Nor is it only in his method and in his spirit that the Abbé de Broglie can claim some kinship with the Positivism which he is opposing. He comes forward to meet it on its own chosen ground. Instead of turning to higher fields of thought, or basing his philosophy on the intuitions of spiritual truths, he comes down into the arena of experimental science, and the perception of the senses; and sets himself to show that even here we have a true and sure, though limited, knowledge of substances and causes. For it is to the establishment of this simple but far-reaching proposition that his whole work is devoted.

It is obviously impossible in the necessarily narrow limits of the present paper to do anything like justice to the long laborious method by which this task is achieved in the Abbé de Broglie's pages. To judge of this aright, the reader must needs go to the book itself. It will be enough to say here, that the work is mainly done by the simple means of sifting and examining the facts, and clearly setting forth the genuine meaning of the words substance and cause. This last part of the inquiry is by no means so superfluous as it might at first sight appear. For some positivist philosophers too hastily assume that their opponents understand by "substance," some inaccessible and mysterious entity. And if once this be granted them, the rest of their task is comparatively an easy one. They do but seem to speak the language of common sense when they throw doubt on the existence of these mystic essences, or roundly deny it altogether. For this reason the Abbé de Broglie does well to ask at the outset, what is to be understood by this much-abused word. And in the true spirit of positive science, he seeks an answer not so much in abstract definitions, as in concrete examples. Substances, in a word, are but persons and things. Having cleared up the confusion of thought and language which has gathered round this word, he goes on to consider our sense-perceptions of the outward world, and our inner consciousness of self, and finds that in both cases the real object of our knowledge is what we call a

substance. Here, as elsewhere in his work, the author does full justice to the well-worn objections of the disciples of other schools. He certainly betrays no desire to shirk the difficulties brought from optical illusions, from colour-blindness, from the principles of acoustics, from the undulatory theory of light, or from the subjective nature of sounds and colours. And he shows that, rightly considered, the very facts which are thus made the ground of objections, do but furnish fresh proofs that we have a real knowledge of objective substances.

A reader who turns to these pages from the shifting clouds of idealist philosophies, or from some other seductive systems not made in Germany, can hardly fail to feel a new sense of security. Instead of being borne aloft in the air, or tossed on the troubled waves of scepticism, he finds that his feet are safely set on *terra firma*. At the same time, the Abbe de Broglie is very far removed from those shallow philosophers who complacently undertake to make all things clear, blind to the real and deep difficulties that beset all earthly knowledge. No trace of this smug satisfaction is found in his pages. For all his scientific vindication of our power of gaining a real and certain knowledge of substances and causes, he is deeply sensible of the narrow limits that bound this knowledge, and the vast tracts of mystery by which it is surrounded. If substance is not the imaginary chimera of the positivists, but the true object of perception, we are, none the less, far from knowing all about it; and there are full many substances and causes that are beyond our ken.

In a work of this solid character, the graces of literary form are but a secondary matter: and yet they are not without a value of their own, and their absence may even do some harm to the cause of truth. These fundamental problems of philosophy are ever sufficiently difficult in themselves, and most readers need some effort ere they can be brought to face them fairly. But it is only too easy for a writer to deepen the darkness by his obscure or ambiguous language, and to increase the reader's reluctance by the needless heaviness of his style. It is, therefore, no slight

advantage to find that the lucid language of the Abbé de Broglie makes his book agreeable, if not actually easy reading.

It might seem, indeed, that the task he had set himself left little or no room for any other literary merit than that of luminous perspicacity of style. But if the opportunities for wit or eloquence, or beauty of imagery, are somewhat scanty, the author has certainly made the most of them. He is not content with securing his reader's assent to his conclusions, but has many pages that will be read with genuine pleasure, and what might else become a somewhat dreary discussion is relieved by not a few sallies of humour. The incongruity of these lighter touches in the midst of grave philosophic argument adds not a little to their piquancy. To take one whimsical instance, the Abbé de Broglie has occasion to speak of Mr. Mill's account of substances as "Permanent Possibilities of Sensation." It is a far cry from John Stuart Mill to Rabelais; but we are gravely reminded of the problem propounded by the learned author of *Pantagruel*: "*Utrum chimaera bombynans in vacuo possit comedere secundas intentiones?*" "*Si les chimères peuvent se nourrir de quelque chose, ce serait certainement les possibilités permanentes de M. Mill qu'elles choisiraient comme aliment.*"¹

As an instance of the writer's power, we are tempted to cite the following fine passage, which may even keep something of its beauty untarnished by translation:—

"Who would dare to say, as he stands by one of Raphael's Virgins, that there is nothing before his eyes but vibrating atoms? Is it not evident that there is something else; that there is the very thought of the artist fixed in the canvas, and ready to display itself to the eyes of our spirit? If, then, the world of atoms, a world cold and monotonous, in the presence of a retina and a tympanum leaps to light, and robes itself in a thousand brilliant forms; if all at once these dumb vibrations are changed into glowing colours and sonorous sounds, is it not true that this whole assemblage of sounds and colours when placed, in its turn, in contact with the soul of the poet, the artist, the musician, will take a meaning altogether new: that it will reveal to us new horizons, and lead us into a world above the

¹ Vol. ii., p. 485

senses, which by its dignity, its beauty, and its grandeur, towers alike over the world of vibrating atoms, and that of the sonorous or coloured appearances perceived by our senses? In its relation to these beauties of a higher order, the real world of atoms, is no longer a simple object of knowledge, it passes to the state of an instrument and a means for developing and enlarging the thought of man, and enriching his imagination with unknown splendours. It ceases to be the sole meaning of the sensible signs. These signs have now a fairer and a loftier meaning; they symbolize the thoughts and the emotions of man. The real world of atoms is but the material alphabet of the brilliant language of images which make the ideal sensible and accessible to our soul. It is no more than the frame and the canvas of the picture painted before our eyes by the hand of the Creator."¹

Allusion has already been made to what we have ventured to call the *positive* character of the Abbé de Broglie's refutation of positivism. This, as we have said, renders the book far more effective as an answer to the teaching of M. Comte and other disciples of science, who doubt or deny the possibility of any knowledge which transcends phenomena. Were it only for this reason, the work might well be welcome to all lovers of sound philosophy, in an age so beset with scepticism and materialism. There is, however, a further reason for rejoicing in the good service done by the Abbé de Broglie, and for wishing to see his book more widely known and appreciated. Valuable as a refutation of these hostile schools of thought, it is scarcely less welcome as a counterpart and correction of much that may be found in the writings of some of their orthodox opponents. For some time past there has been, to say the least, a tendency among champions of religious philosophy to dwell more on the littleness and the limits of our knowledge, than on its certitude and reality. We are far from denying that there is a profound truth underlying this vein of scepticism in spiritual philosophy. But it is none the less a perilous path to tread alone. It may be well to check the overweening presumption of rationalism, by pointing to the darkness that surrounds us, and the black gulf that yawns at our feet. But there is some danger that an intellectual vertigo may be the only outcome of this teaching, if it be

¹ Vol. i., pp. 520-521.

not accompanied by an equally strenuous insistence on other and more reassuring truths. And it is this more positive and luminous side of the question that the Abbé de Broglie brings before his readers. The book may thus be found helpful by many who belong to schools of thought far removed from that positivism against which it is mainly directed.

At the same time, this scientific and positive character of the book may suggest some valuable lessons to other labourers in the field of philosophy. Whether from their own inability to appreciate its true worth, or from a not unnatural indignation against the arrogant tone of some of its professors, critics and opponents of the Comtist system too often approach it in a spirit of implacable hostility. And there is some danger that the positivist attempt to set an ordered hierarchy of the sciences in the place of metaphysics and theology, may drive some to the opposite extreme, and make them lose sight of the true merits of the scientific method, and of the advantage of employing it in philosophic inquiries. To such ill-judged attacks, the Abbé de Broglie's work affords an excellent antidote, which is all the more effective, because it is silent and indirect. He shows his true respect for science and the scientific method, not by words of empty praise, but by the very fact that he makes such good use of that method in his own pages. His own method is as rigorously positive and scientific as that of M. Comte himself. And the brilliant scholar of the École Polytechnique may still be recognised in the priest and the theologian. It is interesting to find him, on more than one occasion, pointing out the agreement of some modern scientific theories with the speculations of the great mediæval schoolmen. And to some readers, the association of such names as Von Helmholtz and St. Thomas Aquinas, may perhaps seem as strange as the humorous quotation which connects Rabelais and John Stuart Mill. But if any incline to doubt the compatibility of modern science and mediæval philosophy, this book of the Abbé de Broglie is in itself a sufficient answer. The consistent unity of the whole work is surely unquestionable.

Yet, the writer is at once a genuine scientist and a loyal disciple of St. Thomas Aquinas. In this connection, the date at which the book appeared is not without interest; for it will be seen that it came out at the very time when the present holy Father had but lately recommended the cultivation of the Angelic Doctor's philosophy as a remedy for modern errors, *et ad scientiarum omnium incrementum*, and was, moreover, following up that advice in practical fashion by preparing his noble edition of the mediæval master's writings. Since that time much good work has been done in this direction, and the words of the Pontiff have not been suffered to fall to the ground. The life of St. Thomas has been told for us once more; and a fresh impetus has been given to the study of his philosophy. Some have been led to dwell on special parts of the Angelic Doctor's teaching, or to trace it to its sources, or again to compare and contrast it with the broken lights of our modern systems.

All these things have their value. But there is perhaps no more profitable and promising means of spreading the teaching of St. Thomas, and at the same time giving it full scope for the fresh development yet in store for it, than this effort to bring it into touch with modern physical science. There is, we may add, a certain fitness in the fact that this wholesome lesson is conveyed in the course of a refutation of the positivist philosophy. For blind as he was to many higher truths, M. Comte was still able to see one thing very clearly—the need of scientific unity. And he keenly felt the deadly danger of disorder and disintegration. Hence came his bold attempt to give to the sciences, as Littré tells us, the unity of a philosophic whole. But, unhappily, he accomplished his task by the rough and ready method of Procrustes, ruthlessly lopping off, as metaphysics and theology, all that will not fit into his crude and narrow system. And his *Philosophie Positive* thus gives us a painful sense of incompleteness, to say nothing of its dark and dangerous hostility to all real religion.

It would, however, be doing but a poor service to the cause of truth, to overthrow M. Comte's temple of science,

without putting some better building in its place. And the Abbé de Broglie has, therefore, done well to point out a truer and surer means of winning and establishing the unity for which Comte was vainly striving—in a happy and harmonious union of mediæval Catholic philosophy and modern experimental science.

W. H. KENT, O.S.C.

THE STUDENT MISSIONARY MOVEMENT IN THE BRITISH ISLES

A MOVEMENT of late has been started among students of Protestant colleges, at home and abroad, with the view of fostering missionary work in foreign lands. It first originated in 1885, when Messrs. Stanley Smith and C. F. Studd visited some of the British universities to arouse the interest of the students. The idea was afterwards taken up in America, where much activity and enthusiasm was developed. During nine years the movement is said to have touched upwards of five hundred colleges, where more than three thousand volunteers have been enrolled. Of these, eight hundred have already reached the field of missionary work.

Before us are two volumes of reports of the proceedings of the so-called International Missionary Conference. The first gives the addresses of a students' convention held in America, at Detroit, Michigan, in March, 1894. From the figures given in this report, there were at this meeting one thousand and eighty-two student delegates from two hundred and ninety-four institutions of learning in the United States and Canada. There were also present a large number of Protestant missionaries and preachers, both men and women, who discussed mission work in various countries. Special denominational conferences were held simultaneously; one conference being devoted to papal lands. Of these, no report is given. The zeal shown at this gathering was followed by a similar conference, largely attended, at

Liverpool, England, January 1-5, 1896. The discourses then delivered are embodied in a volume entitled *Make Jesus King*. Through this book we are informed that the work has been spread in Great Britain during the last three years, by means of conferences and efforts of travelling secretaries. Thus, one thousand and thirty-eight volunteers from eighty-four colleges have been enrolled in the Students' Volunteer Missionary Union. The number from Irish colleges is given as ninety. The basis of membership of this union is the declaration presented for signature:—"It is my purpose, if God permits, to become a foreign missionary." This is not a pledge, but a mere honest expression of purpose. Of these volunteers, two hundred and twelve have already sailed, while others are preparing for the work.

The reason why we notice this Protestant movement is in order to derive therefrom some considerations useful to us as Catholics. Great numbers of Protestants have gone to the heathens in distant lands, while their brethren at home have subscribed enormous sums of money to second their efforts. It is said, that during this century, three hundred and fifty millions of dollars have been given by them for foreign missions. The activity of our separated friends in behalf of their sectarian systems ought induce us to examine whether we are doing as much for the extension of the Church of God as they are doing for the extension of error. The fact is pressed home to our minds, that there are among Protestants many devout men and women, who show much zeal in advancing the interests of their beliefs. Many of these people have a deep religious sense, and their earnestness is the more remarkable because it exists alongside of the confusion and contradictions of modern Protestantism. Reared in heresy, they have been unable to throw off the errors of their forefathers; but the innate longings of the human heart, which are naturally Christian, cannot abandon Christianity, in spite of the dissensions among the sects. It is a pity that these souls have not the lights of Catholic truth and Catholic unity, where their zeal could find a more fruitful field.

While non-Catholics are agitating and discussing the question of foreign missions, we hear little on this important topic among Catholics. Yet our name, Catholic, implies that we, above others, should be concerned with a work which seeks to embrace the earth, and bring it to the religion of Christ. It was to the first ministers of the universal Church that the Divine mandate was given, "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world."

The spirit of Christ is such that we may understand from His commission that He meant all races, peoples, and tribes should be brought within the saving influences of the Church. But at the threshold of the twentieth century this has not yet been fulfilled. On the contrary, the great majority of the human race is yet outside of the true fold. Great multitudes in Asia, Africa, and America, are still waiting to have the Gospel preached to them. As long as this is so, the words of our Lord keep their original meaning. They beckon heroic souls to leave all, and devote themselves to the salvation of their fellow-man. It is a great pain to an earnest Christian, filled with a living faith, to realize that the great heathen world outnumber three to one those who call upon the True God; to consider, that from reason's dawn to its submersion in the dark waters of death, not one of these teeming millions and hundreds of millions ever said, "Christ have mercy upon me!" or ever knew that he had a Redeemer!

The bright pages of history are those which tell of the labours of fearless missionaries who went forth to convert the heathen. It was the work of the first Apostles and after them of the missionaries who converted England, Ireland, France, Germany, and the other countries of Europe. It is to those saintly men under God that those millions must be ever grateful for the faith. In this, our day, there are countries need missionaries as much as those who received the light of truth from St. Augustine,

St. Boniface, or St. Patrick. Leaving aside the pagans of the far East, we would speak of the missions of America. In the United States there are especially two fields of missionary labour, that is the Indians and the Negroes. The former are either dying out or are becoming lost among the whites. Not so, however, with the Negroes, who are increasing rapidly, and growing blacker and blacker. Of the former, it need only be said that they are provided fairly well with missionaries, both priests and sisters.

The Negro population in the Southern States number about nine millions. Of these it is estimated that one hundred and sixty thousand are Catholics. About four millions claim to be adherents of various Protestant sects. The majority of these are Baptists, which denomination does not baptize except adults. Hence it follows, that, by far, the greater number of the coloured people are unbaptized. The Protestants among them are, for the most part, entirely separated from their white co-religionists. Each race has separate churches and ministers, and teachers of its own colour. As a rule, among the blacks, religion is divorced from morality. A known profligate may be a member of good standing in his Church. A Negro preacher made the statement that two-thirds of his cloth were immoral. From this, the morality of their flocks may be inferred. This state of things does not come from any special depravity of their nature, as from ignorance consequent upon their former slavery. The Negro has a deep religious nature, and is fond of religious services.

Now, the Catholic Church desires to bring these dark-hued children of Africa within her saving fold. The American hierarchy has made efforts in this direction, and Pope Leo XIII., as also his representative, Cardinal Satolli, has given every encouragement to any movement that would aid in bringing about this desired result. At Baltimore, Md., St. Joseph's Seminary, together with its feeder, Epiphany Apostolic College, have been opened to train young men for missionaries to the Negroes. The Fathers of the Society of St. Joseph are engaged in this especial work. Upwards of a hundred students, thirty being at St. Joseph's Seminary

and the remainder at Epiphany College, are already making their studies under their direction.

Many generous hearts will be needed, however, in the Southern field, and since the missionary spirit is abroad among British students would it not be well for the Catholic youth who have a vocation for the missionary life, to arouse themselves and in so doing, to consider this part of the Master's vineyard? Especially, in Catholic Ireland, should be found some who are willing to achieve success in this high calling; in youthful America, where so many of their countrymen have succeeded in other walks of life. Are there not some who are ambitious to make spiritual conquests in a land where the harvest of precious souls is bending low, waiting for the reaper?

In the early Christian ages of Ireland, when it was a prosperous and happy land, it was the nursery of holy and intrepid missionaries. History tells of their glorious works. St. Columkille preached the Gospel to the Picts; St. Aidan, was the successful Apostle of Northumbria; St. Fridolin, after long untiring labours in France, established himself on the Rhine; St. Columbanus preached in France, Burgundy, Switzerland, and Lombardy; St. Kilian was the apostle of Franconia; and Virgilius was a celebrated missionary in Germany, where he became Bishop of Salzburg. Irish missionaries went to preach the faith in the islands north of their country, the Hebrides, the Feroe Isles, and even Iceland, which, it is said, was colonized by the Irish before the Norwegian pirates landed there. They evangelized all of Scotland, and completed the work of the conversion of England, begun by St. Augustine and his companions.

At a latter period, however, the zeal of Ireland for the conversion of the heathen seemed to slacken, if not to cease altogether. In these latter times, the Irish in large numbers have left their native land and have spread themselves over the world. They have acquired power and influence in America. They hold high positions in the English Army, in India, and in the East. Everywhere in Christian and pagan countries is found the sturdy Irishman forging ahead.

But scarcely anywhere in pagan lands can be found an Irish missionary. Not long ago, a distinguished priest just returned from an extended tour in Japan and China, expressed his sadness at seeing England, Germany, and America, the three most aggressive of the nations pushing forward Protestantism in the far East, as the one religion of Western civilization; not a Catholic English, Irish, German, or American missionary to be found anywhere.

This should not be so. May we not indulge the hope that some of the Irish youth of our day shall yet emulate the glorious example of those saints and apostles who made Ireland famous in the past? A revival of that ancient missionary spirit may bring blessings to the Green Isle. Those who are disposed to choose the missionary vocation, should take courage from the favourable opportunities of the times. Europe dominates Asia; Africa is called Europe extended; railways and steamships facilitate travel; and lastly, Protestantism has prepared, in a great measure, the natural element upon which Catholicism may build.

The Church of Christ is ever aggressively missionary as long as there are peoples and nations outside of her pale. She is bound to carry out the desire and injunction of her Master: "And other sheep I have, that are not of this fold; them also I must bring; and they shall hear My voice; and there shall be one fold and one shepherd."

J. R. SLATTERY.

A NEW CATECHISM

A CIRCULAR has just come into our hands which has been addressed by His Grace the Archbishop of Dublin to the clergy of his diocese, regarding the new Catechism which has been drafted by the Diocesan Committee appointed for the purpose by His Grace a few years ago. The circular raises a good many points in connection with the Catechism which, we are quite sure, will prove of great interest to many of our readers outside the diocese of Dublin. We venture, with the consent of the Archbishop, to draw attention to one of the important questions submitted for elucidation and discussion, and to invite those of our readers who take an interest in the subject to send us for publication any suggestions that they may wish to offer, either on this particular point, or on any others that, in their opinion, require attention in the drafting of a new Catechism.

The members of the Dublin Committee have expended a vast amount of time and labour on the task entrusted to them, and we are convinced that the efforts of the children in learning the Christian doctrine will be facilitated by their labours to a degree that could scarcely be imagined. The desire of these gentlemen, as well as of the Archbishop, who generally presided over their deliberations, is to make the work as perfect as possible. Hence they will cordially welcome any suggestions or expressions of opinion that may tend to throw light on any aspect of the difficulties that have to be solved.

There are many of our readers who might, with special advantage, give to the public the benefit of their experience and of their knowledge, especially those who have been actively engaged as catechists or who have made a special study of the faults in existing catechisms, and of the difficulties under which children labour in their efforts to understand the meaning of questions and answers.

About four years ago (in the January number of the

I. E. RECORD, 1892). His Grace the Archbishop of Dublin gave an outline of the reform that was then proposed, and dealt, in detail, with some of the questions and answers that required to be entirely reviewed and re-arranged. In the circular before us, His Grace gives an account of the progress made, and invites further suggestions, not only as regards the questions and answers of the Catechism, but particularly in regard to the English versions now in use of prayers originally composed in Latin. We cannot explain the matter better than by giving the Archbishop's own words :—

The issuing of some of our prayers, in any book, such as a Catechism, which is to be issued with a formal ecclesiastical approval, is a matter not always free from difficulty. For, even in some of the most familiar prayers, there is room for question as to whether the current translation ought to be retained without modification. In such matters, no change can be made without causing some confusion, or even without giving something of a shock to many amongst the faithful. It is not always easy to decide to what extent this consideration is to be regarded as justifying a continued sacrifice of correctness in the translation.

1. In the Apostles' Creed, for instance, the words "was crucified, dead, and buried," seem to be a strange translation of "crucifixus, mortuus, et sepultus est." "Was dead," undoubtedly is not the English equivalent of "mortuus est." Are we then to say, "was crucified, *died*, and was buried"? The antiquity of the current translation is a point not to be overlooked. Since we find it in the English Book of Common Prayer, we may naturally infer that it is sanctioned by old Catholic usage in England. Is a form of prayer so long established as this is, to be lightly changed?

2. The same remarks apply to the familiar form, "Glory be to the Father . . . as it was in the beginning, is now, and ever SHALL BE, *world without end*. Amen."

Ought the verbs in the third and fourth clauses to be indicative in form, or optative? "Glory *be* to the Father . . . as *it is* . . . and as *it shall be*," is a form of prayer undoubtedly somewhat perplexing when closely looked into. "*As it was* in the beginning, so *may it be*, now," &c., is not only appropriate in form, but is also in accordance with analogy. For, in the Doxology, as we find it in so many of the Hymns of the Breviary, the clauses referring to the present or to the future cannot

possibly be translated in any other than an optative sense. Thus :—

Deo Patri *sit* gloria,
 Ejusque soli Filio,
 Cum Spiritu Paraclito,
Nunc, et per omne saeculum.
Sit decus Patri, genitaeque Proli,
 Et tibi, compar utriusque virtus,
 Spiritus *semper* Deus unus, *omni*
Temporis aeo.
Sempiterna sit beatae
 Trinitati gloria,
 &c., &c.

And the following is very explicit :—

Patri, simulque Filio,
 Tibique, sancte Spiritus,
Sicut fuit, sit jugiter
Saeculum per omne gloria.

The old familiar translation of the words “ et in saecula saeculorum,” by “ world without end,” may also give rise to question.

But, in both points, the current translation is sustained by long established use. Like our current translation of the Apostles' Creed, it is the translation given in the English Book of Common Prayer.

3. The Prayer, “ Pour forth, we beseech Thee,” &c., said after the versicles in the “ Angelus,” presents several points of interest.

Should “ infunde,” for instance, be translated “ pour forth ” ? And again, should we say, “ made known by the message of an angel,” or “ made known by the message of the angel ” ?

In neither respect is our current translation of this prayer in accord with the translations of it into other languages. On this point, I happen to have a very interesting collection of evidence. It was compiled for me, on the occasion of a visit to Rome, through the kindness of some students of the College of Propaganda. It deals extensively with the commonly received translations of the prayer, in a number of Eastern, as well as European languages.

Again, the expression, “ *we to whom the Incarnation of Christ, Thy Son, was made known, by the message,* ” &c., is, I should say, another peculiarity of the current English translation.

In the version of this prayer given in the Book of Common Prayer—where, as in the Roman Missal, it occurs as the Collect for “ the Annunciation of the Blessed Virgin Mary,”—instead

of the clause just referred to, we find the following, "that, *as we have known* the Incarnation . . . by the message," &c. This, however, does not seem to be altogether free from objection.

In the Book of Common Prayer, we find "the message of *an angel*," as in our own current version. But there is at least much reason for regarding "the Angel" as the correct translation, as there is for saying, "*The Angel of the Lord* declared unto Mary," rather than "*An angel*," &c.

Finally, the Book of Common Prayer gives "pour" instead of "pour forth." Apparently for the sake of the rhythm, the opening words of the Prayer are then placed in the following order:—"We beseech Thee, O Lord, pour Thy grace into our hearts."

4. The translation of the Litany of the Blessed Virgin presents a number of points of interest.

5. The Acts of Contrition, Faith, Hope, and Charity, will probably be considered open to amendment in some respects. If all these Acts could be simplified and shortened, without omitting anything that is really of importance to retain, it would be a decided advantage.

We shall gladly publish any suggestions that may be sent to us, not only regarding these points, but also regarding the difficulties raised in the article of the Archbishop in 1892, or on any others that may occur to those who are anxious to have a Catechism for the children that may be as near as possible to perfection.

ED. I. E. R.

Theological Notes

ANSWERS TO CORRESPONDENTS

APPLICATION OF THE SECOND MASS IN CASE OF DUPLICATION

REV. DEAR SIR,—It is obligatory on the priests in this diocese, and I believe in many others, to say Mass six times for a deceased bishop, and three times for a deceased priest. Will you kindly say in your next number of the I. E. RECORD if a parish priest, who for some public necessity has to duplicate on Sundays, may discharge his obligations in this respect by offering one of his Masses for the deceased bishop or priest, and apply the other *pro populo* ; also, if a curate has for legitimate cause to duplicate on Sunday, can he satisfy his obligation by saying one Mass for the deceased bishop or priest while he accepts an *honorarium* for the other.—Yours faithfully,

SACERDOS.

A parish priest or a curate may, in the case proposed, lawfully apply one of his Masses to the discharge of an obligation towards his deceased fellow-priests.

The obligation to apply Masses for deceased priests may be imposed by the bishop, or it may arise from a voluntary agreement among priests themselves. In either case the obligation *may* bind in justice. But, in the absence of conclusive evidence to the contrary, the obligation is assumed to be one binding merely in obedience to the bishop's authority, or, as the case may be, in fidelity and charity towards one's fellow-priests. The obligation to offer such Masses does not, so far as we know, bind in justice.

Now, a priest, who lawfully duplicates and celebrates *pro populo*, or takes a stipend at one Mass, is not forbidden to discharge an obligation in obedience or fidelity, or charity at the other. We think, therefore, that the practice to which our correspondent refers is quite lawful.

It may be interesting to note that this or a kindred question has been frequently before the Sacred Congregation. In 1871, the Bishop of Treves represented that many of his priests belonged to a society whose members bound themselves to offer a Mass for each deceased associate. He asked that, as some of them found it necessary to duplicate

on Sundays, an indult might be granted, by virtue of which it would be allowable to apply the second Mass for the discharge of obligations towards deceased associates. He assumed, as he expressly stated, that an indult was necessary. The indult was granted for ten years.

In 1878, the Bishops of Nancy and Nismes raised the question again. They urged, however, that, as there was question of an obligation in charity, and not in justice, it might be lawfully satisfied by the application of the second Mass :—

“ Sacerdos eleemosynam nec directe nec indirecte percipit. Non directe, nam in facto nihil recipit ; non indirecte nam ad ipsam applicandam adstringitur non justitiæ sed caritatis vinculo. Unde . . . nihil vetare videtur, quo minus pro suffraganda confratris defuncti anima secundum applicet sacrificium.”

The reply was *Licere*,—which seemed to indicate that the indult of 1878 had been, or, all events, was henceforth, unnecessary.

In 1881, however, application was made from Trèves for a renewal of the indult of 1871, above mentioned, or for a declaration that the reply of 1878 may be acted on. This time the indult was not granted, and the answer was simply *Licere*.

In 1887, the Bishop of Viviers returned to the same subject, and making the strongest possible case against the discharge of such obligations by the application of the second Mass, he urged : “ *Obligatio tanquam ex justitia habetur.*” And again : “ *Sacerdotes de quibus est questio ex justitia ad applicandum teneri videntur. Adscriptis enim obligatio celebrandi inest saltem ex contractu innominato facio ut facias.*” The answer, however, was again the same.¹

If, however, there were an obligation in strict justice to say these Masses, we have seen no decision, and we know no argument, that would, in our opinion, justify the discharge of it, by the application of the second Mass.

ABSOLUTIO COMPLICIS IN ARTICULO MORTIS. ABSOLUTIO MORIBUNDI A NON-APPROBATO

REV. DEAR SIR,—Would you please insert and answer the following in your next issue :—

1. What would be the position of a priest who should absolve

¹ *Ibid. N. R. Theol.*, xix., No. 3, p. 254.

complicem in turpi, either conditionally or absolutely, in what he considered to be the hour of death, though eventually it proves not to be so? Would the minister therein incur the censure and reservation?

2. What would be the position of a priest not having faculties, who should absolve any person in the same circumstances?

READER.

1. The question is in no way affected by the fact that the penitent does not die. *In periculo mortis*—whether the danger prove fatal or not—the confessor can *validly* absolve his *complex*; in case of necessity—and then only—he can absolve *lawfully*, and escape the excommunication. Hence, for example, if no other confessor can be had, or no one to whom the penitent will confess, a confessor can validly and lawfully absolve his *complex*. Outside a case of necessity, the confessor would absolve validly but unlawfully, and would incur the reserved excommunication.

2. Again, the fact that death does not actually follow is immaterial. Any priest whatever can *validly* absolve a person *in articulo vel periculo mortis*. This is true even of the case in which an approved confessor is at hand. Some theologians formerly questioned this teaching, but the matter has been settled by a reply of the Holy Office, 29th July, 1891:—

“Non sunt inquietandi qui tenent validam esse absolutionem in articulo mortis concessam a sacerdote non approbato, etiam quando facile advocari seu adesse potuisset sacerdos approbatus; nec qui tenent validam esse absolutionem in eodem articulo mortis concessam a peccatis reservatis, sive simpliciter, sive cum censura, per sacerdotem non habentem jurisdictionem in reservata, etiamsi advocari seu adesse facile potuisset sacerdos habens praedictam jurisdictionem.”

In case of necessity, a priest without faculties absolves *validly and lawfully*; outside a case of necessity, *validly* but *unlawfully*. Or, to be accurate, the Church, in both cases, supplies faculties—jurisdiction, and, if necessary, approbation—*pro tempore*.

ADORATION DUE TO OUR LORD'S BODY WHILE IT LAY IN THE
SEPULCHRE

REV. DEAR SIR,—By referring to the June number of *The Catholic World*, New York, page 403, you will see more fully the drift of my questions.

1. Supposing that somebody entered the tomb on Easter Saturday, and took away a portion of the body of our Lord, would that portion be worthy of adoration according to the teaching of the Church?

2. Was the divinity actually and really separated from the humanity while our Lord was in the tomb?

By answering above in I. E. RECORD you will much oblige.

A SUBSCRIBER.

We have not had an opportunity of seeing the *Catholic World*, to which our correspondent refers us, but, we reply briefly to his questions. "Was the divinity separated from our Lord's Body while it lay in the tomb?"¹ No; in the interval between the Death and Resurrection of our Lord, the Divine Word remained hypostatically united with the Soul and with the Body of Christ. The Body of our Lord, therefore (and each part thereof), while it lay in the sepulchre, was an object of supreme absolute adoration—*cultus latriæ absolutus*. On this point theologians are agreed.

They agree, moreover, that separation from Christ's Body did not interrupt the hypostatic union of the Word with any portion of Flesh or Blood, that was to be again restored to Christ's glorified Body. The Precious Blood, for instance, shed during the Passion, retained the hypostatic union, and remained an object of supreme absolute worship.

Theologians are all but unanimous, too, that small particles of the Precious Blood, or of the Sacred Flesh, which were separated from the Body during the Passion, or after, and which were not to be reassumed at the Resurrection—if there were any such particles—ceased at their separation to be hypostatically united to the Divine Word. A drop of the Precious Blood, therefore, or a portion of the Sacred Flesh, which adhered to the scourges, or to the linen cloth in which

¹ We have modified the form of our correspondent's question, because the Sacred Humanity, as such, had no existence in the interval between the Death and Resurrection.

the dead Body of Christ was wrapped, if we suppose that it was not to be reassumed at the Resurrection, would, from the moment of separation, cease to be an object of supreme absolute worship. Such a drop of Blood would be merely a relic, and, like other relics of our Lord, would be worshipped with supreme, but *relative* worship—*cultus latriæ relativus*.

But were there, or might there have been, particles separated from our Lord's Body during the Passion which were not restored at the Resurrection? Theologians do not agree in their answer, and they would, therefore, differ in their solution of our correspondent's first question. Some maintain that *every* particle lost during the Passion was restored to our Lord's glorified Body. According to this opinion, *every* particle retained the hypostatic union, and was, during the time of the burial, an object of supreme absolute worship. Others teach that, while, morally speaking, it is true to say that all Christ's Flesh and Blood was restored to His glorified Body, yet minute particles of Blood or Flesh may have remained which were not assumed at the Resurrection. These particles, as we have said above, would, from the moment of separation, be worshipped, according to this opinion, *cultu latriæ relativo*.

In reply to our correspondent's first question, then, we say that, according to the first of the two opinions just mentioned, any portion of Flesh or Blood taken from the Body of our Lord, as it lay in the tomb, should be worshipped with *supreme worship, and absolutely*; according to the second opinion (which we would adopt as our own, but, of course, only in regard to relatively insignificant portions of the Body or Blood), a very small portion taken from our Lord's Body—a few drops of Blood, *v.g.*—might be an object of supreme, but *relative* worship. Up to the moment of the Resurrection no human being could say, with certainty, whether or not those few drops were to be restored to Christ at the Resurrection. But, if they remained apart after the Resurrection, then it became clear, according to the teaching of theologians, that, from the moment of separation, *cultus relativus* only was due to them. If, at the Resurrection, they were reassumed, then, according to the same teaching, *cultus absolutus* was due to them, even during the time of separation.

CONFIRMATION OF THE MAYNOOTH STATUTES

REV. DEAR SIR,—I will thank you to say whether the Maynooth Statutes have been confirmed *in forma communi*, or *in forma specifica*. Some think that they have been confirmed *in forma specifica*. I cannot see my way to believe that such is the case, because, if that were so, the Statutes could not be dispensed in by the bishop of a diocese. Now, in my diocese the Statutes have been dispensed in in two particulars. . . .

A SUBSCRIBER.

The decrees of the Maynooth Synod have not been confirmed either *in forma communi* or *in forma specifica*; they have received what is technically known as a *simplex recognitio*.¹

The decrees of provincial and of national or plenary synods must, before promulgation, be submitted to the Roman authorities. From this and countries similarly situated, such synodal decrees are sent to the Propaganda. The object of this arrangement is, not that the decrees should receive any positive confirmation or binding force from the Holy See, but that, having been revised, and, if necessary, corrected, they should be returned, with permission for promulgation. This is clearly the teaching of Benedict XIV.:

"Decreta [he says] transmitti jussit Sixtus V. ad sacram Congregationem, non, quidem, ut confirmationem reportent a Sede Apostolica, sed ut corrigatur, si quid fortasse in iisdem aut nimis rigidum aut minus rationi congruumprehendatur."

Decrees thus returned by the Roman authorities, with a *simplex recognitio*, as it is called, have got no positive approval from the Holy See; they get, indeed, a negative approval, in the sense that nothing contained in them is judged by the Holy See a bar to their promulgation. Moreover, the decrees have got no new binding force; their validity or invalidity remains unaffected. Finally, this revision by the Roman authorities, as it does not touch the binding force of the decrees, places no limit to the dispensing powers of the synod from which the decrees emanate.

¹ In making a distinction between *recognitio* and confirmation *in forma communi*, we follow the common, but not universal, teaching of modern canonists.

Synodal decrees sent to Rome for revision require, and usually receive, no more than this "*recognitio*." Sometimes, however, a further approval or confirmation is sought and granted *in forma communi aut in forma specifica*. We cannot do better than transcribe the words in which Lehmkuhl distinguishes these forms of confirmation:—

"Leges conciliorum provincialium [aut plenariorum], quamquam sola recognitione S. Congregationis indigent tamen aliquando (ut etiam in legibus synodalibus diocesanis contingere potest), confirmationem sedis apostolicæ accipiunt. Quod si fit, observanda est distinctio approbationis, quæ dicitur in forma communi, ab ea quæ dicitur in forma specifica. Prior approbatio vim illarum legum non mutat, sed leges manent [nationales] provinciales, diocesanæ tales, quæ a [nationali aut], provinciali synodo vel ab episcopo mutari possint. Posterior approbatio facit eas leges Pontificias, non pro tota quidem ecclesia, sed pro sola illa provincia vel parte, pro qua latae sunt, at vis obligandi major evadit, utpote quæ a S. Pontificis voluntate obligante sit orta; quare ab Episcopo aut Synodo [nationali aut], provinciali auferri vel mutari non amplius possunt."¹

Confirmation, therefore, *in forma communi*, like *recognitio*, adds no binding force to decrees, nor does it limit the power of dispensing in them. This form of approval *in forma communi* is given—(1) "*ne quis improvide ac sine scientia Papæ videatur procedere;*" (2) "*ut magis timeatur, nam solet plus timeri quod specialiter ac praesertim per principem supremum disponitur . . . alioquin vero hujusmodi confirmationes in forma communi parvum valent.*"² Practically, confirmation *in forma communi* differs in nothing from *recognitio*, unless, perhaps, the former be taken to imply a certain degree of positive approval.

Confirmation *in forma specifica* gives decrees the force of papal laws, validates (as a rule) what may happen to be invalid, and restricts the power of dispensation to the Pope and his delegates. Our correspondent, therefore, rightly assumes that bishops, unless in virtue of delegation from the Pope, could not dispense in synodal decrees confirmed *in forma specifica*.

Confirmation, as distinct from *recognitio*, is not usually

¹ Lehmkuhl, i., n. 121.

² Reiffenstuel, lib. ii., Decret. t. xxx. 6.

granted, unless it be specially asked. Whenever confirmation *in forma specifica* is given, the fact is clearly indicated in the terms of the confirmation.¹

As to the decrees of the Maynooth Synod, there is nothing, either in the letter with which they were sent to Propaganda, or in the reply ordering their promulgation, to imply a departure from the ordinary procedure, according to which, as we have said, nothing more than *recognitio* is sought or granted.² The decrees, therefore, remain merely the decrees of a plenary synod; they can be modified or abrogated by a future plenary synod: they can, for a sufficient cause, be dispensed in by individual bishops in virtue of jurisdiction delegated (*saltem tacite*) by the synod itself.

D. MANNIX.

Documents

IMPORTANT STATEMENT OF THE ARCHBISHOPS AND BISHOPS OF IRELAND ON THE IRISH UNIVERSITY QUESTION, AND MARRIAGE WITH A DECEASED WIFE'S SISTER

At a Meeting of the Irish Archbishops and Bishops, held at Maynooth College on the 13th and 14th October, the following statements were unanimously adopted, and directed to be published:—

I.—THE UNIVERSITY QUESTION

We, the Archbishops and Bishops of Ireland, regret that it is still our duty to renew the protests which we have been making for many years against the injustice with which Irish Catholics are treated in the matter of education. For us it would be much more grateful to our feelings, and more in keeping with our office, to promote, if we might, a spirit of contentment on the part of our people with the institutions under which they have to live. But while a grievous wrong is being perpetrated against the material as well as the spiritual interests of our people, we should be false to our duty if we did not work for its redress.

On previous occasions we have dealt with the various branches of that wrong as it affects education in its different grades—

¹ *Vid.* Reiffenstuel, *loc. cit.*

² *Vid.* *Acta et Decreta*, pp. 16 et 23.

Primary, Intermediate, and University—and we have to observe with pain and disappointment how unavailing have been our efforts. We now desire to dwell in particular on the question of higher, or University education, and we do so as there is some reason to hope from the state of public business that at length the Government may be induced to deal with it.

We assume, as admitted on all hands, that in this matter the Catholics of Ireland have a grievance. This has been recognised by statesmen of all political parties, in the Houses of Parliament and in the country; but by no one has it been stated with greater force, nor the intellectual and material impoverishment resulting from it set forth with greater clearness, than by the present First Lord of the Treasury, now seven years ago, in his remarkable speech at Partick.

No later too than the closing days of the last Session of Parliament, the Chief Secretary for Ireland made the memorable admission in reference to this same question, that through the want of University Education amongst the Catholics of Ireland he found it necessary from time to time to pass them over, and to give to Protestants public appointments which otherwise he would have thought it right to give to Catholics. We must say that, much as we feel humiliated by the statement, we are not quite surprised at it. To be crushed by law into a position of inferiority, and then made to suffer in consequence, has for a long time been the lot of Irish Catholics.

There are in Ireland at this moment but two University Institutions deserving of the name—Trinity College, Dublin, and the Queen's College, Belfast. We do not regard the work of University Education which is being done by the other Queen's Colleges as worthy of consideration; and we must recognise that our Catholic colleges, however brilliant their successes at various examinations, are limited by the conditions under which they exist to very small fields of labour. But, unquestionably, Trinity College does educational work of great extent and of a high order; and in a less, but still considerable degree, the same may be asserted of the Queen's College, Belfast.

In these two institutions there are 1,500 students, and, out of that total, less than 100 are Catholics, and the remainder are Protestants of the Disestablished Church or Presbyterians. In this condition of things it is hardly a matter of surprise that educated Catholics are not numerous in Ireland,

We who are concerned for the spiritual and also for the material interests of our people, know from bitter experience the loss which they sustain in having the doors of higher knowledge shut in their faces. And those who take any interest in the temporal welfare and progress of the country have brought home to them at every turn the impossibility of raising a nation in which three-fourths of the population are cut off from the direct and indirect advantage of the full training of their best intellects.

In recent years, since the institution of the Intermediate Examinations, this incompleteness of our educational system is more obvious and more irritating. Intermediate schools have been multiplied. Year by year the number of their students is increasing. This year as many as 8,700 students, the great majority of whom are Catholics, presented themselves for examination, and in all probability this number will grow still larger. But if any reasonable man asks himself what the goal of all these Intermediate studies is to be for so many thousands of Catholic students, he will not find it quite easy to get an answer. We know well that under no circumstances would all, or even the majority, go beyond an Intermediate education; but we know also that a University career is the reasonable and only legitimate completion for studies such as theirs.

A distinguished Irishman, the Conservative statesman, Lord Cairns, expressed this view in a happy metaphor when he spoke of the National system of Primary education as the foundation, the Intermediate as the walls, and the University as the roof of the entire structure. For Protestants and Presbyterians the edifice is complete, and available without the sacrifice of any religious principles. They have their universities, richly endowed and splendidly equipped, where the cream of their youth have opened to them every career in which higher culture avails. As far as we Irish Catholics are concerned, there is no roof over us, and our educational system is incomplete, and by that incompleteness pernicious.

It must now be plain to everyone that Irish Catholics, as a body, will not accept a University education which is either Protestant or godless. Catholic parents will not send their sons to Trinity College nor to the Queen's Colleges; and, consequently, the only alternatives practically remaining are either to keep the Catholics of Ireland in ignorance, and let them fall behind every other country in the world, or give them opportunities of University education which their consciences can accept.

It is out of the question for us to hope to supply our needs by any private efforts or sacrifices. For many years we struggled to maintain the Catholic University of Ireland, and the amount of money which was voluntarily subscribed to it was enormous in relation to our resources. But, aggravated as it was by the absence of all legal recognition for our University, the unequal effort was found to be oppressive. This is a very poor country, and the Catholics are the poorest of its people. Even the generous provision which our forefathers had made for religion, and which would have enabled us to provide for education also, was long ago taken from us ; and we have been forced, out of our poverty, to provide all the means for the maintenance of our Church, and of its multifarious institutions. We have not, then, the means to endow a University for ourselves ; and, even if we were richer, it would be an unequal competition between us and colleges richly endowed by public funds.

In these days, too, education is growing in costliness to such an extent, that even in England and in the great centres of manufacture and commerce, where the princely munificence of private citizens has founded magnificent colleges, we read of the appeals of the colleges of the Victoria University at Manchester, and Leeds, and Liverpool for increased grants to enable them to carry on their work. Surely, if the maintenance of university colleges is considered to be too much for the resources of perhaps the wealthiest communities in the world, it must be evident that in a poor country such as Ireland it is unreasonable and unjust to throw such a burden upon Catholics, and upon them alone.

What, then, do we claim ? Simply to be put on an equality with our Protestant fellow-countrymen. We take Trinity College, Dublin, with its endowments and its privileges, and, seeing what is done by public funds and legal enactments for half a million of Protestants of the Disestablished Church of Ireland, we claim that at least as much should be done for the three millions and a-half of Catholics.

We do not seek to impair the efficiency of any institution. We do not want to take one shilling from the endowments of any other body. We look—apart from the consideration of our own inequality—with much admiration and sympathy upon the work which Trinity College and the Belfast Queen's College are doing. But we ask, as a matter of simple justice, that the Catholics of Ireland should be put on a footing of perfect equality with them.

How that equality is to be reached, it is not for us now to define. We have stated on many occasions that we are not irrevocably committed to any one principle of settlement ; and whether that settlement is carried out through a distinct Catholic university or through a college, we shall be prepared to consider any proposal with an open mind, and with a sincere desire to remove rather than to aggravate difficulties.

In putting forward this claim we consider it not unreasonable on our part to take into account the declarations of the present Government on the subject of education. If there is one principle more than another to which they stand committed, it is that of denominationalism in education. As far as abstract principles are involved, we might accept without qualification the statements made by the Prime Minister in recent speeches. And we cannot think that, when it comes to an application of those principles, he will seek to limit it to countries which are mainly Protestant, such as England and Scotland.

If, then, our demand is in harmony with the principles which the Government professes, and if at the same time its concession is necessary in order to give the people of Ireland the educational advantages which are essential conditions of progress in a modern state, we can hardly believe that it will be either refused or postponed.

It is now twenty-three years since this was made a Cabinet question, and yet in spite of the protests and the agitation of the Catholics of Ireland, in Parliament and out of it, in the meantime, we are practically in the same position as we were then.

In England, such a miscarriage of legislation on a matter of so much importance would be impossible. There Parliament responds to public opinion. The English people are able through their Parliamentary representatives, to make and unmake Governments, and their maturely-formed wishes must be granted. Unfortunately it is not so in Ireland. Our wishes and our demands count for very little. We get whatever the Cabinet which has been formed by English public opinion thinks good for us ; but we are made to feel bitterly the uselessness of constitutional agitation on our part. Violence and excess obtain ready recognition, and lead to the redress of grievances ; but the constitutionally expressed desire of the Irish people through Parliamentary elections, and the action of their members of Parliament count, unfortunately, for very little.

It is little wonder, then, that the minds of our people are alienated from their Government, and every day lose confidence in constitutional methods. This is a state of things which we regard as deplorable, but still quite natural.

For over forty years we have been agitating this grievance of University Education. At any time during all these years an overwhelming majority of our countrymen were in favour of our claims. In every way known to the constitution we have urged them. At this moment, at least two-thirds of the Irish members of Parliament are with us, and speak and vote for us; and yet, while we see one generation after another of our young countrymen pass from the schools into active life with the mark of educational inferiority upon them, and our country, poor as she is in many respects, denied the opportunity of cultivating the wealth which God has given her, we are powerless to do more than complain, and wait in the hope that some enlightened British statesman may do something for us.

Perhaps reflection on the history of this one question may make clear to Englishmen why Irishmen desire the management of their own affairs, and stand aloof from the actual Government of the country in a spirit of distrust and alienation.

Yet, although our task is a weary one, we would ask our countrymen still to urge their claim for freedom of education, which, in reality, is freedom of religion; and we would impress upon our Parliamentary representatives the importance of pressing this question at all times on the attention of Parliament.

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|---|--|
| ✠ MICHAEL CARDINAL LOGUE, Archbishop of Armagh, Primate of All Ireland, <i>Chairman.</i> | |
| ✠ F. J. M'CORMACK, Bishop of Galway and Kilmacduagh, | } <i>Secretaries to the Meeting.</i> |
| ✠ JOHN HEALY, Bishop of Clonfert, | |

II.—THE BILL FOR LEGALIZING MARRIAGE WITH A DECEASED WIFE'S SISTER

The Archbishops and Bishops of Ireland, having considered the Bill which was brought before Parliament in the last session in reference to marriage with a deceased wife's sister, beg to request that the Irish Catholic Peers in the House of Lords, and the Catholic members of Parliament, and members representing

Catholic constituencies in the House of Commons, will give their most strenuous opposition at all future stages to that measure, which would set the law of the land in opposition to the ecclesiastical law, and legalize what is now an invalidating impediment to the Sacrament of Matrimony.

✠ MICHAEL CARDINAL LOGUE, Archbishop of Armagh, Primate of All Ireland, *Chairman*.

✠ F. J. M'CORMACK, Bishop of Galway and Kilmacduagh, } *Secretaries*
✠ JOHN HEALY, Bishop of Clonfert, } *to the Meeting.*

CORRESPONDENCE BETWEEN THE IRISH HIERARCHY AND
THE LOCAL GOVERNMENT BOARD REGARDING NUNS AS
HOSPITAL NURSES

THE COLLEGE, MAYNOOTH,

17th October, 1895.

GENTLEMEN.—We, as Secretaries, have been directed to convey to you the unanimous request of the Catholic Archbishops and Bishops of Ireland, assembled at Maynooth on the 16th instant, that you would extend the recent Athlone regulation as to night-nursing to the other unions of Ireland where Nuns are engaged in hospital work. The regulation referred to is the one notified to the Bishop of Ardagh by Major Rutledge Fair. The Bishop further requests that Nuns should not be required to be present at surgical operations, a duty that may, without difficulty, be imposed upon the trained nurses.—We have the honour to be, your faithful servants,

✠ F. J. M'CORMACK, } *Hon.*
✠ J. HEALY, } *Secretaries.*

THE COMMISSIONERS,

LOCAL GOVERNMENT BOARD, DUBLIN.

No. 46,995/95.

Miscellaneous.

LOCAL GOVERNMENT BOARD, DUBLIN,

18th October, 1895.

MY LORD,—I am directed by the Local Government Board for Ireland to acknowledge the receipt of a letter, dated the 17th instant, signed by you and the Coadjutor-Bishop of Clonfert, and

to state that the subject to which it relates will receive the attention of the Board.—I am, my Lord, your obedient servant,

J. MACSHEAHAN,

Assistant Secretary.

To the Most Rev. F. J. M'CORMACK, D.D.

No. 46,995, 1895.

Miscellaneous.

LOCAL GOVERNMENT BOARD, DUBLIN,

24th October, 1895.

MY LORDS,—I am directed by the Local Government Board for Ireland to acknowledge the receipt of your Lordships' letter of the 17th instant on the subject of the duties of Nuns acting as nurses in workhouse infirmaries.

The Board desires me to inform you that a General Order was issued on the 28th of June last, including the office of Nurse of the Workhouse among the appointments which Boards of Guardians are required to make. This order has the effect of constituting the nurse of the workhouse the head of the nursing staff, and all other nurses are, therefore, in the position of assistants to her, and must be subject to her directions and control.

In unions where Nuns already officiate as nurses, the superioress as head nurse is the responsible officer, and must exercise entire control over the other nurses, whether lay nurses or otherwise; and the Board will request guardians of these unions to notify this to the member of the community who is acting as head nurse.

In unions where a lay nurse already occupies the position of nurse of the workhouse, if Nuns are hereafter appointed in addition, the lay nurse will continue to hold her present position as head nurse unless some other arrangement or division of responsibility is made with the concurrence of the guardians and the officers concerned.

With regard to your Lordships' request that Nuns should not be required to be present at surgical operations, I am to state that the Board do not consider it would be competent for them to make this distinction in the case of Nuns who may be acting as hospital nurses; but they desire to point out that wherever there is a lay trained nurse in an hospital under the Nuns, it

will be within the power of the superioress, as head nurse, to assign the duty of attending operations to her trained assistant.
—I am, my Lords, your obedient servant,

D. J. MACSHEAHAN,
Assistant Secretary.

To the Most Rev. Dr. M'CORMACK,
Bishop of Galway ; and
The Most Rev. Dr. HEALY,
Coadjutor-Bishop of Clonfert.

INTERPRETATION OF THE DECREE "AUCTIS ADMODUM"

ABULENSIS. DUBIA QUOAD CLERICOS REGULARES AUT EXPULSOS,
AUT OBTINENTES DIMISSIONEM AB APOSTOLICA SEDE, ETC.

BEATISSIME PATER,

Ioannes Episcopus Abluensis, ad pedes Sanctitatis Vestrae humiliter provolutus, ea, quae sequuntur, exponit.

Sunt in hac Dioecesi aliqui alumni Institutorum Religiosorum in Sacris constituti, alii expulsi, alii ab Apostolica Sede dimissione obtenta, ex claustro egressi, sed quin prius benevolum Episcopum receptorem invenissent, nec de ecclesiastico patrimonio sibi providissent. Ex Decreto *Auctis ulmodum* Sacrae Congregationis Episcoporum et Regularium diei 4 Novembris 1892, primi perpetuo suspensi manebunt, donec a Sancta Sede alio modo eis consulatur, ac praeterea Episcopum benevolum receptorem invenerint, et de ecclesiastico patrimonio sibi providerint; secundi vero etiam ab Ordinum susceptorum exercitio suspensi erunt. Episcopus Orator ob Cleri saecularis sufficientem copiam, aliisque iustis de causis, Episcopus benevolus receptor horum alumnorum esse nequit; sed de eorundem miserrima vita, angustissimeque conditione maxime dolet, et eorundem supplicationibus quotidie torqueter. Unus ex illis iam Presbyter, in agrariis laboribus occupatus victum sibi comparat. Exoptans Episcopus Orator aliquid praedictis alumniis levaminis affere, quin onera Episcopi benevoli receptoris in se suscipiat, Sanctitatis, Vestrae sequentia dubia pro solutione reverenter submittit.

I. An possit praedictis alumniis licentiam concedere, ut Ordinem exercere valeant, sed ad munus suum, uti mos est concedere clericis alienae dioecesis, ad tempus hic commorantibus, quin onera Episcopi benevoli receptoris in se suscipiat?

II. Et quatenus negative, quid faciendum cum his miseris clericis, qui nec Episcopum benevolum receptorem inveniunt, nec patrimonium ecclesiasticum sibi constituere possunt?

Et Deus, etc.

Ad primum dubium Sacra Congregatio Eminentissimorum et Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium, negotiis et consultationibus Episcoporum et Regularium praeposita, respondendum censuit, uti respondet: "Prout exponitur, negative. Sed eadem Sacra Congregatio facultatem tribuit Episcopo Abulensi, quatenus nihil aliud sibi obstet, permittendi praefatis alumni sacros Ordines exercere ad tempus sibi benevisum, donec maneant in sua dioecesi, praevia obligatione sibi inveniendi Episcopum benevolum receptorem et constituendi sibi sacrum patrimonium ad formam Decreti, 'Auctis admodum' aut Rescriptorum Sacrae Congregationis, si quae obtinuerint.

Ad secundum: Provisum in primo.

Romae, 20 Novembris 1895.

✠ I. CARD. VERGA, *Praefectus*.

A. TROMBETTA, *Pro Secretarius*.

FURTHER INTERPRETATION OF THE SAME DECREE

ABULENSIS. DUBIA QUOAD INTERPRETATIONEM DECRETI—"AUCTIS ADMODUM"

EMINENTISSIME AC REVERENDISSIME DOMINE,

Episcopus Abulensis exponit quae sequuntur:

Ex Decreto *Auctis admodum* istius Sacrae Congregationis die 4 Novembris 1892 sancitum fuit: alumnos votorum sollemnum vel simplicium, tam perpetuorum, quam temporalium, in Sacris constitutos, qui expulsi vel dimissi fuerint, perpetuo suspensos mansuros, donec a Sancta Sede alio modo eis consulatur, ac praeterea Episcopum benevolum receptorem invenerint, et de patrimonio ecclesiastico sibi providerint: alumnos vero, qui sponte ab Apostolica Sede dimissionem petierint et obtinuerint, ex claustris non egressuros donec Episcopum benevolum receptorem invenerint, et de ecclesiastico patrimonio sibi providerint, secus ab Ordinum susceptorum exercitio suspensos esse mansuros. Circa interpretationem vero huius Decreti hac in parte quaedam oborta sunt dubia, quae reverenter Vestrae Eminentiae sapientiae subiicit.

I. Utrum haec verba "Episcopum benevolum receptorem invenerint et de patrimonio ecclesiastico sibi providerint," ita

collective sint intelligenda, ut ad tollendam suspensionem ambo sint necessaria, nempe, et Episcopum benevolum receptorem invenire, et patrimonium ecclesiasticum constituere, vel sufficiat tantum Episcopum benevolum receptorem invenire?

II. Utrum haec verba, quae in numero V leguntur "secus suspensi maneant ab exercitio susceptorum Ordinum," ita sint sumenda, ut Religiosus, qui obtenta Apostolica licentia claustro exierit, quin prius Episcopum benevolum receptorem invenerit vel de patrimonio ecclesiastico sibi providerit, sit suspensus, tantum donec Episcopum benevolum receptorem inveniatur et patrimonium ecclesiasticum sibi constituatur, vel sit suspensus donec ab Apostolica Sede suspensio tollatur, invento Episcopo benevolo receptore et patrimonio ecclesiastico constituto?

S. C. Eñorum ac Rñorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, omnibus mature perpensis, respondet.

"Ad primum dubium: Affirmative ad primam partem; Negative ad secundam."

"Ad secundum: Affirmative pariter ad primam partem; Negative ad secundam."

Datum Romae ex Secretaria Sacrae Congregationis Episcoporum et Regularium hac die 20 Novembris 1895.

✠ I. CARD. VERGA, *Praefectus*.

A. TROMBETTA, *Pro Secretarius*.

RULES TO BE OBSERVED IN CORRESPONDENCE WITH PROPAGANDA

E. S. CONGREGATIONE DE PROPAGANDA FIDE

OBSERVANDA PRO PLANIORI NEGOTIORUM TRANSMISSIONE

Illis ac Rmis Ordinariis Missionum, quae a S. Congr. de Propaganda Fide dependent

Cum multiplicitas negotiorum, quae ab hac S. Congregatione de Prop. Fide pro locis missionum sibi creditis agenda sunt, in dies augeatur, optatissimum est ut ea, quae expeditionem rerum tractandarum retardant, removeantur.

Hinc est quod infrascriptus Archiep. Larissen. S.C. de Prop. Fide Secretarius, juxta mentem Emi Cardinalis ejusdem S.C. Praefecti, nonnulla, quae experientia edocuit minus convenire, REmis LL. Ordinariis indicare necessarium judicat, rogans eos ut pro sapientia et zelo, quibus praestant, eadem in negotiis

cum hac S.C. curandis observanda quibus oportet commendare velint.

Et in primis plurimum interest ut non solum litterae ad hanc S.C. expeditae, sed etiam, et praesertim documenta iisdem adjuncta, latino exarata sint sermone, vel italico aut gallico, ceterarum enim linguarum communis adhuc non habetur cognitio, et interpretum opera longior evadere solet, nec semper satis est secuta.

Insuper non raro accidit ut litterae, quae recipiuntur, tam infirmi calamo conscriptae sint ut eas perlegere difficillimum sit etiam peritis, neque id obtinetur absque magna temporis jactura gravique labore. Aliquando etiam chartae adhibentur coloris caerulei, aut suborbiscuri. aut transparentis, atramentum vero coloris fere albi, ita ut lectoris visus improbe defatigetur. Instante igitur rogatur ut hujusmodi impedimenta e medio tollantur.

Nec incongruum est hic animadvertere nonnunquam in epistolis quae ad S. Cong., vel ad Sanctitatem Suam per ipsam S. Congr. mittuntur, formam exterioriorem magis respondentem dignitati virorum quibus praesentandae sunt, desiderari. Tum folio litterarum et documentorum ita saepissime scripta sunt, ut ordo scriptionis unius paginae sit inversus in successiva et hinc cum ex his foliis, pro eorum conservatione in Archivio, libri conficiuntur, isti pro singulis paginis legendis ab imo deorsum verti debent, non sine inutili lectoris incommodo et fastidio.

Tandem et aliud inconveniens aliquando locum habet, quod scilicet a S. Congr. in receptione epistolarum, pro insufficienti solutione pretii transmissionis a mittentibus, duplex taxa solvenda est; unde quotannis non exigua pecuniae summa necessitatibus quotidie crescentibus Missionum subtrahitur.

Ah haec omnia incommoda efficaciter removenda infra-scriptus Secretarius desiderium hujus S. Consilii, non semel sibi patefactum per praesentes litteras evulgare censet, iterumque rogat ut litterae et documenta, quae ad hanc S. Congr. mittuntur :

1. Latino idiomate, vel saltem italico aut gallico, exarata sint, sicut caute fuit per litteras circulares hujus S. Congreg. diei 1 Februarii 1892 :

2. Ut intelligibili charactere conscribantur, praesertim quoad nomina propria personarum et locorum, convenientemque exteriorum praeseferant formam quoad chartae dimensiones, quae charta sit albi coloris et atramentum nigrum :

3. Ut ordo scriptionis paginarum is sit, qui servantur in libris qui typis eduntur :

4. Ut praescripta a lege in singulis regionibus pro expediendis litteris taxa exacte a mittentibus solvatur.

Datum Romae ex aedibus Sacrae Congregationis de Propaganda Fide die 18 Maii 1896.

A. CIASCA, *Secretarius*.

DECISION OF THE SACRED PENITENTIARY

DE ABSOLUTIONE COMPLICIS IN PECCATO TURPI

Iam quaesitum fuit a S. Poenitentiaria "An incurrat censuras, in absolventes complicem, in peccato turpi latas, qui complicem quidem absolvat, sed complicem qui complicitatis peccatum in confessione non declaravit."

Et S. Poenitentiaria die 19 Maii 1877 respondendum censuit : "Privationem iurisdictionis absolvendi complicem in peccato turpi et adnexam excommunicationem, quatenus confessarius illum absolverit, esse in ordine ad ipsum peccatum turpe, in quo idem Confessarius complex fuit."

Hanc vero responsionem quidam ita interpretantur, ut excommunicato in absolventes complicem lata fere semper eludi possit. Siquidem ad hoc sufficeret poenitentem complicem a confessario praemoneri de peccato huiusmodi non declarando. Sic enim, iuxta eosdem, absolvens complicem, semper immunis a censura evaderet.

Ad praecavendos in re tanti momenti abusum, postulans duas sequentes quaestiones Sacrae Poenitentiariae proponit.

I. An effugiat censuras, in absolventes complicem in re turpi latas, confessarius, qui complicem, sed de peccato complicitatis in confessione tacentem, absolvit ; quamvis certus sit, complicem non adiisse alium sacerdotem, nec ideo fuisse absolutum a peccato complicitatis. Ratio dubitandi videtur esse, quia in tali casu, quamvis peccatum complicitatis non subiiciatur clavibus a poenitente, confessarius tamen non potest absolvere complicem ab aliis peccatis, quin, eo ipso, indirecte saltem, eum absolvat a peccato complicitatis, quod scit non adhuc fuisse clavibus rite subiectum, neque ideo remissum.

II. An incurrat censuras in absolventes complicem in peccato turpi latas, confessarius qui, ad vitandas praedictas censuras, induxit *directe* vel *indirecte* poenitentem complicem ad non

declarandum peccatum turpe, cum ipso commissum, et deinde complicem absolvit, sed peccatum complicitatis non declarantem.

Ratio dubitandi est quia *nemini fraus sua patrocinari debet*; insuperque si, talia agendo, confessarius censuras praecaveret, iam prohibitio absolvendi complicem, sub poena excommunicationis, illusoria plerumque videretur.

Directe autem confessarius inducit poenitentem quando positive et explicite eum praemonet de tacendo peccato complicitatis, quia v. g. illud iam novit et declaratio illius esset inutilis. Indirecte vero inducit quando confessarius suadere conatur poenitentem, sive quod actio turpis cum ipso commissa non est peccatum, sive saltem non tam grave, ut de ipso inquietari debeat; unde poenitens concludit ipsi licere non declarare tale peccatum, et ab eo declarando revera abstinet.

Sacra Poenitentiaria, mature consideratis expositis, et approbante SSmo. Dño. Nostro Leone PP. XIII., declarat: "excommunicationem reservatam in Bulla, Sacramentum poenitentiae, non effugere confessarios absolventes vel fingentes absolvere eum complicem, qui peccatum quidem complicitatis, a quo nondum est absolutus, non confitetur, sed ideo ita se gerit, quia ad id Confessarius, poenitentem induxit, sive directe, sive indirecte."

Datum Romae in Sacra Poenitentiaria die 19 Februarii 1896.

✠ R. CARD. MONACO, *P.M.*

A. CAN. MARTINI, *S.P.*, *Secretarius.*

THE BLESSING OF A MOTHER WHOSE CHILD DIES WITHOUT BAPTISM

VICENTINA DUBIUM QUOAD BENEDICTIONEM DANDAM PUERPERAE, CUIUS PROLES MORTUA SIT SINE BAPTISMO

In kalendario Dioeceseos Vicentinæ anno 1894 edito proposita, et menstruis coetibus casuum conscientiae quaestio agitata fuit super benedictione puerperae, cuius proles sine baptismo decesserit. Sententiis in contraria abeuntibus, Rñus Canonicus qui eisdem coetibus praeerat, de legum liturgicarum observantia sollicitus, sequens dubium pro opportuna solutione Sacrae Rituum Congregationi, de consensu Rñi Episcopi Vicentini, humillime proposuit: nimirum: Utrum, vi decreti ab ipsa Sacra Rituum Congregatione dati die 12 Septembris 1857 in *Molinen* ad XX^{um}, liceat Benedictionem mulieris post partum, iuxta Rituale Romanum, impertiri puerperae, cuius proles mortua fuerit sine

baptismo; an vero abstinendum sit ab ea Benedictione? Et Sacra eadem Congregatio, exquisito voto unius ex Apostolicarum Caeremoniarum magistris et alterius ex Sacrae ipsius Congregationis Consultoribus, enuntiato dubio ab Elnò et Rmo Dño Cardinali Andrea Steinhuber, in ordinariis Comitibus subsignata die ad Vaticanum coadunatis, proposito, respondendum censuit: *Non esse negandam benedictionem.* Die 19 Maii 1896.

Hisce vero omnibus Sanctissimo Domino Nostro Leoni Papae XIII. per infrascriptum Cardinalem Sacrae eidem Congregationi Praefectum relatis, Sanctitas Sua Rescriptum Sacrae ipsius Congregationis ratum habuit et confirmavit. Die 8 Iunii eodem anno.

C. CARD. ALOISI-MASELLA, S.R.C., *Praefectus.*

L. ✠ S.

ALOISIUS TRIPEPI, S.R.C., *Secretarius.*

SHOULD REGULARS ENGAGED IN MISSIONS CONFORM TO THE
“ORDO” OF THE PLACE?

DUBIUM; QUÆRITUR AN REGULARES, QUI OCCASIONE PRAEDICATIONIS, APUD DIVERSAS ECCLESIAS CELEBRANT, OBLIGATIONI SUBIACIANTUR CELEBRANDI IUXTA KALANDARIUM ECCLESIAE, IN QUA CELEBRANT

Quamplures Regulares, ratione suae vocationis et praedicationes, quotannis per Quadragesimam totam, per menses Maii et Octobris et per alia quoque tempora Sacrum peragunt extra suas Ecclesias; eaque de causa obtinuerunt ab Apostolica Sede privilegium celebrandi Missam iuxta kalendarium proprii Ordinis, quando color concordat cum colore Officii Ecclesiae in qua celebrant. Praeterea iidem Regulares habent privilegium, iuxta quod concessio illis per Apostolicam Sedem semel facta, iam amplius non debet revocata censerì, nisi de praedicta concessione fiat mentio specialis, vel saltem habeatur clausula revocatoria privilegii, etiam speciali mentione digni. Hinc quaesitum est: *Utrum Regulares de quibus in causa, comprehendantur sub decreto Sacrorum Rituum Congregationis die 9 Decembris 1895 edito?*

Sacra autem Rituum Congregatio, referente subscripto Secretario, atque audito voto commissionis Liturgicae, omnibus rite perpensis, respondendum censuit: *Affirmative.*

Atque ita declaravit ac rescripsit. Die 8 Februarii, 1896.

CAR. CARD. ALOISI-MASELLA, S.R.C., *Praefectus.*

L. ✠ S.

ALOISIUS TRIPEPI, S.R.C., *Secretarius.*

SHOULD THOSE WHO CELEBRATE MASS IN THE CHAPELS OF BISHOPS, SEMINARIES, &C., CONFORM TO THE "ORDO" OF THE PLACE?

RUTHENEN. DECERNITUR RESPONDERE DEBERE KALENDARIO LOCI, NON VERO CELEBRANTIS, MISSAS CELEBRATAS IN CAPPELLIS EPISCOPORUM, SEMINARIORUM, ETC.

Enûus et Rûnus Dñus Cardinalis Christianus Ernestus Bourret, Episcopus Ruthenen Sacram Rituum Congregationem pro sequentis Dubii solutione enixe rogavit, nimirum :

Utrum, post Decretum generale die 9 Decembris 1895 editum *De Missa conformi Officii Ecclesiae vel Oratorii publici*, Calendario loci, an vero Celebrantis respondere debeant Missae, quae celebrantur in Capellis Episcoporum, Seminariorum, Collegiorum, piarum Communitatum, Hospitalium et Carcerum?

Et Sacra eadem Congregatio, referente subscripto Secretario, exquisita sententia Commissionis Liturgicae, reque maturo examine perpensa, proposito Dubio respondendum censuit: Dummodo agatur de Capella principali, quae instar Oratorii publici, ad effectum memorati Decreti, habenda est, *Affirmative* ad I, *Negative* ad II.

Atque ita rescripsit, die 22 Maii 1896.

C. CARD. ALOISI-MASELLA, S.R.C., *Praefectus*.

L. ✠ S.

ALOISIUS TRIPEPI, S.R.C., *Secretarius*.

THE OBLIGATION OF HEARING MASS ON SUNDAYS AND HOLIDAYS SATISFIED BY ASSISTING AT THE MASS OF THE BISHOP IN HIS PRIVATE CHAPEL

DECRETUM. FIDELIS PRAECEPTUM ECCLESIAE ADIMPLENT, AUDIENTES EPISCOPORUM MISSAM VEL ALIORUM, AD EPISCOPORUM COMMODUM, PERMISSAM

URBIS ET ORBIS

Plures Sacrorum Antistites Sanctissimo Domino Nostro-Leoni Papae XII humillimas porrexerunt preces, ut in bonum fidelium atque in dignitatis Episcopalis decus, dispositionem Decreti, die 22 Augusti 1818 editi, super satisfactione praecepti de audienda Missa in Episcopali Sacello, relaxare dignaretur. Sacra porro Rituum Congregatio, de mandato ipsius Sanctissimi

Domini Nostri, cuiusmodi negotium maturo examine perpendens, audito voto Commissionis Liturgicae, ad quaestionem per infrascriptum Cardinalem, eidem Sacrorum Rituum Congregationi Praefectum, in Ordinariis Comitiis subsignata die ad Vaticanum habitis, propositam, respondendum censuit: "Postulandum a Sanctissimo, ut deinceps Episcopi omnes, sive dioecesani, sive titulares, eodem privilegio condecorentur, quo fruuntur Patres Cardinales: scilicet, ut, non solum Ipsi in propriae habitationis Oratorio, aut super ara portatili, ubicunque degant, Missam facere alianque in sui commodum permittere valeant; sed etiam Fideles omnes alterutram ex eisdem Missis audientes, quoties opus fuerit, praeceptum Ecclesiae adimpleant: contrariis non obstantibus quibuscunque. Die 19 Maii 1896." Quibus omnibus Sanctissimo Domino Nostro Leoni Papae XIII per meipsum infrascriptum Cardinalem relatis, Sanctitas Sua sententiam Sacrae Congregationis ratam habens, enunciaturum Patrum Cardinalium privilegium ad quoscunque Episcopos cum Apostolica Sede communionem habentes extendere dignata est, die 8 Iunii, eodem anno.

CAL. CARD. ALOISI-MASELLA, S.R.C., *Praef.*

L. ✠ S.

ALOISIUS TRIPEPI, S.R.C., *Secretarius.*

RENEWAL OF VOWS

DUBIUM; QUÆRITUR AN DECRETUM GENERALE DIEI 27 AUGUSTI 1894 VIM HABEAT OBLIGANDI QUASLIBET RELIGIOSAS CONGREGATIONES UTRIVSQUE SEXUS

A Sacra Rituum Congregatione expostulatum fuit: An Decretum Generale ab eadem S. Rituum Congregatione die 27 Augusti 1894 editum, quo ad ambiguitatem omnem tollendam et uniformitatem inducendam, methodus in professione et renovatione votorum intra Missam servanda statuitur, vi obligandi polleat penes quaslibet religiosas utriusque sexus Congregationes?

Et Sacra Rituum Congregatio, ad relationem infrascripti Secretarii, omnibus mature perpensis, proposito Dubio respondendum censuit: *Affirmative, ubi vota nuncupantur vel renovantur intra Missam, coram celebrante Sacram Hostiam manu tenente.*

Atque ita rescripsit. Die 5 Iunii 1896.

C. CARD. ALOISI-MASELLA, S.R.C., *Praefectus.*

L. ✠ S.

ALOISIUS TRIPEPI, *Secretarius.*

THE ERECTION AND AFFILIATION OF CONFRATERNITIES
ORDINIS PRAEDICATORUM. DE ERECTIONE ET AGGREGATIONE
CONFRATERNITATUM

Procurator Generalis Ordinis Praedicatorum sequentia dubia huic S. Congregationi Indulgentiis Sacrisque Reliquis praepositae, humiliter dirimenda proposuit :

I. An conditio Clementinae Constitutionis “ Quaecumque ” de consensu Ordinarii loci et de litteris testimonialibus, servanda in erectionibus et aggregationibus Confraternitatum, accipienda sit ita, ut duo requirantur actus distincti, consensus nempe et litterae testimoniales : vel potius sufficiat consensus implicite expressus in litteris testimonialibus ?

II. An Summarium Indulgentiarum quod una cum diplomate datur in erectione Confraternitatum, iam recognitum et approbatum a S. Cong. Indulgent., nova etiam indigeat recognitione Ordinarii loci ?

III. An distincta Communitas, quam Decretum S. C. Indulg. in una Laudensi diei 31 Ianuarii 1893 pro erectione Confraternitatum eiusdem nominis et instituti requirit, constituatur etiam a quolibet eiusdem municipii oppido, situ et nomine ab aliis disiuncto, adeo ut in uno eodemque municipio plures eiusdem nominis et instituti Confraternitates erigi possint ?

IV. An in magnis Civitatibus, quae unam tantum constituunt Communitatem, plures nihilominus erigi possint eiusdem nominis et instituti Confraternitates ?

V. An erectio Confraternitatum SS. Rosarii facta per litteras Mag. Gen. Ord. Praed. facultativas, executioni mandatas a Sacerdote, sive regulari, sive saeculari ab eodem Mag. Gen. deputato, valida sit, si Ordinarius consensum quidem suum ante executionem exprimat, nullas vero litteras testimoniales concedat ?

VI. An ipsae litterae facultativae validae sint si subscriptione et sigillo eiusdem Mag. Gen. munitae aut certum Sacerdotem ad executionem non deputent, aut locum Confraternitatis erigendae non expriment ?

Deinde sequentia postulata exhibuit :

I. (a) Quoad praeteritum : Ut omnes SSini Rosarii Confraternitates, quae sive in propriis Ordinibus, sive in aliis Orbis Ecclesiis erectae inveniuntur irregularitate, vel vitio nullitatis affectae, ob quemeunque loci distantiae, litterarum testimonialium, diplomatum concessionis, sive alterius cuiusque generis defectum, in radice, sanenter, et, quatenus opus sit, immediate

Apostolica Auctoritate de novo erigantur, firmis remanentibus privilegiis a RR. PP. Ordini Praedic. elargitis.

(b) Quoad futurum : Ad maius incrementum sodalium SSⁿⁱ Rosarii postulat facultatem pro Mag. Gen. Ord. Praedic. eiusque Vicario, ut penes Provinciales et Episcopos etiam in Europa, non tamen in Italia, possit eo modo, quo, de consensu a S. S. habito, agere solent aliorum Ordinum Superiores, et ipse agit extra Europam, diplomata in deposito habere, servatis tamen iisdem ordinationibus et conditionibus ab ipsis RR. PP. datis.

II. Ut in magnis Civitatibus, ubi habitantium numerus centum excedit millia, tres vel quatuor etiam Confraternitates Sanctissimi Rosarii de speciali S. S. mandato, erigi possint et valeant.

III. Ut duo postrema postulata extendantur etiam ad alias duas Confraternitates SSⁿⁱ Nominis Dei, nec non Militiae Angelicae S. Thomae Aquinatis.

Et Emi ac Rmi PP. Cardinales in generalibus Comitibus, ad Vaticanas Aedes habitis die 5 Martii 1896, rescripserunt :

Ad Dubiam I. Sufficere Ordinarii litteras, quibus consensum in erectionem vel aggregationem Confraternitatum significet et **Instituti pietatem ac religionem commendet.**

Ad II. Negative.

Ad III. Affirmative, dummodo in unoquoque oppido habeatur etiam propria Paroecia.

Ad IV. Negative : sed supplicandum SS^{mo}; ut derogando in hac parte Constitut. s. m. Clementis VIII quae incipit "Quaecumque," Ordinariis benigne tribuere dignetur facultatem providendi pro eorum arbitrio et prudentia in singulis casibus, servata tamen in huiusmodi erectionibus convenienti, eorum iudicio, distantia.

Ad V. Negative.

Ad VI. Negative.

Ad postulata vero.

Quoad I. (a) Affirmative.

(b) Non expedire.

Quoad II. Iam satis provisum in responsione ad Dubium IV.

Quoad III. Iam provisum in responsione ad duo postulata priora.

Factaque de omnibus SS^{mo} Domino Nostro Leoni Pp. XIII relatione in audientia habita die 20 Maii 1896 ab infrascripto Cardinali S. C. Praefecto, Sanctitas Sua resolutiones Eminentissimorum PP. ratas habuit et confirmavit, simulque derogando

Constitutioni Clementis VIII, facultatem in IV dubio postulatam benigne Ordinariis concedere dignata est.

Datum Romae ex Secretaria eiusdem S. C. die 20 Maii 1896.

ANDREAS CARD. STEINHUBER, *Praefectus*.

L. ✕ S.

A. ARCHIEP. NICOPOL, *Secretarius*.

THE RITE TO BE OBSERVED IN BLESSING A SECULAR PRELATE
BRUNEN. DUBIUM QUOAD RITUM BENEDICENDI PRAELATUM
SAECULARE

In relatione status Ecclesiae Brunensis exhibita Sacrae Congregationi Concilii die 26 Februarii 1894 declaratum fuit Praelatos saeculares, Decanum et Archidiaconum Capituli Ecclesiae Cathedralis, nec non praepositum Capitulo Ecclesiae Collegiatae Nicolsburgensis, ex Apostolico Privilegio, ad instar Abbatum infulatorum, benedictione Abbatiali muniri. Quum vero Abbatialis benedictio, prouti legitur in Pontificali Romano, nonnullis in partibus existimetur minus congrua praelatis saecularibus, qui non habent populum sibi subditum, nec regulam nec alia huiusmodi servanda, ideo Rñus Dñus Franciscus Bauer, Episcopus Brunensis, quum suis, tum aliorum Episcoporum votis satisfactorius ab Apostolica Sede humillime postulavit: et utrum et quomodo in supradicta benedictione Praelatis saecularibus impertienda iuxta ritum Pontificalis Romani, aliquae variationes fieri possint? Porro exquisito voto unius ex Apostolicarum Caeremoniarum Magistris et alterius ex Sacrae Rituum Congregationis Consultoribus, quum Eñus et Rñus Dñus Cardinalis Andreas Steinhuber in Ordinariis Comitiiis, subsignata die ad Vaticanum habitis, enunciatum Dubium, super ritu benedicendi praelatum saecularem discutendum proposuerit. Ipsa Sacra Congregatio, omnibus mature perpensis rescribendum censuit: *Nihil innovetur in Pontificali, sed eadem Sacrorum Rituum Congregatio in singulis casibus respondeat, formulam accommodando cassibus ipsis, demptis quae praelatis saecularibus minime convenire noscuntur.* Die 19 Maii 1896. Facta postmodum de his omnibus Sanctissimo Domino Nostro Leoni Papae XIII, per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum, relatione, Sanctitas Sua resolutionem Sacrae eiusdem Congregationis ratam habuit et confirmavit, die 8 Iunii eodem anno.

C. CARD. ALOISI-MASELLA, S.R.C., *Praefectus*.

L. ✕ S.

ALOISIUS TRIPEPI, S.R.C., *Secretarius*.

DOUBT REGARDING MONTHLY VOTIVE OFFICES

AMALPHITANA. DUBIUM QUOAD OFFICIA VOTIVA SEMEL IN MENSE
CONCESSA

Rñus Dñus Henricus de Dominicis, Archiepiscopus Amalphitanus, ad instantiam Redactoris Kalendarii Archidioeceseos sibi concreditae, Sacram Rituum Congregationem pro insequentium Dubiorum solutione humillime rogavit ; nimirum :

I. An Officio votiva, semel in mense concessa, peragi queant infra Octavas non Privilegiatas ; et quatenus negative : An expetendum sit Indultum ?

II. Utrum omitti possit Officium *ad libitum*, ut recitetur Officium votivum semel in mense concessum ; et quatenus affirmative : Utrum Officium *ad libitum* omissum transferri valeat in alium diem ?

Et Sacra eadem Congregatio, exquisita sententia Commissionis Liturgicae, reque accurate perpensa, respondendum censuit :

Ad I. *Negative ad primam partem : Non expedire ad secundam.*

Ad II. *Affirmative ad primam quaestionem : Negative ad secundam.*

Atque ita rescripsit. Die 8 Maii 1896.

C. CARD. ALOISI-MASELLA, S.R.C., *Praefectus*.

A. TRIPEPI, S.R.C., *Secretarius*.

VOTIVE OFFICES

URBIS. DUBIA QUOAD OFFICIA VOTIVA

Nonnulli Calendariorum redactores a Sacra Rituum Congregatione sequentium dubiorum resolutionem supplicibus votis efflagitarunt, nimirum :

I. An in Officiis votivis, inter se concurrentibus, Vesperae dividi semper debeant iuxta peculiarem Rubricam, vel considerari potius debeat ratio dignitatis iuxta decretum *Evulgato* die 14 Augusti 1894 ?

II. An privilegium, quod Rubricae Generales Breviarii tribuunt Octavis Festorum Domini et Deiparae, ut nempe illae cedant tantum in concursu duplicibus secundae classis, istae vero solis duplicibus maioribus, intelligendum sit de solis octavis ad Festa primaria pertinentibus, an de octavis quibuscunque ?

III. Dies octavi Festorum primariorum, Archangelorum, S. Ioannis Baptistae, S. Ioseph, et SS. Apostolorum, suntne

iudicandi digniores in ordine ad praelationem, in concursu cum aliis duplicibus minoribus ?

Et Sacra eadem Congregatio, referente infrascripto Secretario, exquisita sententia Commissionis Liturgicae, omnibusque maturo examine perpensis, rescribendum censuit :

Ad I et II. *Affirmative* quoad primam partem, *Negative* quoad secundam.

Ad III. *Affirmative*.

Atque ita rescripsit. Die 22 Maii 1896.

C. CARD. ALOISI-MASELLA, S.R.C., *Praefectus*.

L. ✠ S.

ALOISIUS TRIPEPI, S.R.C., *Secretarius*.

MAY MORTUARY WREATHS BE LEFT SUSPENDED FROM THE
WALLS OF THE CHURCH ?

VALVEN. ET SULMONEN. DUBIUM QUOAD CORONAS MORTUARIAS
SUSPENDENDAS, UT MANEANT IN PARIETIBUS ECCLESIAE

Rñus Dñus Tobias Patroni Episcopus Valven. et Sulmonen. timens ne, sub specie pietatis erga defunctos, sensim subrepant abusus decorem Domus Dei temerantes, a Sacra Rituum Congregatione sequentis Dubii solutionem humillime postulavit, nimirum :

An deceat in parietibus Ecclesiae vel publici Oratorii suspendere coronas mortuarias, ut inibi maneant ?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque mature perpensis, rescribendum censuit : *Negative*.

Atque ita rescripsit, die 22 Maii 1896.

C. CARD. ALOISI-MASELLA, S.R.C., *Præfectus*.

L. ✠ S.

ALOISIUS TRIPEPI, S.R.C., *Secretarius*.

Notices of Books

LE CARDINAL MANNING. Par Francis de Pressense.
Paris: Perrin et Cie. London: Burns and Oates, 1896.
Price, 3s. 6d.

ONE of the most striking and satisfactory things in connection with Mr. Purcell's *Life of Cardinal Manning* is that the indignation with which it was received was by no means confined to Catholics. Several English journals directed and inspired by Protestants repudiated almost as vigorously as Cardinal Vaughan himself the attempt that was made to besmirch the reputation of one of the noblest characters of the present century. But it was reserved for a French Protestant writer, the worthy son of a liberal-minded Protestant father, to present to the public the best and most complete vindication of Cardinal Manning that has yet appeared. The chapters that constitute the main portion of this volume had already appeared in the pages of the *Revue des Deux Mondes*. They are now published together here, and are preceded by a preface which much enhances the value of the work, and gives its author a strong claim to the respect, not only of Catholics, but of all honest and unprejudiced readers. In the opening pages of this preface, M. de Pressensé gives us an insight into the troubles he brought down upon his head, and the severe reproaches that were addressed to him by the members of his own communion, on account of the tone and spirit of his articles in the *Revue des Deux Mondes* reviewing the two volumes of Mr. Purcell.

"They cover their faces with shame [he writes] at the spectacle of the scandal given by a Protestant who speaks with sympathy and with admiration of this seceder from Protestantism. They are indignant at the effrontery of a writer who dares to find fault with the method of writing history adopted by Mr. Purcell, now suddenly promoted to the front rank of grave and trustworthy authors. It is an intolerable want of propriety and of good faith to draw from the very book itself—this so-called biography of Cardinal Manning—proofs of numberless errors in matters of fact and errors of judgment incomparably more gross and guilty in this singular painter, whose highest ambition seems to be to distort the features and vilify the expression of his model. Critics who probably have not taken the trouble to read, and especially to study minutely,

the sixteen hundred pages of the massive volumes of Mr. Purcell will not admit the right of anyone to pronounce a severe condemnation of a work which systematic malevolence towards one of the great men of modern Catholicity sufficiently recommends to them. The two volumes of Mr. Purcell are full of insinuations, accusations, reproofs of Cardinal Manning. That is enough. They are done by a master-hand. They must be accepted as Gospel; and it is nothing short of prejudice in favour of the Church of Rome, and treason to the Reformation, to direct attention to the gross faults, the monstrous contradictions, the stupefying ignorance, the constant falsification of dates, the inexact quotations, the truncated documents, the disorders of thought, vulgarity of style, and, worse than all, the spirit of depreciation and calumny which make of this work a sad monument of all that a biography worthy of the name should not be."

Undeterred, however, by the excommunication of Geneva, and by what he calls the missives of "those anonymous zealots of pure and unstained religion who sent me, forgetting their signatures, a volley of pious insults," he feels called upon only to supply them with a fuller and more ample justification of his views about Mr. Purcell and his so-called biography:—

"Let us take, to commence with [writes M. de Pressensé, in his preface], Manning's entrance into the clerical state. Mr. Purcell had before him, bearing on this important event, several documents which he has published in the strange manner so familiar to him. The materials consist in three autobiographical notes, drawn up by the Cardinal some fifty years after the date of the fact to which they refer, and in letters and fragments of letters written as far back as 1832, notably to his mother and to Mr. Twistleton, his friend. It appears clear as daylight from these documents that Manning, at the time itself, as well as fifty years afterwards, was absolutely convinced that he was acting in obedience to a call from on high, or as he himself designates it, 'a call from God *ad veritatem et ad seipsum*.' All the evidence tends in the same direction. There is not the shadow of anything to prove that things were otherwise. One might imagine that Mr. Purcell would follow this version of the matter, the only correct and authentic one. But Mr. Purcell has his own way of dealing with such things. He insinuates that Manning's vocation was the result of illusion; that the young clergyman was merely the dupe of his own fancy, if he believed that he yielded to any but purely worldly motives. One would naturally wish to know on what foundation the pile of hypotheses is erected, and where are the documents which thus flagrantly give the lie to the Cardinal. Documents there are none. Mr. Purcell has simply

considered unlikely and absurd a motive so strange and so extraordinary as a divine vocation. Forgetting the two letters contemporary with the fact, which confirm in every respect the subsequent notes in the journal, he maintains that the Cardinal, in the course of time, forgot the exact way in which things happened, and had accordingly indulged his fancy. If Manning [he says] had heard such a call, he would surely have communicated it to his duly correspondent, his brother-in-law [Mr. John Anderdon]. But he did not do so. Therefore, there was no supernatural call. The syllogism of Mr. Purcell is in due form. His logic is faultless. But, unfortunately, his minor is false. Manning did communicate to his brother-in-law the sentiments by which he was animated. There are copies of his letters in two little bundles which escaped Mr. Purcell. Dr Gasquet, who married a niece of the Cardinal, had quoted in his short *brochure*, published in 1895, pages 10 and 11, two extracts from these letters, which dispose for ever of Mr. Purcell's enlightened suppositions."

This is the spirit in which M. de Pressensé's book is written. We would beg to direct particular attention to the pages of the preface in which he deals with Mr. Purcell's imputation of a double voice to the illustrious Cardinal during the last stages of his life in the Protestant Church.

"In unequivocal terms [writes M. de Pressensé] he accuses Manning of having adopted an attitude and a form of speech marked with the seal of duplicity from 1846 to 1851; of having kept secret from his Church and from his best friends during six long years, the state of his soul and the intimate sentiments of his heart; of having, in a word, covered with the odious veil of hypocrisy, the great spiritual work that was going on within him, and which was ultimately to lead him to the Catholic Church. If this reproach were founded it is not alone this period of the life of Manning that would have been tarnished and dishonoured: his whole existence, his whole character, would have been stained with the mark of repugnant duplicity. His dearest convictions, his charity, his holiness would have been rooted in falsehood; and one should renounce for ever the vain attempt to hold up to the admiration of men, a man proficient in the perfidious art of double speech and double dealing. It is difficult to understand how Mr. Purcell could have wasted his time in raising a monument to one whom he held guilty of such conduct. . . . Here again, however, the proofs are looked for in vain, or rather present themselves all in harmony to refute the calumny."

"Let us hear [he continues] what a review, justly respected, and edited in an entirely Anglican spirit, little prejudiced it must be said, in favour of deserters from the National Church, viz. *The Spectator* has to say:—'In the journals and letters in which

we find expressed what Mr. Purcell calls the 'inner man,' the man who doubted the validity of the Anglican system, from 1846 to 1851, we find alongside this doubt the expression of a fear lest it might be due to illusion. In this state of mind, Manning declares that it is his duty to speak with tenderness of the Anglican Church, and not to disturb the sentiments of filial obedience which others might profess towards her. As for the letters quoted in the same chapter, giving us the 'outer man,' the second voice, not only do we not find in them any assertion incompatible with the entertainment of doubts regarding the Anglican system; but, on the contrary, the line of argument followed in them tends to establish the duty of remaining in the Anglican Church in spite of these doubts.

"This puts the matter in a nutshell, and this testimony of a competent and impartial critic will balance, we imagine, in the mind of the reader the imputations dictated to a professing friend and admirer by malevolent prejudice and an incredible confusion of thought.

"For *The Spectator*, as for me, the sincerity of Manning was absolute and unquestionable during that long and difficult and painful period, in which it was impossible for him to impart more uniformity to his language than existed in his mind and heart. It will not be considered necessary, I suppose, that I should examine one after another the amazing tissue of errors, and of sophisms on which Mr. Purcell founds his imputations. Let me confine myself to pointing out that in a contention in which dates are of sovereign importance, Mr. Purcell assigns actually in the same page two different dates to a letter which a few pages farther on he dates different still, and the sense of which he travesties beyond recognition in favour of his contention."

We must refer our readers to the work itself, which well repays perusal, for a splendid sketch of the Cardinal's career, and a thorough exposition of Mr. Purcell's novel conception of history.

J. F. H.

ALETHEA: AT THE PARTING OF THE WAYS. By Cyril.

In 2 vols. London: Burns & Oates, Ltd.

To appreciate the exact nature of the great rupture of ecclesiastical communion, which dates from the ninth century, is no easy matter for one living remote from that convulsed period. So tangled are the many threads of the plot, so manifold the forces at work, that even the best-ordered histories yield us but a confused and uncertain picture of a momentous epoch in Church history. The author of this romance has lightened the difficulty

of the historical student. We have merely to gaze on his picturing of long-gone days, and by living through the artist's cunningly-wrought scenes unconsciously to feel and learn the very minutiae of the great religious strife between the divided Churches. The worthlessness of Michael, the strange complexity of Photius, the mild courage of Ignatius, are excellently handled; while the intrepidity of the young Turmarch, the humour of Andrimades, and the severe trials of the slave-girl, gave a deep and touching interest to what might otherwise have been a dry and tedious though scholarly study. Particular care has been bestowed on presenting a truthful transcript of the Eastern capital as it showed in the buffoon days of Emperor Michael. Many points of discussion in the modern philosophic world are deftly introduced, as though forecast by the subtle Greek intellect of one thousand years past, and are cleverly and popularly disposed of. Perhaps the heroine lacks colour, definition, life. The sybaritic Andrimades, who turns monk, is capitally conceived and excellently sustained to the close. The book is readable and very instructive, and though lacking now and then in dramatic movement, never dwindles into insipidity. Its only fault is a too marked reserve: the fire and fancy of Scott are never quite attained.

MEMORIES OF MY PILGRIMAGE TO THE HOLY LAND.

By M. M. London: Art and Book Company.

OF the many works recently published on Jerusalem and the Holy Land, this is one of the simplest and most unpretentious. The author of it is an English lady, who had the courage to join a French pilgrimage to the Holy Places, and who gives a very full and very interesting account of her impressions on the journey as well as of the material troubles and difficulties she had to overcome in carrying out her pious purpose. The story of the whole expedition is told with great spirit.

FIRST COMMUNION. Quarterly Series. London:

Burns & Oates, Ltd.

THIS is a child's book, and a delightful one. It should have a prominent place in the spiritual library of every Catholic home, as it is written in such a fashion as to interest, instruct, and deeply move the most untutored mind and the least reverent heart. Being intended for the young, it is likewise for the old, because the charm of simplicity, and the kind intensity of a

sincerely written word are qualities whose appeal is still, and ever must be, unlimited. Father and son, mother and daughter, will dwell lovingly on these innocent pages, every passage of which brims with wisdom, and love, and piety. The illustrations are many and good : the frontispiece is a fine reproduction of an exquisite piece of art.

TAN HO. By S. T. Crook. London : Burns & Oates, Ltd.

THIS book has neither a surplus of purpose, interest, or intelligibility. The descriptions are elaborate, but we are hurried so quickly round the earth that we have not time to catch more than a misty glimpse of men and things.

THE CIRCUS RIDER'S DAUGHTER. By F. V. Brackel.
THE OUTLAW OF CAMARGUE. By E. de Lamothe.
New York : Benziger Brothers.

WE group these two novels, which evidently belong to the same series, as they both manifest the same exalted Christian spirit. They are translations, fluent and idiomatic. The former work is a noble conception, and evidently the child of a sincerely religious mind. Purity, naturalness, and profound interest stamp the book as truly excellent. Although the mournful chords of tragedy frequently trouble the ear, the tender voice of resignation and patience is never far away. The cynic Dahnow is softened before the marvellous courage exhibited by Nora, the heroine, during her excruciating trials, and turns out an admirable character afterwards. The book is wholesome and strengthening, for even the best readers. The plot of the "Outlaw" is not as strong as that of the former, but the minute pictures of provencal life and scenery, with their peculiar atmosphere, their wild landscapes, their mirth and glow, and bull-fights, are so masterly and so strangely defined, that the book may be read for their sake alone, without much abatement of the interest such a work should afford. The time is about the French Revolution.

THE IRISH ECCLESIASTICAL RECORD

DECEMBER, 1896

THE HISTORICAL CHARACTER OF THE FIRST CHAPTER OF GENESIS¹

IT may be known, perhaps, to some of my audience that, about five and twenty years ago, I brought out a work on the relations between Geology and revealed Religion, in which I undertook to show that the geological evidence of the antiquity of the Earth is not inconsistent with the history of creation presented to us in the First Chapter of Genesis.² The position I maintained in this work may be briefly stated. I held, in the first place, that a long interval of time may have elapsed between the creation of the heavens and the earth, as described in the first verse, and the work of the Six Days set forth in the remaining part of the chapter. In the next place, I contended that each of the Six Days may have been itself a long period of indefinite duration, and not a day of twenty-four hours, in the ordinary sense of the word.

These views are now, I believe, generally accepted; and there are few who would deny that they are, at least, consistent with the sound principles of biblical interpretation. But when my book first appeared, I received many letters in which the writers, while approving generally of the scope and purport of the work, expressed the opinion that to treat

¹ A Paper read at the first meeting of the Maynooth College Union, June 23, 1896.

² *Geology and Revelation: or the ancient history of the Earth considered in the light of geological facts and revealed Religion.* Second Edition, 1873. London: Burns & Oates, Ltd.

the Days of Creation as long periods of time, was inconsistent with "the historical character" of the narrative. I was greatly struck by the constant repetition of this objection in the letters of my friendly critics, some of whom were persons of high standing and authority; and I felt that a difficulty which had taken possession of so many minds was deserving of careful examination.

I accordingly began to consider what was the exact force and significance of the phrase "historical character," as applied to the First Chapter of Genesis; and to inquire whether this character gives any solid ground for rejecting the interpretation of the Days of Creation which I had been defending. The views which I then formed, I have since re-considered from time to time; and the more I have considered them, the more they have been confirmed in my mind. And now, after the lapse of so many years, at this the first meeting of the Maynooth College Union, I venture to lay them before this distinguished assembly, in which I feel that I am addressing, as it were, a new generation of theologians, though I rejoice to know there are present not a few of my old friends and colleagues.

The main idea which I desire to submit for your consideration, is that the First Chapter of Genesis differs, in one important respect, from all other historical documents, inasmuch as it describes a series of events that were never seen by human eyes. Every other historical document professes to record events which fell under human observation, and were described in the first instance by eye-witnesses. But the events related in the First Chapter of Genesis took place before the first man was created, and were, therefore, never the subject of human observation. It follows that the knowledge of these facts must have been acquired from revelation, just as the knowledge of future events was acquired from revelation by the prophets. Hence it seems to me that the First Chapter of Genesis, though it is an historical document in this, that it is a record of past events, must be regarded rather in the light of a prophetic document, if we consider the manner in which the events described were made known to the writer; and

therefore we are at liberty, in the interpretation of this chapter, to follow the principles which are commonly adopted in the interpretation of prophecy.

This is an important point to bear in mind when we come to deal with the Days of Creation. If the narrative came from a human witness, describing the facts as they fell under his own observation, we might perhaps have some difficulty in understanding the Days of Creation as long periods of time. But when we remember that it must have been derived from some kind of mental illumination, in which the leading features of the creation were disclosed by God, as in the vision of a prophet, all difficulty disappears. Consider for a moment the latitude that is freely allowed by commentators of all schools, in the interpretation of the prophetical books of Scripture. I will take, as a familiar example, the well-known prophecy of Daniel, in which he announces the time of the coming of our Lord, and foretells some leading events of His career upon earth. "Seventy weeks," he says, "are shortened upon thy people, and upon thy holy city . . . From the going forth of the word to build up Jerusalem again, unto Christ the Prince, there shall be seven weeks and sixty-two weeks . . . And after the sixty-two weeks, Christ shall be slain . . . And He shall confirm the covenant with many in one week [that is, in the last remaining or seventieth week]; and in the middle of the week the victim and the sacrifice shall fail."¹

What are the Weeks referred to in this passage? They are recognised by all commentators, so far as I know, to be *weeks of years*, and not weeks in the ordinary sense of the word. And why do we so interpret them? Simply because the events which are here foretold, and which afterwards came to pass, fit in with the prophecy, if we understand each week to be a period of seven years, and do not fit in, if we take each week to be a period of seven days. And no one has ever suggested that the prophetical character of the passage—that is to say, its accuracy and truth as an account of events to come—is impaired by adopting the figurative or secondary meaning of the word Week.

¹ Dan. ix. 24-27.

Now, if we may deal in this manner with the vision in which the coming of our Lord, and the time of His public mission, were disclosed to the prophet Daniel, why may we not deal in a similar way with the vision in which the events of the creation were disclosed to the author of the First Chapter of Genesis? And just as we adopt the wider interpretation of the word Week, in the one case, because the facts as they afterwards turned out make it plain that in this sense only would the prophecy be true, so I argue, in the other case, may we adopt the wider interpretation of the Days of Creation, if the evidence of geology requires it.

Remember, I am not now attempting to prove that the word Day admits of this wider interpretation, according to the usage of Scripture. That has been already established by abundant examples, taken from the sacred volume itself;¹ and the evidence remains unchallenged. I am now concerned only with the special difficulty that this wider interpretation impairs the "historical character" of the narrative. And my point is this: that the wider interpretation of the word Day no more impairs the historical character of the First Chapter of Genesis—that is to say, its accuracy and truth, as an account of past events—than the wider interpretation of the word Week impairs the prophetic character of the Ninth Chapter of Daniel.

So far I have dealt with the particular difficulty before me. I will now ask you to advance a little further on the same line of thought. If we try to represent to ourselves the way in which the events of the creation were revealed by God, we are justified in supposing, as I have already suggested, that the narrative we now possess was not dictated word for word, but rather that the facts narrated were disclosed to the author in a vision, as we know to have been done so often in the case of the prophets. We may suppose, moreover, that the successive phases of the creation, so graphically described in the narrative, as if by an eye-witness, passed before the mind of the author in a succession of pictures, as in a great diorama; and that he

¹ *Geology and Revelation*, Chapter xx.

wrote down faithfully the striking features of each picture as it passed before him.

It was not the object of the inspired narrative to instruct the world in Geology or Natural History, but to impress on the mind of a primitive people, naturally prone to idolatry, the fundamental truth that God was the great Creator, who had made the heavens and the earth and all that they contain. Hence we should expect that each picture, as it came before the mental vision of the writer, would present not all the multitudinous details of the creation, which the researches of geologists have brought to light, but only those more striking features which would fix the attention of a rude people, and easily impress themselves on the memory. The period of time corresponding to each stage of the creation was a matter of no importance for the object in view, and so it was left undefined in the picture. But each picture in succession appeared to the mental vision of the sacred writer as an interval of light, and it was followed, as we may suppose, by an interval of darkness; and so the whole period was called a Day, by a figure of speech perfectly natural in itself, and quite conformable to the usage of the Hebrew language.

But granting that the word Day might have been used in the sense of a long and indefinite interval of time, you will ask me, perhaps, why the inspired writer should have selected this word, in preference to any other, in the First Chapter of Genesis. The answer to this question is very simple. The six periods of the creation, and the seventh period of God's rest, were to be the type of the six days of the week on which men may work, and the seventh day on which they must rest. Hence the word Day was the most appropriate that could be employed, because it suggested the analogy between the periods of the creation and the days of the week which were founded on these periods.

And this consideration leads me to an argument which seems almost sufficient of itself, apart altogether from geological evidence, to show that the Days of Creation must have been long periods of time. The Six Days of Creation are, everywhere in Scripture, set before us in direct and

immediate connection with the Seventh Day of God's rest. Thus, for example, after the description of the work of the Six Days, in the First Chapter of Genesis, we read in the opening of the second chapter: "And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all the work which he had done."¹ Again, in the twentieth chapter of Exodus, when the law of the Sabbath was promulgated to the Jews, we find the same intimate relation set forth between the Six Days of Creation and the Seventh Day of God's rest: "In six days the Lord made the heavens and the earth, and the sea, and all things that are in them, and rested on the seventh day."² And in the thirty-first chapter of Exodus, we find once more: "In six days the Lord made the heavens and the earth, and on the seventh he ceased from his work."³

Now, what was the period for which God rested? Was it a period of twenty-four hours only? Certainly not. The period of God's rest began at the close of the Sixth Day, and has lasted down to the present time. According to the common opinion of commentators, the rest of God consisted in this, that, after the work of the Six Days, He ceased from the creation of new species. But without going into this question, it seems plain that, whatever may be the sense in which He is said to have rested at the close of the Six Days, in the same sense He is still resting at the present moment. The Seventh Day is, therefore, a long period of indefinite duration; and, if so, is it not natural and reasonable to suppose that each of the Six preceding Days was also a period of indefinite duration?

I have only one word more to say. The researches of geologists have revealed to us a certain order and succession of life on the earth. In the first great geological age, known as the Primary or Palæozoic Age, the most striking feature is the wonderful development of plants and trees and tangled forests, which seem to have covered a great part of the surface of our globe. Next followed, in the Secondary or Mesozoic Age, those enormous monsters of the deep—the

¹ Gen. ii. 2.² Exod. xx. 11.³ Exod. xxxi.

ichthyosaurs, and plesiosaurs, and cetiosaurs—which are such familiar objects in our museums, together with countless multitudes of fish, and those gigantic birds known to us chiefly by the imprint of their feet, once left on the sand of the sea-shore, and now preserved in the solid sandstone rock. Then, in the Tertiary or Kainozoic Age, appeared for the first time the great mammalian quadrupeds—elephants, tigers, bears, the rhinoceros, the hyæna, the Irish elk, and other beasts of the field. Last of all, in the very latest formations, which are called Recent, by comparison with all that went before, the first trace is found of man and of his works.

Thus you see that, according to the evidence of Geology, considered in its broad outlines, we have first a great development of plants and trees, then of fish and birds and monsters of the deep, then of cattle and beasts of the field, and last of all man appears upon the scene. But this is exactly the order and succession of creation as recorded in the First Chapter of Genesis. On the Third Day, we are told, God created the plants and trees; on the Fifth Day, at his command, the waters brought forth the moving creatures having life, and the great whales, and the fowl that fly over the earth under the firmament of heaven; on the Sixth Day, in like manner, at his command, the earth brought forth the cattle and the beasts of the field; and, last of all, He said: “Let us make man to our image and likeness.”

I am not now concerned to follow out, in detail, this striking parallel between the succession of life exhibited in the crust of the earth, and that which is recorded in the sacred narrative. It is enough for me to consider the resemblance in its broad features, as it lies before us on the face of the two records. And I ask, where did the author of Genesis find that order and succession of life which he has so graphically described? He had no help from the researches of geologists: he could find no eye-witness to tell him the story of creation. The only answer that remains is, that he derived his knowledge from a supernatural source; that he received it in a vision from on high; and that, like the

prophets who came after him, he wrote down with graphic power and unerring pen the scenes that passed before his mental sight. And just as the visions of the prophets were confirmed and made clear by the facts of history, as they afterwards occurred, so too, the rapid sketch of the creation presented to us in the First Chapter of Genesis, is now, after the lapse of many thousand years, confirmed, and the details of the picture, if I may so say, filled in, by the indefatigable researches of modern science.

Let me now sum up, in a few words, the leading ideas I have tried to bring before you in this address. I maintain that the account of the creation set out in the First Chapter of Genesis, is a strictly truthful historical narrative. But I say that we must not regard it as if it were an account of events observed, in the first instance, by human witnesses, and handed on, in the usual way, by human testimony. We must deal with it rather as we are wont to deal with the prophetic books of Scripture, where the inspired author describes the scenes that pass before his mental vision, in a moment of divine illumination. When we look at it in this light, I say that the use of the word Day for a long period of time, is not only quite natural and legitimate, but singularly appropriate to the purpose in view. And I further contend that all the wonderful details which Geology has brought to light, regarding the development of animal and vegetable life on the earth, are not inconsistent with the rapid sketch of the creation presented to us in Genesis; but on the contrary, confirm in a remarkable way the truth of that graphic picture, and suggest very plainly its divine origin.

GERALD MOLLOY.

CARDINAL MORAN'S "HISTORY OF THE CATHOLIC CHURCH IN AUSTRALASIA"—III.

AUSTRALASIA includes, besides Australia, the self-governing colonies of Tasmania and New Zealand. The history of the Catholic Church in those two colonies, as told by Cardinal Moran, is quite as long drawn out, and as replete with interest, as are the chapters¹ of the eminent author's work which record the progress of Catholicity in the five colonies of Australia.

Tasmania is called after Commodore Tasman, a Dutch navigator, who discovered this "isle of beauty" in 1642. Tasman gave it the name of Van Dieman's Land, in honour of his patron, General Van Dieman, who was at that time Governor of the Dutch Settlements in the Indian Archipelago. This name it retained until 1853, when the island ceased to be a convict depot, and assumed the present name to mark its regeneration from convictism. The first period of its history dates from the erection by the British Government of a convict settlement at Hobart, in 1805. It would seem that some of the "more mutinous and refractory of the Botany Bay convicts" were transferred to Hobart, to be, if possible, more brutalized by demoralizing punishments, often inflicted without due regard to justice or humanity. The utmost licence, however, was allowed to the bulk of the convicts sent to the new settlement. Cardinal Moran quotes from an official report of 1817: "The prisoners, male and female, were under no system of control. The men employed during the day were provided with no secure quarters at night, so that they roamed about and committed degradations at pleasure. The convict women were supplied with food and clothing, but had to shelter themselves at night as best they could." "It was added," he writes, "that this led to a degree of depravity, almost unparalleled in the annals of British colonization, some of the officials themselves taking the lead in scandalous

¹ See I. E. RECORD, August and October, 1896, pp. 673 and 885.

immorality." Nor was this condition of things of short duration. We are assured that, as late as 1844, "the convicts were living in the indulgence of the most low and debasing vices ; there was no rule or discipline ; anarchy reigned."

The first Catholic chaplain appointed by the Government to the mission of Tasmania was the Rev. Philip Connolly, who had laboured as a priest for several years in his native diocese (Kildare), before he volunteered for the Australian mission in 1819. Accompanied by Father Therry, whose career has been briefly described, he arrived in Sydney in 1820. It was agreed between the two missionaries that Father Therry should remain in Sydney, and that Father Connolly should take up his abode in Van Dieman's Land. Thither, accordingly, he came in 1821. From our perusal of Cardinal Moran's book, we gather that the new chaplain found little to do in this den of vice. The number of Catholic convicts, it appears, was very small at the date of his arrival. "Till 1842," the author tells us, "few Catholic convicts had been sent to Tasmania." There were only nine free Catholics living in Hobart, in 1822. How many were there in 1833, when Dr. Ullathorne visited the capital of the Colony, is not stated ; but certain it is that the Church in the meantime had made very little progress. Here is an extract from Dr. Ullathorne's account of his visit to Hobart :—

"The one priest was absent on his annual visit to Launceston, on the opposite side of the island. I was hospitably lodged and entertained by Mr. Hackett, a native of Cork, and a distiller, a man of information, popular among the few Catholics, and influential in the town. Meeting the leading Catholics, all of Irish origin, I soon began to hear a sad account of the state of Catholic affairs. I found the chapel in a most disgraceful state, though the house was decent. Built of boards, with the Government broad arrow upon them, the floor had never been laid down, but consisted of loose planks with their edges curled by the heat, and sharp as well as loose under the knees of the people. . . . Father Connolly returned before I left Hobart town. He expressed no discontent at what I had done in the chapel, as the people thought he would, but rather approval, gave me his own ideas of the state of things in Sydney, and we parted friends."

Father Connolly is described as a genial and witty man, who lived on good terms with the Governor, and with the Protestant chaplain. In his capacity as Magistrate, the latter inflicted on any Catholic convict brought before him, the penalty to work for a certain number of days on Father Connolly's farm; and it appears the Catholic chaplain occasionally invited his heretical benefactor to a "pleasant treat," which the Rev. Mr. Knopwood dearly loved. Whatever may be said about Father Connolly's taste for church decoration, it must be admitted that he displayed excellent judgment in dedicating the wooden structure described above, to St. Virgilius, the famous Irish saint, who broached the theory of the Antipodes, eight centuries before the rotundity of the earth became an accepted scientific truth.

In 1835, Dr. Polding, who was on his way to Sydney, called at Hobart, and left behind him an English Benedictine, Father Cotham, to assist Father Connolly, and a Catholic school teacher, whom the Government employed at £90 per annum. This visit had other important consequences. As Vicar-Apostolic of Australasia, Dr. Polding felt it his duty to visit not only Hobart, but the inland station of Richmond, where he was informed there were a few Catholic families. The Governor, who vainly tried to dissuade him from undertaking so dangerous a journey, promised to grant for the building of a church at Richmond a sum equal to that collected there by Dr. Polding. The Cassidys and the Murphys responded so generously to his Lordship's appeal, that he returned with a claim of £1,000 on the Governor, who paid down the amount. So a church was speedily erected at Richmond, to the great joy of the Irish settlers. Nor did Dr. Polding forget the interests of this little colony, amidst the toils of organizing the Church in New South Wales. He sent to Tasmania, in 1839, Father Butler, who is remembered as the Apostle of the faith in Launceston, and Father Therry, with authority as Vicar-General over the whole island. They arrived just in time to perform the last sad offices over the remains of Father Connolly,

who was called to his reward at the early age of fifty-three.

Father Therry brought to this new field of labour all that indomitable energy which had made him the idol of the people and the terror of the officials in New South Wales. The building of a church in Hobart, he undertook as a matter of course; but what most engaged his sympathy and energy was the abominable treatment by the Government of Catholic orphan children. Those were, on their arrival in the colony, consigned to a Protestant orphanage to which the priest was refused admittance, and in which the process of robbing those little ones of their faith was insidiously carried out. Father Therry did not succeed at once in mitigating the evil, but his voice and pen roused public opinion against a system which must eventually die of exposure. The school question also claimed his attention. In 1838, there were thirty-eight schools in Tasmania receiving State aid, all practically in the hands of Protestants, Mr. Chisholm Autsey wrote, in 1840: "There is not a single school in Hobart Town to which a Catholic child can be sent without apostacy from the doctrines and discipline of the Church."¹ Failing to obtain redress from the Legislative Council, Father Therry commenced the building of a Catholic school in Hobart, which was well advanced in 1844, when his career as Vicar-General of Tasmania came to a rather abrupt termination. Hobart Town was erected into a diocese in 1842. Dr. Wilson, an English secular priest, who was then in charge of the Nottingham mission, was appointed Bishop of the new see. In accepting the dignity, Dr. Wilson "placed two conditions which Archbishop Polding undertook to see fulfilled. The first was, that he should not be burdened with diocesan debts. . . . The second was to the effect that Father Therry was to be removed from the diocese of Hobart Town, and recalled to Sydney." "The Bishop," adds the author, "had been informed that Father Therry, though idolized by the people,

¹ Quoted by the Author,

was a man with whom it would be impossible to work in harmony; and that, in order to secure peace in the administration of the diocese, he should be withdrawn from Tasmania." The new bishop arrived in Hobart in 1844, and at once notified to Father Therry that he ceased to be Vicar-General, and that his office, with its emoluments, was to be transferred to the Rev. William Hall, an English priest who accompanied his Lordship.

The early years of Dr. Wilson's episcopal career were somewhat embittered by his obstinacy in insisting on the simultaneous fulfilment of those two conditions. A debt remained due on the church of St. Joseph, which Father Therry had just completed, and of which the bishop took possession on his arrival. This and other debts contracted by Father Therry in the erection of schools, and other diocesan undertakings, amounted, in all, to about £3,300. Now Father Therry was asked to quit the colony, to place the title deeds of all ecclesiastical property in the hands of Dr. Wilson, and to carry with him the obligation of paying debts, for the discharge of which he had intended to draw on his own emoluments as Vicar-General, and on the generosity of the faithful of Tasmania. Father Therry, and the lay trustees refused to give up the title deeds unless they were released from the debts which remained due on the actual work accomplished. To prevent an open rupture Dr. Polding intervened, and induced Father Therry to consign the deeds to himself:—

"The Archbishop, full of joy, hastened to the Bishop with the bundle of documents. He took occasion to suggest to Dr. Wilson the expediency of assigning some honorary post to Father Therry. . . . To the great surprise of the Archbishop, Dr. Wilson refused to accept the deeds except from Father Therry himself, and instead of adopting the Archbishop's friendly suggestion recorded his protest against any attempt of the Archbishop to interfere in the temporal affairs of his diocese. This led to an estrangement between the Archbishop and Bishop which continued for a considerable time, while Father Therry was compelled to retire from the exercise of the sacred ministry for some years."

An amicable agreement was not effected until 1857,

when Dr. Wilson, on his part, undertook the responsibility of £1,500. Father Therry's retirement must have been of short duration, for another chapter tells us, that he was in charge of the Melbourne mission during the years 1846 and 1847, and that he soon afterwards returned to Sydney, where he was raised to the dignity of arch-priest in 1858.

Following his usual method of simply stating facts, Cardinal Moran pronounces no opinion on the attitude assumed by the new Bishop. No one, however, who reads the chapter of his book, which is now under review, can regard Dr. Wilson as anything but a great bishop, whose general administration of the affairs of the diocese of Hobart Town bespeaks the zeal and charity of an apostle. The son of a Lincoln farmer (a convert to Catholicity), Robert William Wilson was about taking unto himself a wife, and settling down to his father's business, when "reading a spiritual book, according to his daily custom, a sudden light flashed into his mind," which beckoned him to a higher life. The lady of his old affections fell in with his altered views, and became a Benedictine nun. Young Wilson, who was then in his twenty-second year, entered old Oscott College, and after the usual course was ordained priest in 1824, being then in his thirtieth year. He was placed in charge of the mission in Nottingham, where he found "the few Catholics of the locality under the care of an aged French emigrant priest, whose flock assembled in a small chapel with difficulty holding one hundred and fifty people, situated up a blind alley, where also was his humble residence, to which he had to make his way among wet clothes hung on lines across his path." Here he remained until his appointment to the bishopric of Hobart Town, and during those twenty years the church of Nottingham, under his direction, had emerged from the "blind alley," and become visible in a grand cathedral erected at a cost of £20,000.

Twenty years were also about the term of his episcopal career. Although appointed in April, 1842, he did not arrive at Hobart until the May of 1844. There were at this date only some five thousand Catholics in all Tasmania, of whom

about one thousand were convicts. The convicts, however, now came pouring into this colony in vastly increased numbers, as they had just begun to be excluded from New South Wales, and it was to this portion of his flock that his Lordship devoted his most sympathetic ministrations. He writes :—

" My duties appeared to be these : to visit the ships on their arrival, address all convicts of my religion, warn them of what they should avoid. . . . On landing, again visit them in their different locations as often as feasible ; encourage them, remonstrate with them, hear their grievances—oftentimes too well founded, sometimes not—and reprove sternly, when necessity required, the obstinate and the hardened."

The discharge of those duties afforded the Bishop an insight into the horrors of the convict system. It would seem that the officials, in the treatment of the convicts, had as little regard to the requirements of common decency as to the demands of human brotherhood :—

" On visiting these gangs [of convicts], the first thing that struck the Bishop [writes the author] was the extreme impropriety of night arrangements for these men. They were locked up at night in wooden huts, each containing from twenty to fifty men sleeping on shelves, one above another, without any proper division between them . . . Another bad feature of the system was the employment of convict overseers. . . . The Bishop was especially struck with the spectacle of the number of men carrying chains as a disciplinary punishment, both at work and when carrying burdens. Some were of fourteen pounds weight ; some even of thirty-six pounds. Specimens were exhibited by the Bishop to the Committee of Lords that weighed forty-seven pounds. Some were even in manacles, with their hands held apart by cross-bars, thus held in a frame of iron. Of two hundred and seventy convicts that attended the Bishop's Mass, only fifty-two were without chains . . . The military in the island were horrified at what they saw. . . . Major Harold, after a conversation with the bishop, with uplifted hands exclaimed, ' For God's sake, go home, and let the British Government know the truth.'"

Dr. Wilson did visit England in 1847, and gave important evidence on the condition of the convicts before a Select Committee of the House of Lords. It was, it appears, mainly through his influence that the penal settlement of Norfolk Island was broken up. How much he did

by his ministrations to alleviate their miseries, is beyond the reach of history. The hardened officials themselves had to confess that an extraordinary change was wrought in the demeanour of the most reckless convicts by their intercourse with the Bishop. In 1853, the transportation of criminals to Tasmania ceased, and this beautiful island entered on a new era of its history with a population of thirty thousand free settlers, and an equal number of the class whose evil influence in the early life of the colony is now quite obliterated.

More than once it became the duty of Dr. Wilson to maintain his position against the insolence of bigotry. Although an Act of the Legislative Council of Tasmania, passed in 1837, affirmed the equality of the Churches of England, Scotland, and Rome, yet the Protestant officials found many ways of displaying their hatred of Catholicity. His first greeting from the Protestant Bishop, who had only arrived in the colony one year before Dr. Wilson, was a letter inquiring "by what authority he dared to assume the title of bishop." As late as 1864, a card of *entrée* for the levée held in honour of the Queen's birthday, made the following odious and unjustifiable distinction between the two bishops :—"No. 2.—The Bishop and his Chaplain. No. 6.—The Bishop of the Church of Rome and his Chaplain." As a protest against the assumption implied in the distinction, Dr. Wilson refused to attend, and his firm and dignified attitude on this and similar occasions was appreciated as much by intelligent and liberal Protestants as by his own subjects.

While *en route* for London, Dr. Wilson was struck with paralysis, off Cape Horn, in the early half of 1865. He lived to reach Nottingham, the scene of his first missionary labours; and here, surrounded by loving friends, he died, towards the middle of the next year. The account given by the author of his preparation for death, reveals the dominant tint of Dr. Wilson's character :—

"At his request there was read to him each day a meditation; morning and evening, a portion of the Sacred Scripture, the life of the saint of the day, and a chapter in the *Imitation of Christ*.

He thus kept up his pious customs. The day before his death he assisted at Mass, and received Holy Communion. That night his sacerdotal friend secretly entered his room, found him absorbed in prayer, and withdrew unobserved. . . . On the 20th June, 1866, he calmly expired."

And with his countenance, as presented to us among the portraits that adorn the pages of Cardinal Moran's book, one can only associate dignity, asceticism, and kindliness.

The successor of Dr. Wilson had closed an episcopal career in India before he was charged with the chief pastorate of Hobart, which he still holds. Born at Belmont, Crookstown, Co. Cork, in 1815, Daniel Murphy entered Maynooth at an early age, and was ordained priest in 1838. He fell a victim to the enthusiasm for missionary enterprise awakened among the students of Maynooth by Dr. Ullathorne's visit to that institution in 1837, but his bishop refused him permission to join the gallant band who volunteered on that occasion for the Australian mission. The next year, however, he was allowed to transfer his allegiance to Dr. Carew, a Maynooth Professor, who was in this year appointed Coadjutor to the Vicar-Apostolic of Madras. The district of Hyderabad, situated some four-hundred miles from Madras, was the theatre of Father Murphy's labours. So successful was his mission in this region, that Hyderabad was erected into a vicariate in 1846, under Dr. Murphy, who was appointed Vicar-Apostolic. He was in Rome at the time of his appointment; and among the students of the Irish College who sought to accompany the young bishop to his distant mission was the present illustrious Archbishop of Cashel. "But circumstances," the author tells us, "detained him in Rome." Dr. Murphy's career in India was not devoid of picturesque and exciting incidents:—

"One of the Bishop's first cares was to open a college near Hyderabad, which soon attained a wide-spread fame. The sons of the wealthy Parsees and soon the native princes flocked to it as a genuine mart of learning, and it was a picturesque sight to see young chiefs in elegant gaily apparelled and accompanied by a numerous retinue of attendants hastening to receive their literary instruction with all docility from the zealous

missionaries. The Nizam, who was one of the most powerful of the native princes, cherished a special friendship for the young bishop, and often expressed a wish to confer with him. On the most solemn state days an elephant in grand gala was put at the disposal of his Lordship to proceed to the palace, and as a matter of etiquette the proffered mode of conveyance could not be declined."

The limited space at our disposal compels us to omit transcribing Cardinal Moran's account of Dr. Murphy's encounter with Sir Henry Pottinger, Governor of Madras. The soldiers of the 84th, it appears, erected a Catholic chapel at Secunderabad, and in defiance of the Bishop's prohibitions the 8th Regiment of native infantry, who were Goanese schismatics, were also permitted to have their religious service in this chapel. During the night following the day on which the first profanation took place, the chapel, which was made of wood, was taken to pieces. For this "gross and unparalleled outrage" the Bishop was held responsible, and the "Right Honourable the Governor-in-Council" saw no alternative but to direct the removal of the Right Rev. Dr. Murphy from the Cantonment of Secunderabad. The Court of the Nizam, however, refused to consent to the Bishop's expulsion, and five years later, in 1853, Dr. Murphy had the pleasure of being able to write to Archbishop Carew, who was then Vicar-Apostolic of Calcutta, that "the celebrated chapel of the 8th N.I., which brought such a storm upon us, is now about to revert to its original owners."

"The result of the Bishop's labours in India [writes Cardinal Moran] may be briefly told. When he arrived in Hyderabad, there was only one solitary chapel on those shores of the Bay of Bengal in communion with the Holy See. Not a Catholic school, not even one Catholic congregation. At his departure there were twenty-five chapels, each with its large congregation, with its various schools, and an asylum for orphans, and towering above all the buildings of other denominations, a grand cathedral church."

It would seem that Dr. Murphy was about resigning, if he had not actually resigned,¹ his charge of Hyderabad

¹ The author writes: "The torrid climate of India, as a natural consequence of travelling in season and out of season, undermined the Bishop's health; and, at last, finding it impossible to continue his labours under a burning sun, he resolved to resign his see and return to Ireland."

when he was translated to Hobart, where he arrived in 1866. The building of churches and schools, and the organization of new missionary districts have since engaged the energies which a bracing climate soon restored to their pristine vigour. The nuns of the Presentation Order, the Sisters of St. Joseph, and the Sisters of Mercy, have been introduced to Tasmania by Dr. Murphy. A very interesting event, the details of which are fully recorded by Cardinal Moran, was the celebration of the Golden Jubilee, in 1888, of the religious profession of Mother Mary Xavier Williams, one of the two pioneer Sisters of Charity who arrived in Hobart in 1847. Miss Williams, a native of Kilkenny, was not only one of the first batch of nuns that landed in Australia, but having come out a novice, was the first nun who "sent up to Heaven through clear Australian skies the pure incense of self-oblation on the altar of religion."

In this year also Dr. Murphy celebrated the Golden Jubilee of his priesthood, and the rejoicings that marked the occasion had scarcely concluded, when his elevation to the dignity of Archbishop evoked a hearty renewal of congratulations from his priests and people. Our author, writing in 1893, expressed a hope that the Archbishop of Hobart would be found "in health and vigour in 1896, to keep the celebration of a feast hitherto unique in Australia, and very rare in the general annals of the Church—the Golden Jubilee of his Episcopate." This hope has been realized; and that his life has been as full of merits as of years, is the conviction that we carry away with us from the perusal of Cardinal Moran's book, and will, we think, be the impression of the student or visitor, who, sauntering along St. Mary's cloister, Maynooth, stands for a moment to study the kindly genial face, that so deservedly holds a place among the portraits of the distinguished *alumni* of the College.

The first priests who undertook regular missionary work in New Zealand¹ were French Marists, but an Irishman of

¹ New Zealand was discovered by Tasman, in 1642

the name of Thomas Poynton deserves to be called the first Catholic missionary of this remote colony. Here is an extract, quoted by the author, from a statement drawn up by Mr. Poynton himself, in 1890, a few months before his death :—

“In the latter end of 1828, I arrived in Hokianga, New Zealand, to take charge of a store and a sawing station. I brought with me a young wife, a native of Sydney, a Catholic, and of Catholic parentage,¹ and in the course of time God gave us a daughter. My wife took the child to Sydney, one thousand miles from Hokianga, to be baptized by Father Therry. . . In the course of two years my wife had another child, a boy, and this time, in like manner, my wife took it to be baptized by Father Therry, in Sydney, but as the ship had to go around by Hobart, she had to travel over two thousand miles.”

The husband of this brave woman, made himself no less than three journeys to Sydney, in quest of a priest, who would “look after the scattered families of Irish Catholics who had begun to settle in New Zealand.” Dr. Polding, being unable to accede to his wishes on the occasion of his first two visits, sent through Mr. Poynton, a number of Catholic books to the faithful of New Zealand. He also deputed the zealous Irishman to warn his brethren against the dangers of proselytism, “to visit those Catholics who were living with native women, and to get a promise from each of them, that if ever a Catholic priest arrived in New Zealand, they would marry those women, and get them baptized with their children in the Catholic Church.” When a party of priests at length arrived, in 1837, Mr. Poynton gave them possession of his own house, and erected close by a little church, large enough, however, to accommodate the few Catholics of the district. “For thirty years,” writes Cardinal Moran, “Mr. Poynton and his wife continued to devote their time and their means to aid the Bishop and the clergy in their work, being at all times ready to discharge even the humblest duties in their behalf in the interests of religion.”

From the parent house of the Marists in Lyons came this missionary party, which consisted of three, the leader,

¹ She was daughter of Thomas Kennedy of the County of Wexford.

Dr. Pompallier, having been invested with authority as Vicar-Apostolic over Western Oceania. They were cordially received by the other Catholic settlers, who at once consented to have their wives and children baptized. From one class only did they receive annoyance, namely, the Protestant missionaries, who had been in the country since 1824. An extract from Cardinal Moran's book will best explain the motives of their opposition to the Catholic preaching of the Gospel:—

"Rev. Dr. Lang, writing in 1839, stated that 'the first head of the New Zealand mission was dismissed for adultery, the second for drunkenness, and the third, so lately as the year 1836, for a crime still more enormous than either.' He adds, 'I am confident it would be impossible to find a parallel in the history of any Protestant mission since the Reformation to the amount of inefficiency and moral worthlessness which the record of New Zealand presents.' Trafficking with the natives, appears to have far more engaged the missionaries' attention than preaching the Gospel. Marsden himself purchased two hundred acres of rich land for twelve axes. In 1819, five others who are described as 'missionaries and artisans,' purchased thirteen thousand acres for forty-eight axes. Rev. Henry Williams, the Chairman of the Church Mission, secured for his share twenty-two thousand acres."

Those mercenary missionaries worked, it seems, on the feelings of the poor natives, and had the hardihood to tell them that, "if the Bishop were to remain in their country, he would take all their land from them and exterminate them." Such was the effect produced by those and kindred calumnies, that only for the interference of Mr. Poynton, the Maoris would have expelled, or perhaps massacred, Dr. Pompallier and his staff. As soon, however, as they came to know the Bishop, far from molesting him, the natives embraced the faith in thousands.

The chapter of Cardinal Moran's book which deals with the fortunes of Catholicity in New Zealand, is simply crowded with most interesting facts, but in the space at our disposal, we can only attempt a general description of the rise and present condition of the Catholic Church in this

¹ See I. E. RECORD, August, 1896, page 631.

colony. In 1840 there were as many as four thousand Maoris under the care of the Catholic missions. Dr. Ullathorne, who visited New Zealand in this year, states that the success of the Marists in converting so many natives was due to their transparent disinterestedness. "The French missionaries," he writes, "never entered into traffic or cared for land beyond the small quantity required for their dwellings." The Marist mission continued to flourish until war broke out between the colonists and the natives, in 1845. The latter, it appears, were content to live in peace under the British Government; for, in 1840, the native chiefs agreed to cede their country to England, and were, on that occasion, guaranteed the full possession of their lands and forests, &c. But the New Zealand Company, which was formed in 1839, should prosper at any cost, and when the natives realized that Englishmen had come amongst them, not to civilize, but to rob them, they had civilization enough to strike a blow for their rights. "The unscrupulous way in which the Company and others often took possession of lands brought on, between 1843 and 1847, a series of bloody conflicts with the warlike natives, whose hostility, after having subsided for some time, in 1861, again broke out in a series of intermittent struggles." So writes the author of the article on "New Zealand" in *Chambers' Encyclopædia*.

"Alas! that might should conquer right;" but it was so in this, as in many other instances where oppression and robbery were perpetrated under the sacred name of civilization. The Maoris, however, still constitute a substantial part of the population,¹ and although the wars brought "ruin to all the native missions," there has set in, as has been noticed,² a steady revival of Catholicity amongst this brave race, and the zealous Marist Fathers continue their labours in what has become again a promising field.

When New Zealand was declared a colony, in 1840, there were in it about five thousand settlers, of whom five hundred

¹ There were forty-two thousand Maoris in New Zealand in 1878. In the Legislative Council they have two, and in the House of Representatives four members. Their number is said to have been one hundred and twenty thousand when the first colonists arrived.

² See *L. E. RECORD*, August, 1896, page 677.

were Catholics. It was made a distinct Vicariate-Apostolic in 1842, and Dr. Pompallier's jurisdiction was restricted to the new colony. In 1843 the whole colony was divided into the two dioceses of Auckland and Wellington. Dr. Pompallier remained administrator of Auckland until 1860, when he was formally appointed bishop of that see. In the same year another Marist, Dr. Viard, was made bishop of Wellington. He had been administrator of this see since its erection in 1843. The thirty-ninth parallel was the dividing line between the two dioceses. Auckland still retains its original dimensions. The territory south of the thirty-ninth parallel, which includes the southern portion of the North Island and the whole of the South Island, is now divided into three dioceses—Wellington, which was made an archiepiscopal see in 1885; Dunedin, which was erected in 1859; and Christchurch, which is the newest of the New Zealand dioceses, having been erected in 1887.

The career of the first bishop of Auckland had a pathetic ending. That he was a great priest no one can doubt who reads our author's record of his labours. The pioneer missionary of New Zealand, he scattered the good seed in person from Hokianga to the neighbourhood of the Foveau Straits. And while Vicar-Apostolic of Western Oceania, he often went to cheer and help the fathers whom he had left in different islands of the Pacific. Of these, one, Father Chanel was martyred in the island of Futuna, and another, Father Bataillon, was discovered by the Vicar-Apostolic "bearing on his person the most terrible signs of privation and suffering, and having no hat, no shoes, and only the old remnants of worn-out clothing." Dr. Pompallier visited Ireland in 1849, and took back with him a community of eight Sisters of Mercy, who remained when their patron was gone to nurse the languishing see of Auckland. Let Cardinal Moran's testimony to their services be quoted:—

"On the 8th August, 1849, Mother Cecelia [Maher] and seven other Sisters set out from their loved convent in Carlow, accompanied by the Right Rev. Dr. Pompallier, who, when those around him were perplexed in their journey to London about

their baggage, calmly said: 'I am so delighted with my little flock, that I don't heed what happens the baggage.' Well, indeed, might he be delighted with that missionary band. They proved themselves true apostles to both the Europeans and natives in Auckland, and throughout the whole diocese. Amid all the vicissitudes of that diocese, when missions were forsaken, and when difficulties arose such as seldom have befallen a colonial diocese, for that suffering Church was for years encompassed on every side with the terrors and ravages of savage warfare, and with its direful consequences, dissensions, desolation, ruin, and a crushing burden of debt, nevertheless throughout that trying period St. Mary's Convent of Mercy in Auckland was a true fortress of the faith, and preserved and handed on to the faithful of the diocese the traditions of piety and the blessings of religion."

The numerous extracts from the letters of the Sisters of Mercy to the home country, which the author has incorporated in his work, while throwing much light on the lamentable condition of the mission in Auckland, make it plain that Dr. Pompallier was never wanting in his duty. Yet he succumbed, it appears, to the strain of mind and body imposed upon him by his noble and unselfish undertakings. "He came to the colony," writes one of the Sisters, "in the prime of manhood, bringing the faith, and planting it with results that still remain to be seen. He was leaving it now a broken-down man, prematurely aged, and with the censure of the crowd."¹ He left New Zealand for France in 1868, and "soon after resigned his episcopal charge."

The present illustrious Archbishop of Cashel was the successor of Dr. Pompallier in the see of Auckland. After sketching at some length the early ecclesiastical career of Dr. Croke, the author thus summarizes his achievements as Bishop of Auckland:—

"During the four years of Dr. Croke's episcopate a great deal was effected. The diocese was freed from the crushing debt that threatened it with ruin; the faithful were quickened with new life and courage. Some energetic priests were added to the ranks of the clergy; the nuns were encouraged in their religious apostolate; schools were opened."

¹ The author does not state explicitly the cause of this "censure," but it would seem to have been his inability to meet the debts which he contracted in the interest of the diocese.

The author adds, that there was a fair promise of a bright future when "Dr. Croke resigned the see of Auckland, in 1874, and a few months later was, at the request of the Irish bishops, appointed to the archiepiscopal see of Cashel." It was not until 1879 that another bishop was found for Auckland, which had in the meantime "suffered many trials." Like Dr. Murphy, Dr. Steins, S.J., had closed an episcopal career in India, and was seeking in Europe the rest due to an impaired constitution, when he received the call to take up the chief pastoral charge of Auckland. He obeyed, and at the end of two years died from a relapse of his former malady, brought on by over exertion. An English Benedictine, the Right Rev. John Edmund Luck, succeeded Dr. Steins. The diocese of Auckland would seem to be at present in a satisfactory condition.

An Irish Capuchin, Father O'Reilly, was the pioneer missionary of Wellington. He had been there eight years before the Right Rev. Dr. Viard arrived in 1850; "and for thirty years," writes the author, "he continued to labour with untiring zeal in the districts of Wellington." The first bishop of Wellington was as remarkable for personal holiness as for his devotion to administrative work :—

"Bishop Viard was a man of prayer. He rose every morning at four o'clock, visited the Blessed Sacrament, made his daily meditation, offered the Holy Sacrifice of the Mass, and performed all his religious duties as regularly as though he had lived in a religious house. . . . He did not spare himself in any way, but performed the duties of an ordinary priest, preaching, hearing confessions, visiting the sick and afflicted, and even teaching catechism to the children in the schools."

A large staff of Marist Fathers and brothers accompanied Dr. Viard to Wellington, and scattered themselves throughout South New Zealand. They founded missions in all the important centres of population, and to their zealous labours must, in a great measure, be ascribed the rapid progress of the Church in this half of the colony. Dr. Viard, who died in 1872, was succeeded by another Marist, the Most Rev. Francis Redwood. Born at Stafford, in England, the future Archbishop of Wellington was brought

by his parents to New Zealand, when only three years old. He was sent to the Marist school, at Nelson, where he discovered a liking for the ecclesiastical state. The Marists had him, accordingly, sent to their college in Lyons. He made his profession in the Society of Mary, in 1864. "Two special works, in Wellington, have been crowned with success, and have contributed not a little to the progress of religion during the episcopate of Dr. Redwood. These are St. Patrick's College, and St. Mary's Convent of Mercy."

The foundation-stone of St. Patrick's was laid in 1884; and the 1st of June, 1885, witnessed the solemn opening of a Catholic college which has already "won for itself the foremost place amongst the institutions for the higher education of young men in New Zealand." The Sisters of Mercy were introduced into Wellington by Dr. Viard, in 1861; and, after many trials, are now in possession of a group of buildings, "that would reflect credit on many of the old cities of the home countries."

The diocese of Dunedin occupies the southern half of the south island. "By brief of the 26th November, 1869," writes our author, "the united provinces of Otago and Southland, together with Stewart Island and the adjacent islands, were separated from the see of Wellington, and erected into the bishopric of Dunedin, with the city of Dunedin as the seat of the new diocese." Dunedin is described as "the largest, the best built, the most picturesque and most important commercial city of New Zealand." The fortunes of Catholicity in this portion of the colony present not a few strange turns. Dr. Pompallier was the first missionary who visited Otago, and was well received by the natives. He relates that while here a white man and five or six natives came from the neighbourhood of the Foveaux Straits, and invited him to come to their tribe. This solitary white was a Catholic and an Irishman! In 1846, six years after Dr. Pompallier's visit, the first regular settlement was made in Otago "under the auspices of the Free Kirk of Scotland." As in the colonization of South Australia, "pagans and papists" were to be excluded also from this district of New Zealand. So well was this odious

restriction enforced, that in 1859 there were no priests, churches or schools, and not more than ninety Catholics in the whole province of Otago. This little flock was not altogether neglected:—

"An old priest, Father Petitjean, was in the habit of coming to the district once a year, and visiting every possible Catholic, some of them often being as much as twenty or thirty miles apart. . . . When Father Petitjean first arrived in the city of Dunedin he was rather in a bad position as regards clothing. He had a 'swag' on his back, and was accompanied by four or five Maoris. Mass was said in an old bottle store belonging to a gentleman named Mr. Bourke, an extensive brewer."

The discovery of gold in 1861 was followed by a "rush" to Otago which broke down the frontier barrier against the admission of Catholics, and when the first bishop arrived, some ten years later, the Catholic population had reached six thousand four hundred and ninety.

The Right Rev. Dr. Moran had been thirteen years Vicar-Apostolic in South Africa before his appointment to the see of Dunedin. A native of Wicklow, and a distinguished graduate of Maynooth, he was only a few years on the mission in Dublin when, at the age of thirty, he was charged with the administration of the Eastern vicariate of the Cape of Good Hope. He arrived in Dunedin in 1871, accompanied by Father Coleman¹ and ten nuns from the Dominican Convent of Sion Hill, Blackrock. The condition of religion throughout the vast district assigned to his jurisdiction was calculated to fill him with discouragement. Four Marists who had been in charge of the mission before his arrival were soon withdrawn, and so blank did the outlook become that the Bishop almost lost hope. In his first pastoral he wrote:—

"This diocese is almost entirely destitute of the necessities of divine worship, such as altars, vestments, chalices, and suitable altar ornaments, &c. In fact, so great are our wants, so almost entire the destitution that prevails . . . that it has become a

¹ This priest, who was also a distinguished Maynooth man, played a notable part in organizing Catholicity in Dunedin. He was a native of Waterford, but was ordained for the diocese of Clonfert, where he held an important post when his clergy prompted him to volunteer for the New Zealand mission. Monsignor Coleman died in 1890.

serious question with us if we should not at once inform the Holy See that the representations made in order to secure the erection of this see were almost entirely without foundation, and that there is no provision here for a bishop or religious institutions."

But he persevered, and his courage and labours were rewarded with phenomenal success. Speaking to his faithful people sixteen years later, his voice had lost all trace of plaintiveness:—

"During those sixteen years [he said], you—and I mean by you, the Catholic people of this diocese—have erected in addition to your beautiful cathedral, twenty-four new churches . . . established seventeen schools, and founded a college. . . The number of priests has been increased nine-fold, and all this and more has been done by yourselves, with little or no aid from any extraneous source."

The Government influence in Otago retained, at least, the spirit of the first Scotch Settlers:—

"Everywhere else in New Zealand [continued the Bishop], beyond the territory included within the boundaries of this diocese, Government gave, till the passing of the present Education Act, aid to Catholic schools, but no such aid was ever given in this diocese, where the most intense opposition was given to Catholicity, an opposition continued to this day."

During the years which have since elapsed, the progress of religion in Dunedin has not been less remarkable. "At present [1893]," writes Cardinal Moran, "after twenty-one years of an episcopate in Dunedin, the worthy bishop sees his diocese equipped with thirty-seven beautiful churches, whilst twenty-two priests and eighty nuns and some brothers, attend to the spiritual wants of the faithful, and the education of the Catholic children." The cathedral, which was solemnly dedicated in 1886, is described as the "finest religious structure as yet erected by any

¹ State aid was withdrawn from all denominational schools in New Zealand in 1876. Till this year, each province had its own educational laws. But "unaided by the State," writes the author, "the Catholic body maintains its own schools, whose efficiency is publicly recognised." Forty-seven brothers and five hundred nuns are engaged in New Zealand in the work of Catholic education, and ten thousand children attend the Catholic schools.

denomination in New Zealand.” It will be within the recollection of our readers that the great pioneer bishop of the southern half of South New Zealand has gone to his reward, and been succeeded by Dr. Verdon, the late Vice-Rector of the Irish College, Rome. The present Catholic population of the diocese is over twenty-two thousand.

The diocese of Christchurch, “embraces the provinces of Canterbury and Westland, with a small portion of the province of Nelson and the Chatham Islands.” By its erection, Wellington has been thus relieved of a large portion of territory lying to the north of the diocese of Dunedin. It had a Catholic population of twenty-one thousand in 1891, and is ruled over by Right Rev. John J. Grimes, of the Society of Mary. In Christ Church, which is the capital of the Canterbury province, it would be difficult to find a dozen Catholics thirty years ago; they now number six thousand.

This brief survey of the ground covered by Cardinal Moran's *History of the Catholic Church in Australasia* will, we trust, serve to introduce a notable book to the readers of the I. E. Record. We doubt whether we should ask the indulgence of the author for having drawn so much or so little on the materials which his industry has collected, and his genius woven into deathless history. For many as are the passages which we have taken the liberty of transcribing from his work in the course of this review, we are still painfully conscious of our imperfect presentation of the scope and character of this remarkable contribution to Catholic literature. For Irish ecclesiastics, in particular, the book should possess a thrilling interest. From the devotion with which Irishmen abroad have clung to the old faith, they will learn to prize more dearly the inheritance which is committed to their safe keeping at home. Some of them, too, may be moved to give, in one way or another, a helping hand in maintaining unimpaired the grand offshoot of Irish faith which, in spite of many adverse influences, has attained so rapid and luxuriant growth in the Australian continent. In some parts of Australasia, the labourers are still too few, and the perusal of a book which

records the heroism and achievements on a foreign field of many an Irish priest who might have lived at home in comparative ease, cannot fail, we think, to have an inspiring effect on the youthful ecclesiastic whom his diocese could spare.

In saying our last word about the two sumptuous volumes which lie before us, we must not omit to notice the beautiful illustrations which adorn their pages. The grand churches and convents which have sprung up, as if by magic, the men who built them and ministered in them, the leading members of the Catholic laity, and some of the more remarkable nuns, are reproduced with a neatness and a finish which reflect unspeakable credit on the enterprising publishers. It would, perhaps, be too much to say that the work has no defects; we dare not say that so capable and practised a writer as Cardinal Moran would give us a book with any serious faults. The absence of an index, the somewhat copious insertion of newspaper laudation as documentary evidence, and some few inaccuracies, obviously oversights in the revision of the proofs, constitute, we think, the burden of the charge that the most fastidious critic could make against the author. We take leave of our task with impressions which, if worked into a dream, would, we think, call up the vision of a fair city, resting serenely on a mountain-top in a southern clime, adorned with turretted palaces, and resonant with the echoes of sacred song, its broad streets being the scene of a long procession where all that is beautiful on earth might be seen; innocent children, pure women, brave men, who were visibly proud of the banners which they bore; ecclesiastics, pale and worn from the fatigues of many a campaign; the mitred representatives of divine authority; and, gleaming above all, the varied colours that animated the spectacle, the Roman purple, emblematic of resistance unto blood

T. P. GILMARTIN.

ANGLICANS AND THE PRIESTHOOD

THE reason which underlies the condemnation of Anglican Orders rests on the fact, that every vestige of a sacrificing priesthood has been obliterated from the Anglican rite. The Papal Bull¹ does not state, neither does it imply, that there is only one form of words which is valid.² There are several,³ as any person looking at Morinus or Martene may see. But no one of them can be recognised as valid if we suppose that what has been done regarding the Anglican rite be done to each one of those—if the idea of a sacrificing priesthood be designedly cut out of them.

It is altogether, therefore, beside the question to compare the rites or liturgies from which the idea of a real sacrifice has not been struck out with those from which it has been. It has not been struck out of the Eastern liturgies: it has been out of the Anglican. Hence the former are regarded as valid: the latter are declared invalid. The Anglican Church has deliberately wrecked the Christian priesthood by destroying the sign which alone could confer it. The Rev. T. A. Lacey complains, in an address to the Junior Clergy Society, that the Papal Bull has introduced much confusion into the science of theology; for he says:—

“It has been proved to demonstration, that in the English rite are found all the elements which are common to those Eastern ordinations which the Roman Church acknowledges for good. They are sufficient there, but here they are held insufficient.”⁴

The speaker forgets the fundamental reason above referred to, on which the Papal pronouncement is founded.

The same writer, who in this matter voices the views of several writers on the Anglican side, maintains that the

¹ See I. E. RECORD, Oct. and Nov. 1896.

² Dr. Stokes, in his lecture to the Divinity Students of Trinity College, Dublin, argues on this supposition. *Irish Times*, Nov. 13, 1896.

³ *Guardian*, Nov. 11, 1896.

⁴ For instance, the form in the Canons of Hippolytus, the Leonine, Gallican, Greek, Coptic, Maronite, Nestorian, and Armenian forms. Each of these forms is valid, and therefore is a Catholic form. The English phrase, “the Catholic rite,” is at first sight misleading. It is better, therefore, translate *ritus Catholicus* of the Papal document by “a Catholic rite.” “Five times over, at least,” writes Dr. Stokes in the *Irish Times*, November 18, 1896,

English Church claims a true priesthood, identical with that of the Roman Church:—

“In the Preface to the Ordinal [he says] is expressed the intention of retaining and continuing the orders which were conferred before the Reformation.”¹

But it must be borne in mind that although the word “priest” and “bishop” be retained, and although an intention be expressed to ordain a “priest” or a “bishop,” yet, if the idea expressed by these words is now restricted so as to exclude a *sacrificing* priest or bishop, the words, no doubt, remain, but the reality which they ought to express does not. The form of a sacrament does not consist in mere words, in a mere sound, but rather in the words as expressive of something definite. In the case of orders, the form must necessarily express the power and grace of the priesthood, which is specially² the power of consecrating and offering the true Body and Blood of the Lord. In the Anglican Ordinal the word is restricted, so as not to signify a *sacrificing* priest.

On the other hand, the Papal Bull does not say that it is an essential part of the rite to have these powers explicitly stated. It is quite sufficient if they be definitely signified by the rite. Even this could occur although there be no express mention in the rite of the order of priest or bishop. It could be implicitly contained in the liturgy, and be definitely meant by the views of the Church on the priesthood and the sacrifice. In this connection it is strange that a person in the responsible position of the Rev. Dr. Stokes, of Trinity College, Dublin, addressing the Divinity students of that establishment, should be so

“the Pope uses the expression ‘the Catholic rite’ in the seventh and eighth paragraphs of the Bull.” It is true the Pope uses the expression *ritus Catholicus*, but it ought not be necessary to remind a professor in Trinity College, Dublin, that there is no article in the Latin language.

¹ *Ibid.*

² Dr Stokes says that the Papal Bull has falsified the Tridentine Canons, for it has interpolated the word *præcipue*. When his attention was called to the fact that the word *præcipue* was not part of the quotation from the Council of Trent, one might expect at least an acknowledgment of the fact. But in the *Irish Times* of November 18, 1896, he abandons the odious charge of “falsifying” and “interpolating,” and says that the Papal argument required stress to be laid on the word *præcipue*, not on *aliquam*, the word on which the Council laid stress!

careless about perusing the Papal document, as to say that:—

“The Bull proceeded on the assumption that the essential point of ordination was the delivery of the vessels with the words: Receive power,” &c.¹

The Bull proceeds on precisely the opposite supposition; for it supposes expressly that the matter of the Sacrament of Orders, so far as it has to be considered in the case of Anglican Orders, is the imposition of hands; and, besides, it follows the lines on which the case of John Clement Gordon was decided:—

“It is important to bear in mind [says the Bull] that this judgment was in no wise determined by the omission of the tradition of the instruments.”

It would be very desirable if Dr. Stokes, when criticizing the Papal Bull, would state what are the views he propounds to his divinity class regarding the priesthood and the Eucharist, both as a sacrament and a sacrifice. We should then be in a position to know whether he requires valid orders or not; for if he does not require a *sacrificing* priesthood, he ought surely agree with the conclusions of the Papal document, that he has not in his communion such a priesthood. But he, like so many more, maintains on this point a judicious silence. The Calvinistic and Puritanical element is very strong in the Protestant Church in Ireland, and it may not be prudent to teach the true doctrine of the Eucharist, even to his divinity students.

There are, however, some Anglicans who hold that the Anglican Church never refused to believe the true doctrine regarding the Real Presence and the Sacrifice of the Mass, and accordingly the word “priest” and “bishop” occurring in the Ordinal are not so restricted in their meaning as to exclude the idea of a true priesthood, that is to say, a *sacrificing* one. But was that the meaning of those who framed the Edwardine Ordinal? The Ordinal, no doubt,

¹ *Ibid* Times, Nov. 13, 1896. When Dr. Stokes' attention was directed to this fact, that the Bull did not proceed on the assumption that the essential part of ordination was the delivery of the vessels, he replies in characteristic fashion by asking the question: “Well, then, in what does it place the essence of ordination?”

gives expression to the views of those who framed it, and of the dominant party at the time. At the present day it is not very difficult to say which is the dominant party in the Church of England, or in the Protestant Church of Ireland. Those who hold the Catholic doctrine of the priesthood and the Eucharist have been in evidence in any considerable numbers only since the tractarian movement, and the Catholic revival which followed it.

Their views, therefore, cannot change the meaning impressed on the Edwardine Ordinal, and the restricted sense in which the priesthood is there understood. Even when these use the Anglican Ordinal, it is proof sufficient that they use it in the sense in which the Anglican Church has intended it; that is, shorn of that meaning which Christ intended by the institution of this Sacrament that it should convey. It is needless to discuss the hypothesis in which a duly consecrated prelate using the Anglican rite should at the same time expressly and formally declare that he means, not what the framers of the Ordinal meant, but what the true Church and Christ intended, namely, to confer a *sacrificing* priesthood.

But what does the Anglican Church hold regarding the priesthood? I mean by the Anglican Church, not only the Church of England as by law established, but also the Episcopalian Church in Ireland and in Scotland, the Protestant Episcopalian Church in America, and the several branches of the Church of England in the Colonies which are in communion with the Church of England, although quite independent of it.

The Church of England does not teach officially the doctrine of the Real Presence, nor that of a true sacrifice, except the sacrifice of the cross; although, no doubt, there are some who seem to hold these views, such as the Anglican Bishop of Salisbury, Lord Halifax, and the authors of the book *De Hierarchia Anglicana*, and their followers.¹

¹ The Anglican Bishop of Salisbury in writing to "Fernand Dalbus," the author of the pamphlet *Les Ordinations Anglicanes*, says:—"Nous croyons que c'est la représentation de Dieu à l'homme, et de l'homme à Dieu. Mais, nous admettons aussi que le sacrifice d'Eucharistie est un des moyens principaux par

Yet the doctrine does not appear to be taught in the schools. Dr. Mivart gives his experience:—

“The Archbishop of York has, I am told, declared that the Anglican Church has ever taught the doctrine of the Eucharistic Sacrifice. Why, then, was I never taught such a doctrine by any single one of the many Anglican ministers whom I knew in my boyhood—at Clapham Grammar School, Harrow, King’s College, or elsewhere?”¹

The truth is, there are three sections in the Anglican communion: the “High Church,” the “Low Church,” and the “Broad Church.” These are sometimes called the Anglo-Catholic school, the Evangelical, and the Liberal school, and I believe they prefer to be known by the latter names.

The clergy of the Anglican Church are obliged to subscribe to the Thirty-nine Articles before they get a license to minister to the people, and they have a common liturgy, namely, *The Book of Common Prayer*. Yet the differences in matters of belief are considerable. It is not easy to know what precisely their distinctive doctrines are; but so far as concerns the Eucharist, and the transmission of valid orders in an uninterrupted succession, I think the following will be found to be substantially correct.

The High Church, or Anglo-Catholic school, holds that the Anglican Church, the Roman Church, and the Greek Church are branches of the Catholic Church. It is essential that there should be an episcopate ruling *jure divino*, and that orders should have come in an uninterrupted succession from Christ and the Apostles. They adhere to the doctrine of the *real* Presence, and maintain that it is only a priest validly ordained who has power to consecrate. They endeavour to explain the Thirty-nine Articles so as to harmonize with their views on the Eucharist. It does not, however, appear that the bishops

lequel le sacerdot chrétien exécute cette double représentation. Quant à la doctrine de la ‘présence réelle,’ c’est vrai que nos formulaires ne contiennent pas cette phrase—phrase de la métaphysique des écoles dont la signification n’est pas assez claire au peuple, mais la doctrine que le corps et le Sang de Notre Seigneur sont ‘en vérité’ données, pris, et nous’ dans le Saint sacrement—c’est la doctrine explicite et officielle de notre église.”

¹ *Tablet*, October 10th, 1896.

teach this doctrine of the Eucharist clearly and explicitly. Almost all the Anglican bishops have criticized the Papal Bull, and I do not find that any one of them has clearly stated the doctrine of the Eucharist, both as a sacrament and as a sacrifice. The doctrine does not seem a popular one. The inference, therefore, appears to be that the number which holds the doctrine of the Real Presence, independent of any dispositions of the communicant, is comparatively few.

The "Low Church," or "Evangelical school," holds that the true Church is an invisible society, known to God alone, and composed of those who truly believe. The system of government is a matter of Church discipline, and although the present discipline of episcopal rule is ancient and admirable, yet it is not essential, and the Church could change it. Accordingly, there is no necessity for an uninterrupted succession in its ministers from Christ and the Apostles. There is no *real objective* Presence in the Eucharist, although there is a certain kind of Presence, which in reality means an absence; and there is no necessity, except as a matter of arrangement and discipline, for a validly ordained priest to consecrate. This party, I should think, forms the bulk of the Anglican communion. The Pope's pronouncement only declares what it already holds. The Pope does not say that their orders, such as they are, are illegal from the point of view of the law or discipline of the Anglican Church. But he does say that they have no *sacrificing* priesthood as instituted by Christ, and transmitted through the medium of a valid ordination. With this view they can have no cause of complaint. On the contrary, there is agreement between them and the Papal document. Yet, why all these outpourings of angry sentiment on the occasion of the publication of the Papal Bull? It is a curious phenomenon, and surely an unreasonable one.

The "Broad Church" or the "Liberal School" scarcely holds any doctrine in particular. It rather abhors dogma; and considers, when it condescends to discuss the question, that the important thing is not dogma, but conduct. To be cultured and refined, to go to church because it is the

respectable thing to do, to tell the truth, and to pay one's way—this is the religion of the "Liberal School." The members of it are not much concerned about Papal documents, or any pronouncement affecting the supernatural life. This school is not at all to be written off as equal to naught in the Anglican Church; and we can count it as a witness to the truth of the Pope's letter, inasmuch as it does not acknowledge a *sacrificing* priesthood.

The belief then in a real priesthood, implying belief in a real objective presence in the Eucharist of the Body and Blood of Christ, and in a true sacrifice, is limited to the High Church party in the Anglican Church; and how many hold the Catholic doctrine of the Eucharist, and how many of the Anglican bishops and ministers teach it to the people?

Both the "Low Church" and the "Broad Church" agree with the Pope in saying they have no *sacrificing* priest, that every vestige of such an idea was cut clean out of their formularies, and those of the High Church party who do not maintain that Christ instituted a *sacrificing* priesthood, are logically obliged to agree with the Papal document. They are the authoritative interpreters of the Thirty-nine Articles and of the *Book of Common Prayer*, and we do not quarrel with their interpretation.

But there remain those who, though subscribing to the Thirty-nine Articles, still consider it consistent with maintaining the truth of a real objective Presence, independent of any act of the communicant, and anterior to the act of communion, and also a true sacrifice of propitiation. Their position is a peculiar one. They hold that the Thirty-nine Articles, being the expression of the faith of the Anglican communion, teach the Real Presence, in the Catholic sense of the expression, to which they adhere. It is not easy to prove this case. Cardinal Newman tried it, and he admitted his failure. Then the great majority of the Anglican communion considers that the Thirty-nine Articles reject the doctrine of a real and objective Presence, and a true sacrifice.

But let us examine Articles xxviii. and xxix., in which the Anglican doctrine on the Eucharist is set forth. The

heading of Article XXVIII. is: "Of the Lord's Supper;" and it consists of four paragraphs. The first paragraph runs thus:—

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to *such as rightly, worthily, and with faith* receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the cup of blessing is a partaking of the Blood of Christ."

But do not the unworthy also partake of the Body of Christ? If not, then there is no real objective Presence. This is the test of an objective and Real Presence.¹ The second paragraph says:—

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."

Therefore, there is no change of the substance of bread and wine. Each remains: is the substance of the Body and Blood of Christ also present? Are there two substances present? But while it is stated that the substance of bread and wine remains, there is no statement that the Body and Blood of Christ are really and substantially present. Therefore, there is no statement of a Real Presence, but it is stated that the conversion of the substance of bread and wine, meaning the conversion into the Body and Blood of Christ, "overthroweth the nature of a Sacrament," and "is repugnant to the plain words of Scripture." There is here no doctrine of a Real Presence, nor that of the absence of the substance of bread and wine, much less that of the singular and wonderful conversion of the substance of bread and wine into the Body and Blood of Christ.

The authors of *De Hierarchia Anglicana*² endeavour to

¹ Sumunt boni, sumunt mali:
Sorte tamen inaequali,
Vitae vel interitus.—*Missale Romanum*.

² Pages 185-6. The treatise *De Hierarchia Anglicana* is written by two Anglican clergymen, Rev. E. Denny, A.M., and Rev. T. A. Lacey, A.M., in defence of the validity of Anglican Orders. It is written in Latin, and has a preface by the Anglican Bishop of Salisbury. It was circulated considerably in Rome during the discussion of Anglican Orders, and for a time exercised much influence.

show that transubstantiation is objected to in this paragraph not from any intention to reject the true doctrine, but rather from an anxiety to defend it. For, they say, according to the nominalist theory, "substance" must mean something individualized, and which comes under the observation of the senses; and accordingly, if the substance be changed, then also the accidents or species are taken away, and there remains no visible sign. Therefore, in this hypothesis, there could be no sacrament, since the visible element is absent. And they add that at this time the nominalist theory was held pretty generally in England. On the other hand, the realist theory was held by the schoolmen, according to which substance eluded observation, but was inferred by reason, and the accidents adhered to it; and so long as the laws of nature were not superseded, the accidents could not exist otherwise. They had, however, their own physical entities, and might, therefore, be upheld by an omnipotent power.

But, if the object of the framers of this article was merely to state that something remains which was still visible after the consecration, it appears to be a meaningless statement, for no one denied it: the senses testify to its existence. According to this explanation the paragraph under consideration would appear to be inserted to ratify the nominalist theory, as against the realist one. Such action makes a philosophic theory the arbiter of theological truth; and it would seem that the authors of this article desired to put forth a philosophic speculation, in order to hide or obscure, if not to deny, the doctrine of the Eucharist. The Catholic doctrine has always been straightforward and intelligible. Christ is really and substantially present: bread is not present: the appearances of bread remain after the conversion. This has always been the Catholic doctrine, and if a particular philosophical theory fits in better than another, it is adopted. Sometimes there may be a question among Catholic writers as to the adoptibility of these theories to revealed truth; but there is never a question about the pliability of the doctrine once it has

been authentically determined.¹ But, taking this paragraph in connection with the others, it is sufficiently clear that its main object was to deny the true doctrine of the Eucharist.

The third paragraph of this article runs thus :—

“The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.”

This paragraph is quite characteristic of the effort to supplant the ancient faith. The first part could be understood of the Real Presence, and very much is made of it by Anglicans to show that their Church officially admitted the Catholic doctrine of the Eucharist.¹ What is given by the priest, what is taken and eaten by the communicant, is no doubt something objective, and since it is the Body of Christ which is so given, &c., it seems clear that there is a real objective Presence. But, then, this is qualified by the words which have a Calvinistic ring: “after an heavenly and spiritual manner.” There is a sense, no doubt, in which these words are true, but the context does not admit it here. The second sentence makes this clear; for it implies that faith is necessary—“the mean”—in order to receive or eat the Body of Christ, so that one could not be said to truly receive the Body of Christ, except there be faith.

Then, if Christ be really and truly present in the Eucharist, He is there independently of any dispositions of the communicant, and being the Second Person of the Adorable Trinity made flesh, is worthy of, and ought to receive supreme worship. But what do we find? The fourth paragraph declares what the Anglican Church is bound to hold :—

“The Sacrament of the Lord’s Supper was not by Christ’s ordinance *reserved*, carried about, lifted up, or *worshipped*.”

In this connection one may refer to what is known as the Black Rubric which occurs in the *Book of Common*

¹ It is, at least, the common opinion that the realist theory expresses the truth of the Eucharist better than the nominalist; yet we find Catholic writers, while holding the Catholic doctrine of the Eucharist in all its integrity, defending the nominalist hypothesis, which is usually known as the Cartesian doctrine regarding accidents or species.

² See note, p. 1090.

Prayer at the end of the Communion Service, by which it is forbidden to adore the Blessed Sacrament. But if the very God be present, why not adore Him? If any doubt remained, Article xxix. would remove it; for it says:—

“The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the *Sacrament* of the Body and Blood of Christ, yet in *no wise* are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing.”

Now if the wicked are in *no wise* partakers of Christ, what becomes of a real objective Presence?

Such, therefore, is the official witness of the Anglican Church to the doctrine of the Eucharist; and to it Anglicans of the High Church party have appealed.

But, if there be no Real Presence, there can be no Sacrifice; and in this respect Article xxxi. is clear:—

“The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone.”

To this part of the article there can be no objection. The sacrifice of the Cross is the only sacrifice of *atonement* in which Christ offered Himself up once for all to atone for the sins of the world. But from this it does not follow that the same victim cannot be offered up again, and that daily to appease His Heavenly Father, not by way of a fresh atonement, but by *applying* the merits of the Sacrifice of the Cross to us. Yet the second part of this article concludes:—

“*Wherefore* the sacrifices of Masses in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.”

Anyone can see the illogical use of “wherefore.” The Article leaves no room for the Sacrifice of the Mass: it is, therefore, excluded, and condemned as a blasphemous fable and a dangerous deceit. When one considers, moreover, with what fury and bigotry Catholic altars were overturned, and the sacred vessels profaned, one cannot help feeling surprise that there is any person who can say seriously that

the Anglican Church has never rejected the doctrine of the Real Presence and a true sacrifice.

Not only the official confession of faith of the Anglican Church has rejected the Sacrifice of the Mass, but from its ordinal has been carefully erased every vestige of a sacrificing priesthood. Canon Moyes has demonstrated this with great clearness in the *Tablet*.

In the face of these facts, it matters little to the argument what the personal views of some Anglican divines may be regarding a sacrificing priesthood. But Anglicans are not very successful in this regard. It is very necessary to verify their quotations. There is no doubt passages may be quoted from Jewel and Hooker, and even from Cranmer, to show that they admit a sacrifice. But it is always to be remembered that they are speaking of a sacrifice in a wide sense; that sense in which every Christian may be said to offer up sacrifices of prayer and thanksgiving.

There remains one point, which is interesting, but which cannot in this paper be fully considered. Some Anglican writers¹ hold that the reason the idea of a sacrifice was expunged from the liturgy, and from Article xxxi. was, not to eliminate the true doctrine regarding the Sacrifice of the Mass, but to put people on their guard against the false doctrine. It may strike one that it is a rather curious way to attain this end, by destroying the very idea of a sacrifice. And the false doctrine which it is alleged was prevalent at the time was that the Sacrifice of the Cross atoned for all sins committed before baptism, whilst the Sacrifice of the Mass atoned for sins committed after baptism. This, no doubt, is a sufficiently alarming doctrine, and would warrant a very strong corrective. But where is the evidence that it prevailed? It is not to Protestants we are to go for this evidence. It is a well-known fact that in controversy opinions are attributed to an adversary which he would be the first to repudiate, and that those tactics were practised by the innovators is certain.²

¹ *De Hierarchia Anglicana*, pp. 192-7. Rev. E. W. Puller, in *Revue Anglo-Romaine*, Nos. 9, 10, and 11. *Guardian*, Oct. 14, 1896.

² Bucer acknowledges it in a confidential letter to Philip of Hesse.

In the present case there is abundant testimony to show that this view was falsely attributed to the Catholics. At the Diet of Augsburg, 1530, the symbol drawn up by Melancthon was presented to Charles V., in which the charge is made :—

“Accessit opinio quae auxit privatas missas, videlicet quod Christus sua passione satisfecerit pro peccato originali et instituerit missam in qua fieret oblatio pro quotidianis delictis mortalibus et venialibus; hinc manavit publica opinio, quod missa sit opus delens peccata vivorum et mortuorum ex opere operato.”

Charles V. deputed some Catholic theologians to answer the charges made in this celebrated confession of faith. The following is their statement concerning this charge :—

“Neque satis intelligi potest, quod assumitur Christum satisfecisse sua passione pro peccato originale, et instituerit missam pro actuali peccato. Nam *hoc nunquam auditum est a Catholicis*, jamque rogati plerique constantissime negant ab iis sic doceri.”¹

Even stronger language has been used by Catholics in repudiating such a false opinion. Bellarmine calls it an impudent falsehood.²

Anglican writers quote some of our Catholic theologians, but their quotations in every case require to be verified, and it will not require much expert knowledge to discover how misleading they are. Let me take the quotation which has been sometimes attributed to St. Thomas, and sometimes to Albertus Magnus :—³

“Secunda causa institutionis hujus Sacramenti est sacrificium altaris, contra quandam quotidianam delictorum rapinam, ut,

¹ *A. Fabricius Harmonia Confessionis Augustanae*, &c., Coloniae, 1573, p. 490.

² Deinde impudenti mendacio tribuitur catholicis doctoribus illa divisio quod Christus passione sua satisfecerit solum pro peccato originis, pro actualibus autem instituerit missam. *Nemo enim catholicus unquam ita docuit*, sed credimus et profiteri Christum in cruce pro omnibus omnino peccatis satisfecisse. **BELLARMINUS**: Judicium de libro Concordiae: XVII. mendacium.

³ The quotation is taken from a work containing thirty-two sermons on the Eucharist. The work has sometimes been published under the name of St. Thomas; sometimes under that of his master, Albert the Great. It has lately been published by Dr. Jacob, a canon of the cathedral of Ratisbon, and he attributes the sermons to Albert the Great. This, however, is not universally admitted; and, apart from extrinsic arguments, the statements in the sermons have not the characteristic precision or exactness of either St. Thomas or of Albert the Great, nor do the views contained in them seem to harmonize with certain well-known opinions of those two great Dominican theologians.

sicut corpus Domini semel oblatum est in cruce pro debito originali, sic offeratur jugiter pro nostris quotidianis delictis in altari, et habeat in hoc Ecclesia munus ad placandum sibi Deum super omnia legis sacramenta, vel sacrificia pretiosum et acceptum."

It would strike anyone having only a superficial knowledge of the theological views of the great Dominican,¹ and of the current theology of the time, that he meant to convey, if indeed the statement be his, that Christ was offered up, once for all, as a sacrifice of atonement; but the same merits were applied, whether by way of propitiation or impetration, in the Sacrifice of the Mass for our *daily* faults, not for original sin which does not revive. It is not pretended that the universality of the atonement by the Sacrifice of the Cross is denied. Albertus Magnus constantly affirms it. It is stated even in the sermon from which the above quotation is taken:—

"Christus per mortem suam genus humanum de morte aeterna leberavit."²

It is not necessary to repeat quotations. St. Thomas, the pupil of Albertus Magnus, expresses the idea with his usual clearness:—

"Quia fructu dominicæ passionis quotidie indigemus propter quotidianos defectus, quotidie in ecclesia regulariter hoc sacrificium offertur."³

Catharinus has been quoted for the extraordinary doctrine referred to; but Catharinus is not accurately quoted. Concerning the fact that the Sacrifice of the Cross is all-sufficient, even superabundant, there has been no question. How the Sacrifice of the Mass *applied* the atonement to us, there has been some discussion; and on this is founded the false view attributed to some Catholic theologians, that the Sacrifice of the Mass has some efficacy independent of the Sacrifice of the Cross.

It is, therefore, fair to conclude—1. That the evidence in favour of a Real Presence, and a true sacrifice in

¹ See In sentent., lib. iv, disp. 12 et 13; de Sacrificio Missae.

² Beati Alberti Magni episcopi Ratisbonensis de Sacrosancto Corporis Domini sermones, &c. (Ratisbonae, 1893.)

³ St. Th., iii., q. 83, 92.

the Anglican Communion breaks down. 2. The evidence points to the fact which underlies the fundamental reasoning of the Papal Bull, namely, every vestige of a sacrificing priesthood has been wiped out of the Anglican formularies. 3. If there be any doubt on this head, so far as the Anglican Church *at present* is concerned, it can be solved by its declaring now officially its belief in a real objective Presence, and in a true sacrifice. If the Anglican Church has a firm faith in the Real Presence, and in a true sacrifice, its chief concern ought to be to secure with certainty the objects of that belief. If it does not, then the Papal Bull only declares what Anglicans already hold. Accordingly, we look forward with considerable interest to the statement promised by the late Archbishop of Canterbury, which, as he said "may comfort any who think it is required;" for, he asserts, the Anglican Orders "are in origin, continuity, matter, form, intention, and all that belongs to them identical with those of the Roman Church."¹ We await the reasons; and it is to be hoped the fundamental one of the Papal document will not be lost sight of.

J. CROWE.

PRIORY OF GLASCARRIG, CO. WEXFORD

THE Benedictine Priory of Glascarrig (the Green Rock), situated on the sea coast, in the parish of Donaghmore, and barony of Ballaghkeen, about seven miles south-east of Gorey, was founded in 1192. Various authorities, including Archdall, Dom Howlett, O.S.B., and others have assigned the date as "the close of the fourteenth century;" but 1192 is correct, and such was the opinion of Ware and MacGeoghegan.

North Wexford played an important part in the conversion of Ireland, for here at Poulshaun, near Glascarrig, the great national apostle is said to have landed in 433, though some assert that his landing-place was at Croch

¹ *Church Times*, October 23, 1896.

Cullan, some miles further north. However, certain it is that St. Patrick founded the parish church of Donaghmore; whilst Gorey, or Kilmachollog, was founded by St. Machollog, and Kilkevin Church is not far off. Dubhthach, the arch poet of Ireland, got a large tract of land in North Wexford, as a present from Criffan, King of Leinster, for the three poems he composed to celebrate the deeds of this warrior monarch. According to the distinguished scholar O'Curry this district comprised Limbrick, and the land called *Formail na b'Fian*, in the parish of Kilkavan (Cill-Coemhghin). We may add that Glascarrig is at present in the Roman Catholic parish of Ballygarret, including Ardamine or River Chapel.

St. Fiodghus MacSweeney lived as an anchorite at Glascarrig in the eighth century, and died in 760. His brother Fidhairle, Abbot of Rahan, died in 763. Their mother was Fearamhla, the daughter of Diuna Dubh. Another brother was St. Colman, son of Eochy, of Seanbhotach, *i. e.*, *Sen-boithe-Sine*, now Templeshambo, near Enniscorthy, whose feast is celebrated on October 27th. In 605 Bran Dubh, King of Leinster, was murdered at this same Shambo Sine by one of his own relatives. Finachta, King of Connaught, retired to Glascarrig, where he lived as an anchorite till his death in 848. Passing over three hundred years, we find Glascarrig as the landing-place of "the pioneer forces" of the Galls," who accompanied Dermot MacMurrough, and his secretary, Maurice Regan, in December, 1168.

O'Curry tells us that Macadamore and MacVaddock Flath (*flath* means the owner of real estate), the Lords of Fisher's Prospect (Courtown) and Glascarrig, owed allegiance to the O'Murraghoo (O'Murchoe or Murphy), as king of that part of the country, from the ninth century. Even the O'Byrnes and the O'Tooles were subjects of the chief of Clan Murphy. The entire modern barony of Ballaghkeene (Baile-achadh-chaoim, the town of the beautiful field), formerly known as the district of Hy-I'climiy, belonged to this ancient sept, whose chieftain resided at Oulartleigh, about three miles from Enniscorthy.

The earliest Benedictine foundation in Ireland was that

of St. Mary's, Dublin. Father Howlett, O.S.B., is again in error in assigning this venerable monastery as of Danish origin, in the year 948. It was founded by an Irish prince, Maelsachlain, or Malachy, of Tara, in 862, who died in 864. The Benedictines subsequently acquired houses at Eorrinneach, or Corrig, Co. Down, in 1127, afterwards removed to Inch; at Neddrum, Co. Down, in 1179; at the Black Abbey and the Ardes, Co. Down, in 1180; at Downpatrick, in 1183; at Kilcummin, Co. Tipperary, in 1185; at St John's, Waterford, and St. John's, Cork, in 1186; at Glascarrig, in 1192; and at Fore, in 1209.

In October, 1174, on the occasion of the marriage of Basilia de Clare, sister of Strongbow, to Raymond FitzWilliam *le Gros*, which was celebrated in Selskar Abbey, Wexford, Richard de Clare gave his brother-in-law "the lands of Fethard, Idrone, and Glascarrig." Another Anglo-Norman adventurer called de Cantiton or Condon acquired some property near Glascarrig at this time, and was killed at Idrone (more or less co-extensive with the present Co. Carlow), in 1189.

The Priory of Glascarrig was a cell or dependency to the Abbey of St. Dogmaell's, near Cardigan, in Pembrokeshire (where the famous Celtic Rosetta stone was discovered, in 1845); and the Abbot of St. Dogmaell's had the right of nominating the Prior of Glascarrig. These monks of the parent house followed the modification of the Benedictine rule known as "The Order of Tyron," instituted by a St. Bernard (not to be confounded with his namesake, the great founder of Clairvaux), who established the Abbey and reform of Tyron, in 1109. St. Dogmaell's was the *only* house of the order in England and Wales, and was erected in the year 1126 or 1127; but it had a dependent priory at Pille, and a cell at Caldey.

As regards a site for a Benedictine priory, Glascarrig was all that could be desired; and in course of time it grew to be a wealthy establishment, largely endowed by the Condons, Roches, De Burgos, Barrys, and Carrins. St. Mary's of Glascarrig, notwithstanding the very numerous attempts made by the O'Byrnes, O'Toolan, O'Murphys,

and Kavanaghs, to recover their old patrimony during the thirteenth and fourteenth centuries, was left unmolested. Still, be it stated, the Benedictines were never "kindly of the Irish," and the number of foundations, all told, in Ireland, never exceeded ten. The last house they acquired was St. John's, Youghal, through the munificence of John FitzMaurice, third Earl of Desmond, in 1360; but it was made a cell to the Priory of St. John the Evangelist, Waterford.

In an inquisition regarding the lands of Roger Bigod, Earl of Norfolk, in 1306 (35th Edward I.), Sir Maurice de Cantillon, or Cantwell, held some lands in the district of Glascarrig for a knight fee, receiving forty shillings by homage and service. About the middle of the fourteenth century we find Glascarrig Priory as having been granted "all the lands in Coshinquilos (Cossher, not far from Shillelagh) and Trahore (now Cahore, the eastern strand); as also the long marsh (Inch) and the fishery, with the salvage of wrecks," &c. These possessions were "the gift of Griffin Condon and his wife, Cecilia Barry, and Roderick Burke, her father; together with David Roche, Richard Carrin, and John Foyth (Foote), of Arcolon" (Arklow).

Glascarrig Priory also had the rectories of Glascarrig, Donaghmore, Ardamine, Killenor, Killenagh, Kilmuckridge, Kilanerin, Killincooley, Kilpatrick, Templendigan, and Kilnabue (diocese of Ferns); Killiston, Ballyroane, and Clonegoose (diocese of Leighlin); Clondulane, Litter, and Iisceary (in the diocese of Cloyne). All these lands, rectories, &c., were confirmed by Thomas Denn, Bishop of Ferns (1363-1399).

This house flourished till the Reformation,¹ so called; and in May, 1553, we find the custody of "the late Priory of Glascarrig" granted for three years to Walter Peppard, Esq., of Kilkaa, Co. Kildare. The following may be regarded as an accurate list of the possessions of this priory in 1559, taken from official documents, and

¹ Charles MacMurraghoo, or Murphy, was the last prior, and he surrendered in 1543.

transcribed by Sir Thomas H. Grattan Esmonde, Bart.:—

THE PRIORY OF GLASCARRIG

| | £ | s. | d. |
|--|-------|----|----|
| Farm of the site, cell, or late Priory of Glascarrig, containing by estimate half an acre, in which is one church, one hall, two chambers, one small close, and one chantry within the precinct thereof | 0 | 6 | 8 |
| One water-mill, and water-course | 2 | 0 | 0 |
| Two messuages | 1 | 16 | 8 |
| Nine cottages, sixty acres arable, forty pasture, woods and moor in Glascarrig, at 6 <i>d.</i> per acre | 5 | 0 | 0 |
| Four cottages, forty acres arable, twenty-four pasture, underwood and moor in Kilmichael (Gorey) | 2 | 4 | 0 |
| Six cottages, sixty-six acres arable, thirty pasture, underwood and moor in Kilmaster and Ballymoner, <i>alias</i> Ballynemone (Ballymoney) | 1 | 7 | 0 |
| Sixteen acres arable, six pasture, and underwood in Templederry and Smithstown | 0 | 6 | 4 |
| | <hr/> | | |
| Rectories, churches, and chapels | £13 | 0 | 8 |
| | <hr/> | | |
| Total | £16 | 14 | 0 |

In 1561 (4th Eliz.), “Margaret Turner of Wexford, widow, and Gilbert Stafford, merchant, intrude and trespass on forty acres, and seize the tithes of Kilpatrick in Rochesland, part of the possessions of the late Priory of Glascarrig, now belonging to the Queen.” On May 6th, 1567, as the result of a Royal Commission, dated October 13th, 1565, “a lease was granted to Anthony Peppard, gent. (Peppard’s Castle), of the site of the cell or priory of Glascarrig, the lands of Glascarrig, Kilmichael, Kilmaster, and Ballymonyer, *alias* Ballinemoyne, Templederry, and Smithstown (Ballygowan), County Wexford; and the rectories of Glascarrig, Ardamine, Killenagh, Kilmuckridge, Killincooley, and Kilpatrick, in same county.” On November 19th, 1576, the priory, rectories, and other possessions of Glascarrig were demised to Anthony Peppard, Esq., for twenty-one years by indenture. In 1596, Morgan MacBrian Kavanagh, of Poulmonty, was

charged with "intruding on Templendigan, Co. Wexford, part of the possessions of the late Priory of Glas carrig." On June 20th, 1605, the site, pasturage, &c., of Glas carrig, was granted in fee simple to the Earl of Thomond, as were also the various rectories, churches, and chapels belonging to the said priory.

In 1605, King James formed three new baronies in Co. Wexford, viz., Ballaghkeen, Gorey, and Scarawalsh. From the original document I find that the barony of Ballaghkeen embraced "*the Murroughs and the Inch in the MacMurraghoo's (Murphy's) country, and all the ecclesiastical lands within the said barony, belonging to the late Priory of Glas carrig, which barony is bounded, etc.*" Moreover, it is stated that the barony contained "*in MacDamore's country, thirteen marte lands, but the abbey land of Glas carrig, or the lands of Murrowes and Inch, the jury know not how to divide either by marte lands or quarters.*"

The year 1642 found this venerable priory almost in ruins, and the then proprietor, Sir Walsingham Cooke, partly rebuilt it in 1654. During the Cromwellian campaign the battle of Glas carrig was fought on November 4th, 1649, by a body of troops commanded by Majors Nelson and Meredith, as a result of which Inchiquin had to retire with the loss of two standards. Sir Walsingham Cooke, a Puritan, was confirmed in the Glas carrig property after the restoration. At the opening of the eighteenth century it passed to Edmund Bray, after whom it was acquired by Francis Harvey, of Bargy Castle. From a deed of February 22nd, 1794, we learn that Beauchamp Bagenal Harvey had purchased the lands of Glas carrig, Raheen, and Mangan for the sum of £6,000. But this hero of '98, against his will, was captured in a cave on the Saltee Islands, and was executed June 27th, 1798, at Wexford.

Such is an outline of the chequered history of this priory ever since its suppression, and to-day the tourist or traveller may look in vain for any trace of this fine old Benedictine foundation. "The corroding tooth of time," largely supplemented by the vandalism of man, has resulted in the almost utter extinction of even a fragmentary portion of this house.

In 1835 the present Protestant parish of Glascarrig was formed out of the parishes of Donaghmore and Kiltrisk. The first appointment made to the Catholic parish since the Reformation was in 1695, when Theobald Butler came to officiate as parish priest of Donaghmore, Ardamine, Kilmuckridge, and Killenagh, living at Tinnacross (Teach-na-croise, the Church of the Cross; *i.e.*, the Church dedicated to the Holy Cross). No longer tolls the priory bell, no longer chants the Benedictine monk; but the pleasure-seeker who enjoys the sea at Courtown Harbour might do worse than walk as far as the dwelling-house which now represents Glascarrig Priory. *Stat nominis umbra.*

WILLIAM H. GRATTAN FLOOD.

THE SCAPULAR OF THE PASSION OF OUR LORD JESUS CHRIST, AND OF THE SACRED HEARTS OF JESUS AND MARY

THE Red Scapular, as this scapular is more familiarly called, and the Miraculous Medal are two of the spiritual treasures over which the children of St. Vincent de Paul have been appointed stewards. The latter was given to them in the year 1830, the former in the year 1846. In the year 1830, our Blessed Lady commissioned a Sister of Charity to have made and distributed what soon came to be known as the Miraculous Medal; while in 1846, our Divine Lord entrusted to another Sister of the same Congregation the task of having the Red Scapular approved and disseminated. And, though both the Medal and the Scapular were at once sealed with the approval of the Church, and hailed with joy by the faithful, such was the profound humility of these two favoured souls, that neither was identified, even by the sisters who lived in the same convent with them, until God had removed them from the tempter's power. Sister Catharine Labouré, the instrument used by our Lady in instituting the Miraculous Medal, died in 1876, and immediately the Superior General of the Congregation, to

whom and to her confessor alone was her secret known, proclaimed that she was the favoured nun whose work had been so brilliantly successful, and about whose identity there had been so much speculation, even amongst the Sisters of Charity themselves. In 1895 passed away Sister Apolline Andriveau, the chosen Apostle of the Red Scapular. Her secret had been similarly preserved; her name has been similarly proclaimed in an interesting little work just published in Paris.¹

Connected in origin as are the Miraculous Medal and the Scapular of the Passion, they are likewise connected in the object for which they were given. For though the main object of the medal is devotion to the Immaculate Conception, while the main object of the scapular is devotion to the Passion of our Lord, the two have a secondary object in common, namely, devotion to the Sacred Heart of Jesus and to the Holy Heart of Mary. For on the reverse of the medal, as on one of the scapulars, these two Hearts are represented: the one surrounded by a circlet of thorns, the other pierced with a cruel sword.

The devotion excited by means of the Miraculous Medal brought about the definition of the dogma of the Immaculate Conception in 1854. This definition, confirmed in 1858 by the wonderful apparitions at Lourdes, has given such impetus to devotion to our Lady, that at no other time in the history of the Church was this devotion so popular or attended with such manifold blessings. The renewal of devotion to the Passion since the institution of the Red Scapular, though not so striking, is nevertheless manifest, and has been productive of incalculable good. Missions are now given at short intervals in almost every parish, and in the course of every mission the sermons on the Passion produce most abundant fruit; the Stations of the Cross are now erected in every church and chapel, and the people are encouraged and exhorted to perform this beautiful devotion; sodalities and confraternities have been established every-

¹ *Sœur Apolline, Fille de la Charité, et le Scapulaire de la Passion*, Libraire, Ch. Poussielgue, Rue Cassette 15, Paris.

where, with the result that a very large proportion of the faithful have become monthly communicants, and lead not merely good but saintly lives.

It is with the hope that our readers will secure for themselves, and extend to others, the graces promised by our Lord, and the indulgences granted by the Church to those who wear the Scapular of the Passion, that this short notice has been penned.

Sister Apolline—Louise Apolline Aline Andriveau, to give her her full baptismal name—was born in 1810, and joined the Sisters of Charity of St. Vincent de Paul in 1833. Her parents were wealthy, and at the same time pious, and while careful to secure for their daughter the best education the age could afford, they were still more careful to train her in the ways of God. At school she displayed talents of such high order, that one of her teachers who had been teaching girls for forty years, declared that Apolline Andriveau was the most brilliant pupil she had ever had. But her talents, her accomplishments, her beauty, the exalted position in society to which her parents' rank and wealth entitled her, were all sacrificed on the altar of divine love. Notwithstanding the opposition of her parents, and the insidious voice of flattery, she donned the humble habit of a Sister of Charity, and devoted her life to the service of the poor. After her novitiate she was sent to the Convent in Troyes, and in the Chapel of this Convent our Lord appeared to her, showed her a scapular of a red colour, and told her that those who should wear a similar scapular would receive many graces. In a letter to the Superior General of the Congregation of the Mission, to whom, as to her Superior, her confessor obliged her to write, she thus describes the first apparition of our Lord:—

“Being in the chapel in the evening of the octave day¹ of our Holy Father,² I saw, or thought I saw, our Lord dressed in a flowing robe of a red colour with a blue mantle hanging from His shoulders. Oh, love of Jesus Christ, how Thou didst fill my poor heart in that supreme moment! Oh! how beautiful was He! It was no longer the visage wearied with the sufferings of the

¹ July 26, 1846.

² St. Vincent de Paul.

pretorium, as I had seen it a few days before during the holy Mass ; it was Beauty Essential. He had in His right hand a red scapular on which He was represented on the cross, surrounded by those instruments of the Passion, which had most cruelly tortured His Sacred Humanity. On a scroll around the crucifix, I read the following words : ' Sacred passion of our Lord Jesus Christ, protect us ! ' At the other end of the strings, which were of red woollen material was a representation of the holy Hearts of Jesus and Mary : the one encircled with thorns, the other pierced with a sword ; and from between the two Hearts rose up a cross. Several times afterwards I saw the same apparition, and at last on the feast of the Exaltation of the Holy Cross,¹ our Lord deigned to say to me. ' The priests of the Mission alone are to give this scapular, and those who wear it when blessed by them will receive every Friday a full remission of their sins, and a great increase of faith, hope, and charity.' Our Lord wishes people to speak often of His sufferings and death, and He complains that even the members of religious communities neglect this . . . It seems to me [she concludes] that Rome would not refuse to grant a plenary indulgence every Friday to those who wear the scapular, and who would fulfil the usual conditions for gaining indulgences."

M. Etienne, the Superior General, took little notice at first of Sister Apolline's frequent and earnest declarations that it was the will of our Lord that he should obtain the approval of the Church for the Scapular of the Passion. He doubted neither the piety nor the good sense of the holy Sister, but he feared to encounter the difficulties and delays which wisely oppose the introduction of every new form of devotion. On her part, Sister Apolline made very light of these, and assured M. Etienne that since our Redeemer desired the introduction of this scapular, He would in His own good time remove all obstacles. In the Summer of the year 1847, M. Etienne found himself in Rome on business connected with the Congregation over which he presided, and taking advantage of a special audience with the Holy Father, he mentioned Sister Apolline's visions, and her oft-repeated statement that our Lord desired the approval of the new scapular. To the Reverend Father's surprise, Pius IX., so far from objecting to the new devotion gave it his hearty approval, and on the 25th June of the same year (1847), the Holy Father issued a Rescript, by which he

¹ September 14.

formally established the new devotion, and granted to the Superior General of the Congregation of the Mission, and to all the priests of the same Congregation, faculties to bless the Scapular of the Passion of our Lord (and of the Sacred Hearts of Jesus and Mary, and distribute it to the faithful.

The desire to receive the new scapular duly blessed soon became so intense and so widespread, that the priests of the Mission were wholly unable to supply all the demands made upon them; and M. Etienne, in 1848, requested the Holy Father to empower him to grant faculties for blessing the scapular to all priests, secular or regular, who should ask for it. This request also His Holiness graciously granted in favour of M. Etienne and his successors,¹ and on the same occasion granted the plenary indulgence which Sister Apolline so much desired—a plenary indulgence every Friday to those who wear the Scapular of the Passion and fulfil certain other conditions. The following is a complete list of the indulgences which the wearers of this scapular may now gain :—

1. *Plenary Indulgences*.—(a) On the day on which the scapular is received, provided the person receiving it shall have worthily received the Sacraments of Penance and the Blessed Eucharist, and shall have prayed for some time in a church or public oratory for the intentions of His Holiness.²

(b) Everyone who wears the Red Scapular can gain a plenary indulgence on each Friday of the year on the conditions of receiving the sacraments worthily, of meditating for a short time on the Passion of our Lord, and of praying for the Pope's intentions.³

(c) At the hour of death, provided the wearer of this scapular be previously disposed by the reception of the sacraments, or that he, at least, devoutly invoke the Holy Name of Jesus in his heart, if unable to do so with his lips.⁴

2. *Partial Indulgences*.—(a) An indulgence of seven years.

¹ Now as then the Superior General of the Congregation of the Mission (Vincentians) is anxious that priests should abuse their faculties. Any priest of the Congregation will, we presume, forward the application, he will give instructions as to how it should be forwarded.

² Rescript, July 19, 1850.

³ Rescript, March 21, 1848. Those who cannot conveniently fulfil the above conditions on Friday, can gain the Indulgence by fulfilling them on Sunday. Rescript, Sept. 13, 1850.

⁴ July 19, 1850.

1112 *The Recent Decree of the Congregation of Rites*

and seven quarantines to all who wear the Red Scapular on every Friday in the year on which they confess, receive Communion, and recite five *Paters*, *Aves*, and *Glorias*, meditating during the recital on the Passion of Christ.¹

(b) Three years and three quarantines on any day in the year on which the wearers of this scapular shall, with contrite hearts, meditate for half an hour on the Passion.

(c) Two hundred days for devoutly kissing the Red Scapular, and repeating at the same with contrite heart the versicle: "*Te ergo quaesumus tuis famulis subveni quos pretisso sanguine redemisti.*" "We, therefore beseech Thee, to help Thy servants whom Thou hast redeemed by Thy Precious Blood."²

The object of this short article is now fulfilled. It was not the writer's intention either to review the book which occasioned the article, nor to write an account of Sister Apolline's virtues and visions. He merely intended to say as much about the Scapular of the Passion as might induce his readers to procure for themselves and for others, the blessings and graces which they receive who devoutly wear this scapular; and as might bring them to reflect on the power for converting sinners and confirming the just, contained in the Sacred Passion of our Lord, and on His desire that men should often think and speak of His sufferings and death.

D. O'LOAN.

THE RECENT DECREE OF THE CONGREGATION OF RITES REGARDING CHURCH MUSIC

SOME months ago³ the Sacred Congregation of Rites published a decree on Church Music which is worthy of a few explanatory remarks. The Sacred Congregation had been frequently asked whether it is of precept that in a Solemn Mass the intonations of the *Gloria* and *Credo*, the modulations of the Prayers, Preface, and *Pater noster*, and the respective responses of the choir, should be rendered as they are given in the Missal, or whether they might be

¹ June 25, 1847.

² Receipt of June 25, 1847. As has been remarked by F. Beringer, *it is not stated* in the documents relating to these indulgences that they are applicable to the souls in purgatory.

³ See I. E. RECORD, June, 1896, p. 567.

varied according to the usage of certain Churches. The Sacred Congregation answered in the affirmative to the first part of the question, in the negative to the second, adding that any contrary usage ought to be eliminated.

By this response, the Sacred Congregation first of all has again confirmed what has been declared before, and has been the general opinion of writers on the subject, namely, that the melodies given in the Missal are obligatory for the celebrant. To these is to be added the chant for the prayers, which is not found in the Missal, but is explained in the *Cæremoniale Episcoporum* and the *Directorium Chori*. The Sacred Congregation does not speak of the chants of the deacon and sub-deacon; but it might be concluded from this decree *a pari* that they too are obligatory, if otherwise any doubt on this point were possible. It is to be hoped, then, that after this new decision such priests as have hitherto used different chants in their singing at the altar, will henceforward take pains to conform themselves to the chants prescribed by the Holy See.

But there is, in the decree under review, one decision which is, as far as we know, altogether new, namely, that part of it which prescribes also the Responses of the Choir to be rendered as they are given in the Missal. Hitherto the general opinion was that the choir were free, as far as the melodies are concerned, that the only strict obligation applying to them was to sing the proper words in a becoming fashion. Accordingly, some choirs, even in churches where the liturgical laws were strictly observed, used to sing the Responses to some arbitrary harmony. This usage, though perhaps objectionable from an artistic point of view, could not, until lately, be impugned on the ground of any ecclesiastical legislation. But now the choirs are obliged to sing the *Et cum spiritu tuo*, the *Amen*, the Responses before the Preface and after the *Pater noster*, in the way they are given in the Missal or the *Cæremoniale Episcoporum* respectively. It will be the duty of the *Rectors Ecclesiarum* to inform their choirs of this new obligation, and to see that it be obeyed.

Theological Notes

ANSWERS TO CORRESPONDENTS

THE LAWS OF A NATIONAL SYNOD ARE NOT MERE DIOCESAN LAWS

REV. DEAR SIR,—May I ask you to explain in what manner the enactments of plenary synods can have binding force outside the territory of each bishop for his subjects? It is not because there is any special approbation at Rome; it must, then, be in the summoning of the synod by the authority of someone having legislative power throughout the country. C.

The laws of a plenary synod, as our correspondent rightly implies, are not mere diocesan laws; and, as a consequence, the enactments of the Synod of Maynooth, for instance, bind a Cork man, while he is travelling in Wicklow or Connemara, just as when he resides at home. These laws are national laws, and a subject of any Irish diocese must leave this country before he will cease to be bound by them. The force of national laws could, of course, be attached to them by confirmation of the Pope *in forma specifica*. As we pointed out, however, in the last number of the I. E. RECORD, there has been no confirmation, either *in forma specifica* or *in forma communi*, of the Synod of Maynooth. Hence the difficulty underlying our correspondent's question. Would it not seem that the bishops of the nation—seeing that no one of them individually has a right to legislate for any diocese but his own—could do no more than simultaneously introduce a uniform code of diocesan laws?

In replying to this question, it is useful to recall the fact that bishops in a legitimately-assembled council—œcumenical, national, or provincial—do not legislate by virtue of their diocesan jurisdiction; as a member of the council each of them participates in the corporate jurisdiction of the council. The jurisdiction of each extends, not to his own diocese only, but to every diocese within the jurisdiction of the council. In an œcumenical council each bishop shares universal jurisdiction; in a national council, national jurisdiction; in a provincial council, provincial jurisdiction.

In order that these various councils should possess the corporate jurisdiction proper to each, they must, of course, be assembled and held constitutionally, as the Canon Law provides. The œcumenical council must be convoked and presided over by the Pope or by his representative. The metropolitan—or, if he be dead or incapacitated, the senior suffragan bishop—has, from the Canon Law, authority to convene and preside over a provincial synod. Similarly, it formerly belonged to the office of primate to assemble a national council of the several provinces within his jurisdiction. Now, however, that primates, as such, no longer retain primatial jurisdiction, there is in the Church no one but the Pope who has authority to hold a national council. Whenever, therefore, a national council is held, the Pope delegates to a primate or to an archbishop transient primatial jurisdiction, in virtue of which he convenes the council and presides at it. In a synod thus legitimately convened, the body of bishops has from Canon Law national jurisdiction, and each bishop participates in the whole jurisdiction of the council, and legislates for the rest of the nation equally as for his own diocese. It should not be inferred, however, that individual bishops can afterwards dispense in the laws of the synod *potestate ordinaria*. Once the synod is dissolved, bishops no longer retain the jurisdiction which they possessed as members of the synod; and, even though they did retain it, they would still be inferior to the synod itself, and therefore incapable, without delegation, of dispensing in its laws.

In regard to the power of dispensing in synodal laws, it is scarcely necessary to say that the synod itself and its delegates can dispense only in so far as those laws emanate from the synod. Matters already of universal ecclesiastical precept—not to speak of the natural or divine law—remain unaffected. When bishops, therefore, are said to have a dispensing power in the laws of the Maynooth Synod, the meaning is, that with cause they can dispense in these *synodal* laws, *as such*, leaving intact other obligations, if such there be, under the general law of the Church. The Synod of Maynooth, for example, binds parish priests to

residence. It is clear that any delegated dispensing power that bishops have in this law can touch only the special obligation and provisions of the Maynooth law, and that it can in no way affect the obligation under the general law of the Church in the same matter.

THE PAPAL BULL—"APOSTOLICAE CURAE." PREACHING IN
A CONVENT

REV DEAR SIR,—As a subscriber of the I. E. RECORD, I would feel very grateful if you would answer the following questions in your next number :—

1. Is the Pope's Apostolic letter, *Apostolicae curae* an infallible utterance?

Could another Pope re-open the discussion?

Should we refuse absolution to those who would not believe that Anglican orders are invalid?

2. Could a mother superior of a religious community, for the spiritual progress of her inferiors (without consulting bishop or chaplain), ask a *friar* to give them now and then a spiritual conference?

Hoping you will favour me with a reply, receive my anticipated thanks.

F. CAUS.

1. It is not an infallible utterance; another Pope may therefore, re-open the consideration of the same question. But, though this decision on the invalidity of Anglican orders is not irrevocable and infallible, and therefore not a matter of faith to which an absolute and irrevocable assent is due, we are, nevertheless, bound to accept it even with internal assent. For the Pope has authority to teach, and we are bound in obedience to assent to his teaching, in many cases in which he does not, or cannot, use his prerogative of infallibility.

We believe that Catholics would be guilty of grave sin by refusing to accept this recent condemnation of the validity of Anglican orders. Subjectively, of course, some persons may be excused from sin or from grave sin. If a confessor is not asked about the matter, there does not seem to be any reason why he should interrogate his penitents on this subject. If he is consulted, then, *per se*, of course, he

will explain the obligation. *Per accidens* he will, perhaps sometimes think it prudent to allow a penitent that *bona fide* rejects the decision to remain in his *bona fides*, rather than give occasion to the formal and *mala fide* repudiation of the Pope's teaching.

2. The permission of the bishop, express or presumed, is necessary.

DELEGATED POWERS OF A VICAR FORANE—DISPENSATION IN BANNS

REV. DEAR SIR,—Would you please answer the following in I. E. RECORD :—

1. May a bishop strictly delegate to his vicars forane, dispensing powers for the whole diocese, *e.g.* in banns.

2. In seeking dispensations in banns, is the custom that the parish priest of the *sponsus* should always be the orator to be maintained? Take a case: John belongs to parish A., and wishes to get married to Mary, who lives in the parish B., but whose domicile is in parish C of another adjoining diocese. Does the trouble of seeking the banns, and going through with the preliminaries, fall upon the parish priest of the parish A.?

3. Must the dispensation be asked for in the Latin language, and in the name of the *sponsi*. The meaning of the latter part of the question is, that it is not necessary for the seeker of dispensation to be a priest, that the *sponsus* can do so himself.

A MAYNOOTH PRIEST.

De Angelis describes the office and duties of a vicar forane as follows :—

“Vicarii Foranei dicuntur illi qui in certa parte diocesis extra civitatem per episcopum ponuntur ut ibi jurisdictionem exercent . . . Vicariorum istorum jurisdictio limitata valde est, nam comprehendit tantum personas sui districtus et clericos in causis levioribus. . . . Potior eorum auctoritas explicatur in vigilantia quam debent exercere, ut leges ecclesiasticæ observentur a clero et a populo. Vicarius Foraneus proinde est, qui invigilat pro sanctificatione festorum, qui dat licentiam vacandi illis diebus vetitis laboribus, et qui punire potest quoque transgressores. . . . Sed specialius hanc vigilantiae auctoritatem explicet in clero: nam ejus est inquirere de vita et moribus clericorum, an parochi et presbyteri sui vicariatus habeant libros, quos habere debent, an observent decreta synodalia, an eorum incuria divinus cultus aliquid detrimenti patiatur, an parochi

observent legem residentiae, deque istis omnibus ad episcopum relationem facere. Vicario Foraneo juxta receptam praxim hodie incumbit in unum congregare semel in mense presbyteros sui districtus ad conferendam inter se super difficultatibus parocciarum et cura animarum, v.el, ut communiter dicitur ad conferentias casuum moralium."

The jurisdiction of the vicar forane, then, *as such*, extends to his own district or deanery only ; his jurisdiction, as vicar forane, does not include the power of dispensing in banns, even in his own district. But, of course, the bishop may, and in this country usually does, grant the power of dispensing in his deanery. Nor, is there anything to prevent the bishop from delegating this and similar powers to a vicar frane—or, indeed, to any other of his priests—for the whole diocese.

We are not clear that we understand our correspondent's difficulty. Absolutely speaking, the contracting parties may themselves seek the dispensation in banns, in their own names, and in any language in which they can make themselves understood. But, there are very obvious advantages, we think, in the prevailing practice, by which the application is made through the parish priest. The dispensation will not, of course, be grated by the bishop or the vicar, unless it be certain that no impediment exists to the marriage. Manifestly, the parish priest is in a much better position to know, or acquire a knowledge of, the circumstances of each case, than the bishop or the vicar, living, as a rule, at a distance.

Where the contracting parties belong to different dioceses, the dispensation in banns ought—unless there be a recognised custom to the contrary—be sought in both dioceses, and by the respective parish priests, as we have said. Where the contracting parties belong to the same diocese, the custom, with which we are familiar, is that the parish priest of the *sponsa* procures the dispensation in banns. If, however, in some places, the usual practice is, that the parish priest of the *sponsus* procures it, then there seems no urgent reason why individuals should depart from that custom.

D. MANNIX.

¹ *De Angelis*, tit. xxviii., n. 16.

Liturgical Notes

ANSWERS TO CORRESPONDENTS

THE PRAYERS "FIDELIUM" AND "A CUNCTIS"

REV. DEAR SIR,—Might I ask you to kindly say what the ending of the prayer *Fidelium Deus*, &c., is in all the Masses *de Requiem*? In the breviary it is clearly laid down that the ending of that prayer is—*Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus*, for the feast of All Souls; in the other Masses for the Dead—*Qui vivis et regnas in secula*, &c., *sine ulla*. I had been in the habit of following this rule, but in talking on the subject with some priests lately, they maintain that the ending of that prayer is the same in all the Masses for the Dead as in that for the Mass for All Souls. I am of a different opinion. Hence why I venture to trouble you for an answer on the point. Kindly say what is the conclusion of the Post Communion prayer of the *Oratio Fidelium*, in the Masses *de Requiem* that are not for the feast of All Souls. I should also feel thankful if you kindly tell me the name of the saint that ought to be inserted in the prayer *A Cunctis* after SS. Peter and Paul. This, too, has been called in doubt. In this diocese we always insert the name of the patron of the diocese, while others say we should insert St. Patrick. Which is right?

INQUIRER.

1. The prayer *Fidelium* has in every Requiem Mass in which it is said the same long conclusion which it has in the office and Mass on the commemoration of All Souls. It is an invariable rule that the prayers in Mass and in the divine office have the long conclusion, as distinguished from the corresponding short conclusion, which alone is admissible in quasi-liturgical, or extra-liturgical functions. It is true, as our correspondent points out, that the special rubric of the Breviary, printed immediately after the prayer *Fidelium*, directs the long conclusion to be given to this prayer only on the commemoration of All Souls. But, in the first place, we do not think that this rubric constitutes an exception to the general rule we have laid down: for it is only on the commemoration of All Souls that the Office of the Dead

can be regarded as the Office of the day, or as occupying the same liturgical position as the Office of the day. Hence, on this day alone should it have the long conclusion. Secondly, supposing this rubric constitutes an exception to the general rule regarding the conclusion of the prayers—a supposition, however, which we are far from admitting—it refers to the prayer *Fidelium* only as said in the Office for the Dead, and cannot, from the fact that it is merely a rubric of the Breviary, refer to this prayer as it is said in the Mass. Hence, whether we regard the rubric of the Breviary as being in accordance with the general rule, or as forming an exception to it, it has absolutely no bearing on the Mass; and since no similar rubric is given in the Missal it follows that in Requiem Masses in which the *Fidelium* is said with its proper conclusion, it must always have the long conclusion.

2. The Post Communion corresponding with the prayer *Fidelium*, concludes as does the prayer itself, *Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia, &c.* This conclusion is actually printed in an edition of the Missal, published in 1892 by the Society of St. John the Evangelist.

3. The general rule regarding the name to be inserted at the letter *N* in the prayer *A cunctis*, is that it should be the name of the patron or titular of the church, chapel, or public oratory in which Mass is celebrated. Many priests, we fear, ignore this general rule, and follow on all occasions a direction which refers only to a particular case. Our correspondent's question affords an example of what we mean; for he clearly implies that the priests of his acquaintance do not regard the claims of the patron or titular of the Church, and are divided merely as to the relative claims of the patron of the diocese and the patron of the country. This latter question may be discussed in treating of those cases in which, for any reason, the general rule cannot be observed; otherwise any discussion of it is entirely out of place.

There are cases, then, in which the general rule cannot be observed; and it is only when such cases occur that any doubt can arise as to the name to be inserted in the prayer.

1. An obvious case is that in which the place where Mass is celebrated has no patron. This is true of private oratories (and, of course, of private houses), and even of public oratories, chapels, and churches, until they have been solemnly blessed. The rule generally laid down for this case is that the name of the patron of the place should be inserted at the letter *N*, provided there be a custom of commemorating him in the suffrages of the Divine Office; otherwise the words, *ac Beato*, should be omitted. We believe, however, that this rule should no longer be expressed in a conditional form, but should be made absolute. For in the year 1876, a decree of the Congregation of Rites was published which either imposed the obligation of commemorating the patron of the place in the suffrages of the Divine Office on all clerics not formally attached to a church having a patron, or, at least, presupposed the existence of such an obligation.

Now, when there was merely a custom of commemorating the patron of the place in the Divine Office, there was, as we have seen, an obligation of inserting his name in the *A cunctis* when Mass was said in an oratory having no patron. At present, however, the custom of commemorating the patron of the place in the Office must be universal, since it has become a precept; and universal, consequently, must be the obligation of inserting the name of the patron in the *A cunctis* in the circumstances we are now contemplating.

Who, then, is the patron of the place whose name is to be inserted in the *A cunctis* when there is no patron of the church or oratory in which Mass is celebrated? We believe we are answering in conformity with the rubrics and the decrees of the Congregation of Rites in saying that he is the patron who is most closely connected with the place where Mass is celebrated. Hence, if a particular parish have a patron, as many of the parishes in Ireland we understand have, his name is to be mentioned in the *A cunctis* in any private oratory, &c., within the parish. If a city or town have a patron, as the cities of Kilkenny and Galway have, then it is this patron's name that is inserted in the prayer. Next comes the patron of the diocese, and finally the patron of the country or kingdom. We have now come to the

place where we may solve our correspondent's doubts regarding the relative claims of the patron of a particular diocese in Ireland and St. Patrick. From the principle we have laid down it follows that preference should be given to the name of the patron of the diocese, because he is more closely connected with the diocese than St. Patrick.

A second case in which the name of the patron or titular of the church in which Mass is celebrated cannot be inserted in the *A cunctis*, is when the church is dedicated to a Divine Person or Mystery; for example, to the Most Holy Redeemer or to the Most Holy Trinity. In this case the same rule is to be followed as is prescribed for the case in which the church, &c., has no patron.

Thirdly, if the patron of a church be one of those saints whose names are already mentioned in the prayer, namely, the Blessed Virgin, St. John the Baptist, St. Joseph,¹ SS. Peter and Paul, the name cannot be repeated at the letter *N*. In this case the celebrant has several alternatives. He may follow the rule laid down in the two preceding cases, and introduce the name of the patron of the place at the letter *N*. We say he *may* follow this rule, for we do not think he is bound to follow, as we think the celebrant is in both the cases already discussed; for in this case the name of the patron of the church has been actually mentioned in the prayer, and hence the law has been fulfilled. Consequently, he may omit *ac Beato* altogether, and insert no name in addition to those already mentioned in the prayer. Finally, he may substitute in this case for the *A cunctis* the prayer *Concede*, which is the first of the *Orationes ad Diversa*, which are to be found in the Missal between the Votive Masses and the Requiem Masses.

A few interesting points in connection with this prayer remain still untouched, and, though our correspondent has not raised them, we may as well discuss them; for erroneous notions with regard to these points are quite as common as with regard to any other points connected with the prayer.

¹ Priests who use old missals, in which the name of St. Joseph is not printed in this prayer, should take care to insert it before the names of the Apostles.

1. The name inserted, whether of the titular of the church or of the patron of the place, should be inserted in that place to which the rank of the saint, following the order of the Litany, entitles him. For example, if the church be dedicated to St. Michael, St. Gabriel, St. Raphael, the Angels Guardian, &c., the name of the patron is not to be inserted at the letter *N.*, after the names of the Apostles, but after the name of the Blessed Virgin Mary, and before that of St. Joseph. The prayer will then read thus . . . *intercedente B. . . . Maria cum Beato Michaeli, Gabrieli, Raphaeli, Beatis Angelis Custodibus, &c., Beato Joseph, &c.* Similarly, the name of St. John the Baptist, when he is the patron, is to be inserted before that of St. Joseph.

2. When a church has several patrons, are all the names to be inserted in the prayer *A cunctis*? In answering this question we must make a distinction. Either the patrons are all principal or primary patrons, or one is principal or primary, and the others only secondary. In other words, those who had a right to choose the patrons intended to dedicate the church equally to each, or they intended to dedicate it chiefly to one, and only in a secondary sense to the others. In the former case, all the names should be mentioned; in the latter, only that of the principal patron. If several names are to be mentioned, it follows from what has been stated in the preceding paragraph, that they must be mentioned, not all together at the letter *N.*, but in the place befitting their respective rank. Thus, if St. Michael and St. Patrick were principal patrons of a church, the name of St. Michael should be inserted after the name of the Blessed Virgin Mary; while the name of St. Patrick should follow those of the Apostles.

THE PRAYERS TO BE RECITED AFTER MASS

REV. DEAR SIR,—Some priests are of opinion that the *Salve Regina* and other prayers ordered to be said after Mass, are only to be said where there is a congregation to join in them. In the authorized form printed in Dublin, the heading is “to be said in all the churches of the world”—which to these priests seems to exclude private oratories, especially where the priest is alone

with the server. In these last circumstances must these prayers be said? Is it even optional to say them? And, if they are not supposed to be said in the circumstances described, can the indulgence be gained by saying them?

W. L.

We replied to this same question which our esteemed correspondent now sends us as long ago as 1891,¹ and although we were then, as we are now, certain of what the reply should be, we felt then, as we feel now, some difficulty in finding reasons that would induce others to embrace our conviction. Our conviction is, that these prayers should be said after every Low Mass, wherever celebrated; and consequently, that the word "churches"² in the rubric which our correspondent quotes either does not refer at all to the material buildings so designated, or has a signification so extended as to include all places where low mass is celebrated.

We have, at least, custom to appeal to in support of our opinion. For as far as we have been able to find out from our own experience, and from the testimony of others from whom we have inquired, the custom of saying these prayers after every Low Mass, without regard to the place where Mass is celebrated, is universal. Even in Rome, where, if anywhere, the true meaning of so practical a decree as the one regarding these prayers should be known, no other practice is thought of.

Secondly, the prayers which we now say, and which were ordered in 1896, merely take the place of the slightly different form of prayers ordered two years previously, and are consequently to be recited in the same circumstances as the earlier form. Now in the decree commanding the recitation of this earlier form of prayers it is stated that similar prayers had been said after Low Masses in the Papal States from the year 1859, and that the Holy Father by his present action merely wished to invite the priests and people of the whole world to do what the priests and people in the

¹ I. E. RECORD, third series, vol. xii., pp. 170-172.

² *In omnibus Orbis Ecclesiis*, in the original.

States of the Church were already doing. We subjoin the words of the decree which confirm our statement :—

“Iam inde ab anno 1859, sa. me. Pius PP. IX, . . . praecepit ut in templis omnibus Ditionis Pontificiae, certae preces . . . peracto sacrosancto missae sacrificio, recitarentur. Iamvero Sanctissimus Dominus Noster Leo Papa XIII. opportunam iudicavit, eas ipsas preces nonnullis partibus immutatas toto orbe persolvi, ut,” &c.

Now as the rules for the recital of the prayers ordered in 1886 are to be interpreted by the aid of the rules for those ordered in 1884, so are the latter rules to be interpreted by the rules to be observed by priests in the States of the Church in reciting the prayers ordered in 1859. For, as the words of the decree which we have printed, show, the only change made in 1884, when extending the obligation of saying certain prayers after Mass to the whole world, was a slight change in the form of the prayers.

We have, after considerable trouble, succeeded in procuring a copy of the instruction issued along with the prayers in 1859 to the priests in the States of the Church. This instruction or rubric does not suffer from the ambiguity which some find in the instruction accompanying the prayers of 1886. It lays down in the most explicit manner that the prescribed prayers are to be said after every Low Mass no matter where it may be celebrated ; for it orders these prayers to be said *by every priest* after the celebration of a Low Mass. Here is the instruction :—

“Preces recitandae de mandato SS. D.N. P.P. Pii IX. in universa ditione Pontificia . . . a quolibet sacerdote post privatae missae celebrationem.”

This instruction, as has been said, is to be a guide to us in interpreting the similar instructions accompanying the prayers ordered in 1884 and in 1886, and by its explicitness it removes whatever doubts might be entertained regarding the interpretation of these instructions.

But the decree of 1884 itself supplies us, we think, with sufficient data for determining that the prayers then ordered,

and consequently those substituted for them in 1886, should be said after every Low Mass:—

“Sanctitas Sua per præsens Sacrorum Rituum Congregationis decretum mandavit, ut in posterum in omnibus tum Urbis, tum Catholici orbis Ecclesiis preces infrascripta, ter centum dierum Indulgentia locupletatae, in fine cujusque missa sine cantu celebratae flexis genibus recitentur.”

Now we are of opinion that the term *Ecclesiis* in this decree has no reference whatsoever to material buildings, and, consequently, that the phrase *in fine cujusque missae sine cantu celebratae*, is to be taken in an absolute and unrestricted sense as implying that these prayers are to be said after every Low Mass without exception. The reasons on which this opinion is founded are: (1) if material buildings were meant, *in templis*, and not *in Ecclesiis* would have been used. For in this same decree, in referring to the prayers already recited in the States of the Church since 1859, the words used are, *in templis omnibus ditionis Pontificiae*. Again, in the various documents issued by our present Holy Father with regard to the October devotions, *templum* and not *Ecclesia* is employed to designate the house of worship. The phrases, *in curialibus templis*, *in aliis templis*, *in omnibus Catholici orbis parochialibus templis*, is again and again to be met with in these documents. (2) In a question addressed to the Congregation of Rites, the phrase, *in omnibus tum urbis tum Catholici orbis Ecclesiis*, is rendered by *in universa Ecclesia*. The question was;—

“An preces post finem cujusque missae sine cantu celebratae in universa Ecclesia a SS. D.N. Leone Papa XIII., nuperrime praescriptae recitare debeant,” &c.?

By comparing this question with the decree of 1884 the truth of our statement will be at once apparent. We are of opinion, that the *in omnibus Orbis Ecclesiis* of the decree of 1886, as well as still more circumlocutory form used in the decree of 1884, is equivalent to the easily intelligible *in universa Ecclesia* of the question addressed to the Congregation.

It will be noticed, too, that in this question the phrase *in fine cujusque missae sine cantu celebratae* is not restricted

in any way ; yet should it be restricted as our correspondent's question implies, the Congregation would have been bound to point this out. Indeed we are strongly of opinion that the question owes its form to the desire of the Congregation to remove the ambiguity which may have been thought to lurk in the words used in the decree of 1884.

THE NAME OF THE DECEASED IN THE PRAYER OF A
REQUIEM MASS

REV. DEAR SIR,—It is now certain from the I. E. RECORD of October, that the first prayer in a Requiem Mass celebrated for one or several designated persons should be the prayer special to the intention for which the Mass is celebrated. May I ask, if the celebrant, for some reason or another, does not know the Christian name of the individual or several designated, what course will he follow, or may he omit the Christian name or names, and mentally think of them in a Low Mass? L.

If our correspondent will kindly examine the prayers *pro Defunctis* given in the Missal, he will find that his difficulty is purely imaginary. For the only prayers in which the name of the deceased person is to be mentioned are the prayers for deceased bishops and priests, and the prayers said for others on the day of death or burial, or on any other of the privileged days except the anniversary day. Now if the Mass is for a deceased bishop or priest the celebrant either knows the name already, or can easily find it out from a directory or mortuary list. Again, when Mass is celebrated on one of the privileged days, the celebrant will, as a rule, know the name of the deceased person, and if he does not he should inquire beforehand. Of course, if for any reason whatever, the celebrant should forget the name of the deceased, or not know it when about to recite the prayers, he should go on with the prayer and mention no name at the letter N. But when celebrating the *Missae Quotidiana*, for one or several deceased who were not priests, no name at all is to be mentioned in the special prayers, as a reference to the Missal will demonstrate.

D. O'LOAN.

Correspondence

THE NEW CATECHISM

REV. DEAR SIR,—Availing myself of your invitation to offer suggestions for the New Catechism, I beg to suggest that two pages at the end of it be devoted to Scriptural Answers, to a dozen or thereabout practical questions, as the following :—

What rule of life did our Divine Lord lay down for Christians ?

“ If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me ” (Luke ix. 23).

How has our Divine Lord told us to behave towards those who curse, or hate, or calumniate us ?

“ Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that calumniate you ” (Luke xi. 27, 28).

What has our Divine Lord said about food and clothing ?

“ Seek ye therefore, first the Kingdom of God and His justice, and all these things shall be added unto you ” (Matt. vi. 33).

What has our Divine Lord said about prayer ?

“ Ask, and it shall be given to you ; seek, and ye shall find ; knock, and it shall be opened to you ” (Matt. vii. 7).

What has our Divine Lord said about suffering ?

“ Blessed are they that mourn, for they shall be comforted ” (Matt. v. 5).

Whom does our Divine Lord tell us to fear ?

“ Fear ye not them that kill the body, and are not able to kill the soul ; but rather fear Him that can destroy both soul and body in hell ” (Matt. x. 28).

What has our Divine Lord said of those that scandalize children, or lead them into sin ?

“ He that shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea ” (Matt. xviii. 6).

What has our Divine Lord said about perseverance ?

“ He that shall persevere to the end, he shall be saved ” (Matt. xxiv. 13).

What reply did our Divine Lord give to the young man who asked, what he should do to have life everlasting ?

"If thou wilt enter into life, keep the commandments" (Matt. xix. 16, 17).

What will our Divine Lord say to alms given at the Last Day?

"Come, ye blessed of My Father, possess you the Kingdom prepared for you from the foundation of the world, for I was hungry, and you gave Me to eat" (Matt. xxx. 34, 35).

What has our Divine Lord said of those who call their neighbours offensive names?

"Whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. v. 22).

What does our Divine Lord tell us to do in order to have peace of soul?

"Take up My yoke upon you, and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls; for My yoke is sweet, and My burden light" (Matt. xi. 29, 30).

How has our Divine Lord warned us against rash swearing?

"I say to you not to swear at all: neither by heaven, for it is the throne of God; nor by the earth, for it is His footstool. Neither shalt thou swear by thy head, because thou can not make one hair white or black. But let your speech be Yea, yea: no, no; And that which is over and above these is of evil" (Matt. v. 34-36).

Repeat what our Divine Lord has called His Commandment?

"This is My Commandment, that you love one another, as I have loved you" (John xv. 12).

What has our Divine Lord said of the Most Holy Eucharist?

"He that eateth My Flesh, and drinketh My Blood, hath life everlasting; and I will raise him up on the last day" (John vi. 55).

What does the Sacred Scripture say of drunkards, and those who sin against purity?

"Neither fornicators nor drunkards shall possess the Kingdom of God" (1 Cor. vi. 9, 10).

What has our Divine Lord said of those who neglect their soul for worldly gain?

"What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?" (Matt. xvi. 26).

The above are a collection of texts, from which I respectfully

suggest, that a dozen might be selected, and published in a couple of pages at the end of the New Catechism. And the reason I suggest this is, that it cannot fail to produce a beneficial influence on our people to have their minds stored with appropriate Scripture texts like the above, which when the occasion presents itself, will recur to memory, and powerfully stimulate them to the avoidance of evil, and the practice of virtue. "The words of the Holy Bible," says an eminent author, "have a special flavour, a light proper to themselves, a warmth and earnestness, which penetrate the heart, and subdue it with a sweet, all-powerful emotion. No writing of man has ever wrought the same marvellous results. A single word of the Bible falling on good ground becomes the seed which gives fruit a hundred-fold, and prepares an abundant harvest of virtue in the soul." But why quote human authority when we have the Bible itself saying: "*Declaratio sermonum tuorum illuminat, et intellectum dat parvulis*" (Psalm cxviii.)? And again: "The Word of God is living and effectual, and more piercing than any two-edged sword" (Heb. iv. 12). And as no better opportunity can offer of having our people's minds furnished with a selection of striking texts from the Word of God, than the publication of the New Catechism, I would respectfully submit to the compilers whether it ought not to be availed of.

In reference to translation of the *Gloria Patri*, &c., the words "is now, and ever shall be," &c., seem to me correct, because the meaning of the Doxology is, "Be that glory given to the Father, Son, and Holy Ghost, which they themselves have given to one another from all eternity, now give to one another, and ever shall give to one another." The word *in principio*, as in the first verse of St. John's Gospel, means before time or creation began, and must, consequently, mean the glory given to one another by the Persons of the Blessed Trinity themselves. In this sense it is clearly the most sublime expression of praise that could possibly be uttered by men or angels.

In conclusion, I will ask whether the translation, "And forgive us our debts, as we also forgive our debtors," given in the New Testament of the words of the Lord's prayer, "*Et dimitte nobis debita nostra ricat et nos demittimus debitoribus nostris*," might not be substituted with advantage for the present clumsy translation: "And forgive us our trespasses as we forgive them who trespass against us."

A NEW CATECHISM

REV. DEAR SIR,—As suggestions are requested, I offer a few for what they are worth. In many Catechisms, as also in the New Testament, a personal pronoun is often improperly used for a demonstrative pronoun. For example; “Who are *they* who do not believe what God has taught:” “As we forgive *them* who trespass against us.” “Blessed are *they* who mourn:” “Blessed are *they* who suffer persecution.” Is it not more correct to say: Who are *those* who do not believe, &c.; As we forgive *those* who, &c.; “Blessed are *those* who mourn—*those* who suffer,” &c.? In the Apostles’ Creed, the word *again* should be omitted. We should say: He rose from the dead: we should not say He rose *again*; for He rose but once from the dead. The Archbishop’s sound suggestions should be adopted: instead of “dead and buried” we should say: who died and was buried. The English response to the *Gloria Patri* should be corrected; it is objectionable, unintelligible, and incorrect. Its true meaning becomes evident, if we keep “as it was in the beginning” for the last place, and translate “et nunc et Semper et in Sæcula Sæculorum”—now and always and for ever more. In the *Angelus* prayer, we might use the word pour or infuse instead of “pour forth,” and render “ut qui cognovimus incarnationem,” &c., “that we who have known the incarnation,” &c., and not as it is given “we to whom the incarnation has been made known,” &c. We might shorten (whether prudently or not I cannot say) some words of the *Our Father*, and use ten only instead of thirteen, by saying: “and forgive us our offences as we forgive our offenders—debitoribus nostris.” We might read the above prayers thus:—

“Glory be to the Father, and to the Son, and to the Holy Ghost, now, and always, and evermore, as it was in the beginning. Amen.”

“Infuse Thy grace, we beseech Thee, O Lord, into our hearts, that we who through the message of the angel, have known the incarnation of Christ Thy Son, may by His passion and cross be brought to the glory of His resurrection, through the same Christ our Lord. Amen.”

“Was crucified, who died, and was buried; He descended into hell: the third day He rose from the dead,” &c.

“And forgive us our offences, as we forgive our offenders; and lead us not into,” &c.

Your readers should feel a deep interest in the proposed New Catechism composed by the Dublin Committee, if it were published monthly in the I.E. RECORD, or, better still, if the whole were published in one number of the I.E. RECORD; then they should be in a better position to offer suggestions.

P.P.

THE STOWE MISSAL

REV. DEAR SIR,—In the first half of the present year appeared *The Western Mass from the fifth to the eighth century* (*Die abendländische Messe vom fünften bis zum achten Jahrhundert*), by Professor Probst of Breslau,—a volume of 444 closely-printed large octavo pages. The second part deals with Irish Liturgy and consists of three chapters. Of these, the second describes (§ 12, pp. 40-43) the MS., and gives (§ 13, pp. 43-55) the text, of the Stowe Missal Mass; the third is a commentary (§§ 14-26, p. 56-99) on section 13. Furthermore, to show the importance of the Mass, in the 267 pages assigned to the Roman and Gallican Masses, it is referred to more than seventy times, to confirm or formulate conclusions.

My first duty is to thank the Right Rev. author for reproducing (p. 40-41) the *epitheta ornantia* bestowed on my edition¹ by Dom Suitbert Baeumer, O.S.B. (whose untimely loss liturgists have to deplore). Sentiment of the kind, however, cannot outweigh the obligation I lie under as editor of the texts of the MS. of the Missal. Accordingly, I have to point out that, in (a) wording and (b) structure, the Mass given in the second chapter presents substantial divergencies from the original. Having regard to the space at disposal, proof has to be confined to typical examples. (The Mass in the MS. proceeded from two hands; the work of the second, which was a century later than the first, is printed in Italics)

(a)

P. 43, l. 14, insert *Litania apostolorum ac martyrum, sanctorum confessorum et virginum incipit.*

Deus, in adjutorium meum—[et] *religiosa* [Ps. lxxix. 1].

Owing, doubtless, to omission of the title, the five Irish virgins of the Litany are given in the Commentary as seven [*sic*]

¹ *On the Stowe Missal*,—Transactions of the Royal Irish Academy, Vol. xxvii. (Polite Literature and Antiquities), pp. 135-268. Hereinafter referred to as the Academy edition.

irische Frauen und Jungfrauen,—which does not evince a wide acquaintance with Irish hagiography.

P. 43, l. 26, insert, after Luca, ora, &c.,

Omnes sancti, orate pro nobis.

Propitius esto, parce nobis, Domine,

„ „ libera nos, „

Ab omni malo, „ „ „

Per crucem tuam, „ „ „

P. 44, l. 2, insert, after first Domine,

Propitius esto, libera nos, Domine.

„ l. 18, for [*recto fessis* ?], read luto faecis.

P. 46, l. 2, for *missis*, read *diebus*.

„ 47, l. 24, insert the petition :

Conservare sanctitatem et catholicæ fidei puritatem,
Dominum deprecemur.

P. 51, l. 1, for *pro statu seniorum*, read *pro stratu seniorum*.

(Cf. note on *stratu*, Academy edition, p. 208.)

„ l. 10, for *mina directis*, read *in via directis*.

P. 53 has no less than 28 errata ; amongst the worst are :—

l. 9, insert Iohel after Osse.

„ 19, „ Patricii „ Patrici.

„ 20, for nissae, read Maicnissae.

„ 27, „ Abel, „ Adam.

„ 28, for non nominavit et novit (=nomina scit et novit),
read nomina nominavit et novit.

(Cf. the quotation from Tallaght Martyrology, quorum Deus
nomina nominavit, Acad. ed., p. 218.)

The following calls for special notice. Manchani, Madiani (p. 53, l. 15), are said (p. 86) to follow the names of the twelve Apostles ; they were apparently two Irish martyrs (p. 87 ; we were told, p. 58, that “ Ireland had no native martyrs ”) ; and a reason is given why these two were named instead of the “ Roman popes Linus, etc.” (p. 162). But, omitting these names, we have but eleven Apostles in the text. The explanation is not far to seek. The original (Acad. ed., p. 216) has Madiani, Madiani. The form *Madiani* is Hiberno-Latin for *Matthiae*. It was (as I have pointed out, *loc. cit.*) repeated by oversight in the MS. ; but the scribe placed three marks over the second word, to denote that it was to be considered deleted. The full number of the Apostles is thus complete by the name of Matthias.

(b)

As regards structural alteration, it will suffice to set forth two examples, together with some of the radical misconceptions contained in the commentary thereon. ([1] and [2] are inserted, the better to indicate the changes made. Prayers, except in one instance, are denoted by the opening words.)

Stowe Missal, pp. 197-8.

Gloria in excelsis is followed immediately by :

[1]

Haec oratio pro vice "Deus qui culpa" in quotidianis diebus [canitur].

Deus, qui diligentibus, etc.

[2]

ORATIONES ET PRECES
MISSAE ECCLESIAE ROMANAE.

Haec oratio prima,—Petri.

Deus qui culpa, etc.

Hic Augmentum.

Lectio Pauli, etc.

The Western Mass, pp. 45-6.

Gloria in excelsis is followed immediately by :

[2]

[Orationes et preces Missae Ecclesiae Romanae.]

[Haec oratio prima Petri.]

Deus qui culpa, etc.

Hic augmentum.

[1]

[Haec oratio pro vice, "Deus qui culpa" in quotidianis missis canitur.]

Deus qui diligentibus, etc.

Lectio Pauli, etc.

This arrangement brings into clear relief the topsy-turvy nature of the reconstruction.

Now for the comments. As regards the heading *Orationes*, etc, Baeumer is quoted: "as far as I infer from Mac Carthy, it is not in the original script" (p. 62). The inference is correct; the Academy edition gives the work of the second hand in italics. Dr. Probst, however, is quite satisfied that it is by the first hand,—from a Roman original of the fifth century (*ib.*)!

Hic Augmentum is explained as signifying that, on the feasts of Peter and Christ, *Deus qui culpa* and *Deus qui diligentibus* were both to be said. But, not to mention the displacement (for which no justification can be pleaded), one feels a sense of pity for an error so grotesque and so easy to be avoided. The Rubric refers (not to anything in the text, but) to the "Masses" appended by the first hand (Acad. ed., pp. 224-232). These are (in modern terminology) Collects, Secrets, Prefaces and Post-Communions of (1) Apostles, Martyrs, Saints (Confessors), and Virgins, (2) living penitents, (3) dead persons. They were, except in the case of the Post-Communions, regarding which direction may have well seemed superfluous, to be inserted, as occasion demanded, where the rubrics (another of which we shall see immediately) indicated.

The *Stowe Missal* (pp. 204-5) and *The Western Mass* (p. 49) agree in the following :—

Landirech sund [Plena discoopertio hic].

Ostende nobis, Domine, misericor[diam tuam]. Et salutare tuum da [no]bis. [Ps. lxxxiv. 8.] *Ter canitur.*

Oblate Domine, munera sanctifica, etc.

Hostias, quæsumus, Domine, etc.

Has oblationes, etc.

Secunda pars Augmenti hic, super Oblata.

Thence they diverge, as follows :—

Stowe Missal, pp. 205-6.

Grata sit tibi hæc oblatio plebis tuæ quam tibi offerimus in honorem Dni. nri. J. Christi, et in commemorationem beatorum apostolorum tuorum ac martyrum tuorum et confessorum, quorum hic reliquias specialiter recolimus, N.; et eorum quorum festivitas hodie celebratur; et pro animabus omnium episcoporum nostrorum et sacerdotum nostrorum et diaconorum nostrorum; et charorum nostrorum, et chararum nostrarum, et puerorum nostrorum et puellarum nostrarum, et poenitentium nostrorum : cunctis proficiat ad salutem. Per Dnm.

Sursum corda.

The Western Mass, p. 49.

Grata sit tibi hæc oblatio plebis tuæ, quam tibi offerimus in honorem D. n. J. Christi : cunctis proficiat ad salutem. Per Dominum, etc.

[*Grata sit* (as above to D. n. J. Chr.) *et* [as in the left-hand column, with *et* wrongly inserted before *cunctis*. Then it proceeds :]

Rite according to the first hand.

Hic fiat plena discoopertio et elevatur calix dum dicitur (sung by choir) :

Ostende nobis, Dne [as given above].

(Vel aliud Offertorium canitur, vel alter versus repetitur.²)

Oblata, Domine, munera sanctifica [as above].

Grata sit tibi Domine hæc oblatio plebis tuæ, quam tibi offerimus in honorem D. n. J. Christi, cunctis proficiat ad salutem. Per Dnm., etc.

Preface.

Sursum corda.

¹ This incorrect description denotes (not the *first hand* of the Mass, but) the Irish Tract on the Mass, given at end of the *Stowe MS.*, and printed with translation and notes, Acad. ed., pp. 245-58. The reference is § 10, p. 248. The passage, it is unnecessary to add, like the corresponding place next note, refers to the *Full uncovering* first mentioned, and gives no countenance to a duplicate rite.

² Made up (at second hand) from the Irish Tract on the Mass, a modern corrupt and interpolated partial version of the *Stowe Tract*, found in the *Speckled Book* (Acad. ed., pp. 259-65). The place is § 10, p. 262.

Of the comments, a few will suffice. *Has oblationes* is the first part of the *Augment*; 'Grata tibi, the prayer of a second Oblation-rite (p. 73). (Needless to say, the rubric refers to the Secrets mentioned above.) Consequently, it is concluded, we have here two Oblation-formularies: (1) Ostende, Oblata, Grata; (2) the same repeated by the second hand. Did the Stowe Mass, it is queried, before it was conformed to the Gregorian (by the first hand), contain No. 1? Yes, the formulary was in the Mass under Celestine, and brought to Ireland by Patrick (p. 74). As to No. 2, the author propounds two alternatives, but which is true, he confesses he knows not. It was either borrowed by the interpolator from an old Irish missal, "for, as scion of an Irish royal family, he would have placed no strange rite beside the Irish, to force the latter into the background;" or it existed in the Roman missa quotidiana, brought by Patrick to Ireland (p. 75)! Comment is needless.

How the responsibility for the foregoing is to be apportioned between the author and the writers from whom he "borrowed the text" (p. 43), is beside the present purpose. My sole and imperative duty is to formally disavow the fundamental distortion of the original.

A few observations on the third Chapter. This is directed to prove that the original script of the Stowe Missal contains the missa quotidiana under Pope Celestine, introduced by Patrick and assimilated by the first hand to the Gregorian Mass. Granted for the nonce, still the question of Irish Liturgy is not disposed of thereby. For this "standpoint" (p. 70) labours under the radical defect that it leaves out of view the *Augments* and Irish Tract on the Mass already mentioned, which have reference to a Liturgy that is demonstrably other and older than this (*sit venia verbo*) Celestino—Patrician—Gregorian Mass.

But even though the author had the Academy edition within view, his book, I fear, leaves little room to doubt whether the data therein given would have been used to advantage. For, in addition to the fact, which is specially noteworthy in a German professor, that insufficient knowledge of English is pleaded for passing over Fr. Lucas's essays on *The Early Gallican Liturgy* (p. 261), there are decisive evidences (besides those already adduced) of lack of critical and inductive skill.

In the section devoted to the Milan Mass, the pseudo-

Ambrose *de Sacramentis*¹ is taken as genuine! Yet the author had under his hand the edition of the Maurists, who are forced to admit the work to be spurious. Worse still, in proof that the saint conformed the local mass to the Roman, we have (p. 8) the well-known passage: *non ignoramus quod ecclesia Romana hanc consuetudinem non habet, cuius typum in omnibus sequimur et formam* (III. i. 5). But the custom in question was washing the feet of the newly-baptized, which he refused to give up, although it was not practised at Rome,—a proceeding that decided the matter of authenticity for the Maurist editors: *Denique quod auctor tantis animis in Ecclesiam Romanam propter lotionem pedum insurgit, nobis Ambrosiani esse instituti minime videtur* (Migne, *P.L.*, xvi. 415).

Columbanus, we are told (p. 36), though having the Easter celebration immediately in view, “could never have written *nullas suscipimus regulas Gallorum*, had the Irish Mass sprung from the Gallican, or been so influenced by it, as many opine.” But in this same epistle (to pope Boniface), Columbanus identifies the *rules* with the *liber Gallorum*, which, he states he had informed pope Gregory, the Irish teachers would not receive (Migne, *P. L.*, lxxx. 269). In accordance therewith, the epistle to Gregory gives the book as the (Paschal) cycle; the author as Victorius (*ib.* 261).

The Penitential of Columbanus² prescribes that those who held intercourse with Bonosiaci or other heretics should stand amongst the catechumens, that is, amongst the penitents. The obvious conclusion herefrom, one would suppose, is that the discipline of so standing existed (in the parts of the Continent) where the offences were committed. But the Breslau professor sees deeper into the enactment. It proves, he perceives, that the prayer for catechumens existed in the original Roman-Irish Mass. Ireland having been converted at once, the prayer was not used there: Irish missionaries, however, took it to the Continent, where the debased state of religious life made it appropriate; Columbanus recited it in Gaul, and afterwards in

¹ The attribution is preserved in the title of the second nocturnal lessons of the Wednesday after Corpus Christi in the Roman Breviary. It tends to distrust of the Maurists to find them concluding from textual expressions that the author was a bishop. *Quis enim de Episcopo, sic optavit?* (Migne, *P.L.*, xvi. 415.) Did they expect the pseudo-Ambrose to play the part of priest or deacon? Forgers, as a rule, are not quite so clumsy.

² Cap. xxxvii. (al. xxv.). Migne, *P. L.* lxxx. 228-9. Wasserschleben, *Die Bussordnungen der abendländische Kirche*, p. 350. See the masterly chapter iv.) of the latter on the continental origin of the Penitential (p. 53 seq.).

Bobbio; his successors finally omitted it as inapplicable (pp.68-9). Reasoning like this is tolerably safe from refutation.

Finally, to complete the proof and show the vitality of error, the *Cursus Scottorum* is once more taken, at second or third hand, as dealing with the Mass. The Tract, it is pointed out, is too recent and too inaccurate to justify the inference therefrom of an equally sagacious inquirer, that the "Gothic-Spanish" Liturgy was derived from Asia (p. 370). But, as I have shown in this Journal (March, 1891), *Cursus* = the Office (not the Mass) is one of the commonplaces of Liturgy.

The Preface to the golden work, *Latin and Greek Masses from the second to the sixth century* opens thus: "So much has been written upon Liturgy, that a new book only seems justified when it enriches this science from sources or researches." Six-and-forty years pass away, and a compatriot of Mone issues a book upon Liturgy, which, it is confessed in advance, contains no new evidence, and is proved to have misinterpreted the old.

Non tali auxilio, nec defensoribus istis,
Tempus eget.

B. MACCARTHY.

CHURCH OR CHAPEL

REV. DEAR SIR,—I think the Bishop of Limerick is right in strongly resenting the practice of Protestant officials calling the churches of the ancient faith "chapels." In legal forms, in Thom's *Directory*, and even in Guide books, some of our splendid edifices and cathedrals are designated "Roman Catholic chapels." But what is stranger still, our faithful people who are brave enough to die for their faith, seem to tamely submit to the offence, and thus kiss the rod that smites them. Both in cities and in rural districts, "chapel" is the invariable expression for the Catholic church of the locality. This *modus loquendi* is, no doubt, a survival of the wicked penal laws when sheer terror endeavoured to suppress any manifestation of the true religion. "Chapel" was probably considered less offensive to the bigoted squireen and the tithe-seizing parson. Whatever may be said of past practices, there can be no reason now why we should encourage this survival of persecution. But can we blame the people, who, in their simplicity, never advert to any slight upon the faith, when priests themselves, who ought to know better, constantly use the word "chapel"? To do this seems to me to be courting inferiority, and sacrificing principle. I think this

subject was somewhat dealt with in the I. E. RECORD some years ago, but it is worth reviving. If the young priests and students in our colleges could be induced to watch lest their tongues trip in this matter, this weak and wretched practice would fade away.

SUBSCRIBER.

Documents

LETTER OF POPE LEO XIII. TO THE NEGUS OF ABYSSINIA.

REPLY OF THE NEGUS

AU TRES PUISSANT MENELIK NEGUS NEGESTI EMPEREUR D'ETHIOPIE

LEON XIII. PAPE

Très Puissant Negus Negesti, salut et prospérité.

Il vous a plu jadis de saluer par un acte spontané le commencement de Notre Pontificat, et, dix ans après, à l'occasion de Notre Jubilé sacerdotal, Vous Nous avez offert un nouveau témoignage de votre courtoisie. Ces preuves de bienveillance ont rejoui Notre cœur; elles honorent le vôtre. Aussi, est-ce à Votre cœur de Monarque et de chrétien que s'adresse aujourd'hui Notre parole pour vous engager à un acte de générosité souveraine. La victoire a laissé en vos mains de nombreux prisonniers. Ce sont des jeunes gens vigoureux et dignes de respect, qui, à la fleur de l'âge et à l'aurore des plus belles espérances, ont été enlevés à leurs familles et à leur patrie.

Leur captivité n'augmente ni la mesure de Votre puissance, ni l'étendue de Votre prestige; mais, plus elle se prolonge, plus vive est la douleur dans l'âme de milliers de mères et d'épouses innocentes.

Pour Nous, pénétrés de la sainte mission que Nous a confiée Notre Seigneur Jésus Christ, et qui s'étend à toutes les nations chrétiennes, Nous les aimons comme des fils. — Agréez donc la demande, que le cœur d'un Père Vous fait, au nom de la Trinité divine, au nom de la Vierge bénie, au nom de tout ce qui vous est plus cher en ce monde: veuillez sans retard leur rendre la liberté.

Très Puissant Negus Negesti, ne Vous refusez pas à Vous montrer magnanime aux yeux des nations. Enregistrez cette page glorieuse dans les annales de Votre règne! Que sont, après tout, les droits impitoyables de la guerre à côté des droits et des devoirs de la fraternité humaine?

Dieu Vous en rendra une riche récompense, car il est Père miséricordieux ! Mille voix s'élèveront en chœur pour Vous bénir, et la Nôtre se fera entendre la première. En attendant Nous implorons du Ciel sur la Famille Royale tous les biens désirables.

Donné à Rome, près Saint Pierre, le 11 Mai de l'année 1896, de Notre Pontificat la dix-neuvième.

LEO PP. XIII.

LEON VAINQUEUR DE LA TRIBU DE JUDA, MENELIK ELU DU SEIGNEUR ROI DES ROIS D'ETHIOPIE. PARVIENNE A SA SAINTETE LEON XIII. PAPE

Salut !

J'ai reçu par Monseigneur Macaire la lettre paternelle, où Votre Sainteté, après avoir rappelé gracieusement Nos relations antérieures, faisait appel à Mes sentiments de clémence en faveur des prisonniers italiens, que la volonté de Dieu a mis entre Mes mains. J'ajoute que Votre Sainteté ne pouvait choisir pour interpréter Ses sentiments un Envoyé plus éloquent et plus sympathique que Son Excellence Monseigneur Cyrille Macaire.

J'ai été vivement ému en lisant l'admirable lettre du Père commun des Chrétiens et en écoutant le langage de son illustre Envoyé, et le premier mouvement de Mon cœur avait été de donner à Votre Sainteté la satisfaction qu' Elle Me demandait si noblement, car, Moi aussi, Je pleure sur les nombreuses et innocentes victimes de cette guerre cruelle, que j'ai conscience de n'avoir point provoquée.

Malheureusement, Mon vif désir de réaliser les vœux de Votre Sainteté a été contrarié par l'attitude imprévue du Gouvernement Italien, qui, après M'avoir exprimé le désir de faire la paix et de rétablir les bonnes relations entre nous, continue à agir à Mon égard comme si nous étions en état de guerre.

Mon devoir de Roi et de Père de Mon peuple M'interdit, en ces circonstances, de sacrifier la seule garantie de paix qui se trouve entre Mes mains, à la satisfaction d'être agréable à Votre Sainteté et à Moi-même.

C'est avec la plus profonde tristesse, que, après avoir tout pesé dans Ma conscience de Monarque et de Chrétien, Je suis contraint de renvoyer à de temps meilleurs le témoignage d'affection et de haute estime, que J'aurais souhaité donner à Votre Sainteté.

J'espère que la grande voix de Votre Sainteté que tous les

Chrétiens entendent avec respect, s'élèvera en faveur de la justice de ma cause, qui est celle de l'indépendance du peuple, dont Dieu m'a confié le gouvernement, et qu'Elle rendra ainsi très-prochaine la réalisation de Notre commun désir de rendre à leurs familles ceux qui en sont séparés.

Je puis, en attendant, rassurer Votre Sainteté sur le sort des prisonniers italiens, que Je n'ai cessé de protéger et de traiter selon les devoirs de la charité chrétienne, et auxquels, à la considération de Votre Sainteté, J'accorderai encore, s'il est possible des adoucissements.

Ecrit à Notre Ville d'Addis-Ababa, le 22 Mascaram, 1889 de l'an de grâce (1er octobre 1896).

Notices of Books

SIX MONTHS IN JERUSALEM. By the Rev. C. Biggs, M.A., Fellow of St. John's College, Oxford. London: Mowbray and Co., 64, Farrington-road.

Is these pages the Rev. Mr. Biggs details for us the impressions made upon him by a six months stay in Jerusalem, as Chaplain to Bishop Blyth, of the English Church. Though written from a Protestant standpoint—the aim being to review the work done by members of the East Mission Society for the advancement of Christianity among Jews and Moslems—the book is, we are glad to say, free from any traces of sectarian bias or prejudice. The description in which it abounds of the Holy City and environments, are full of deep interest for readers of Sacred History. Scenes of various Biblical incidents are identified, but so transformed by the vicissitudes of time, that in their present aspect they are out of all harmony with what we should be led to expect from reading the Gospel narratives. Thus, on the site of the Temple, stands the Mosque of Omor, while over the sepulchre which received the body of our Lord on the taking down from the cross, is erected a magnificent church of exquisite design and beauty.

Jerusalem seems at present to be the focus of all the principal religious denominations of the world. Here Christians, Jews, and Mahommedans have built their tabernacles, and every sect seems to be animated with a burning desire to make converts to its own creed. Of Eastern Catholics in communion with

Rome, there are Copts, Greeks, Syrians, Abyssinians, and Armenians, each branch preserving, by special permission of the Holy See, its own peculiar rites and usages. Then, too, the Religious Orders are represented. To the Franciscans belong special charge of the Holy Places. The Jesuits and Lazarists have hospices, where, as the author remarks, pilgrims of all classes have their conveniences and comforts cheerfully provided for.

The book is beautifully illustrated. To many it will, we are sure, prove a mine of information on matters connected with the places hallowed by memories of the Redeemer, and sanctified by associations with His life, passion, and death. P.M.

YOUNG IRELAND. By Sir Charles Gavan Duffy, K.C.M.G. Illustrated. London : T. Fisher Unwin, Paternoster-square.

STUDENTS of Irish history owe a debt of gratitude to Sir Charles Gavan Duffy, for having, amid the distracting cares of ill-health and declining years, successfully accomplished the task of publishing a new and revised edition of his popular work. As everyone knows, these volumes deal with an epoch of usual activity in Irish political affairs. Around the stirring and exciting events of this period the author has woven the web of a delightful and interesting narrative. The birth of the nation, the growth and development of the Repeal Association, and the formation of the Young Ireland movement come in for their due share of attention. Reminiscences, and personal recollections of some of the leading spirits of these times, are given in a fashion that has all the flavour and freshness of a romance. The book bristles in facts of vast importance for the Irish historian of the future. It is brought out by Mr. Fisher Unwin in his usual faultless style.

HISTORIA EXERCITIURUM SPIRITUALIUM. S. P. Ignatii de Loyola, Fundatoris Societatis Jesu Collecta et Conciunnata A. P. Ignatio Diertius, S.J. Freiburg, Brisgovinæ : Herder.

As there are few books of the devotional type so widely read as the Spiritual Exercises, so there are few that have proved so beneficial to souls engaged in combating the assaults of temptation, and ascending the heights of Christian perfection. The

history, then, of this remarkable book cannot fail to quicken a general interest. In the volume before us Father Diertius discusses at length the circumstances under which the great teacher of Loyola gave to the world his celebrated treatise on the spiritual life. That a comparatively unlettered man should formulate such lofty maxims of the higher life, and conceive such sublime sentiments of divine charity as are found in the Exercises, is in itself an evidence that he drew his inspirations from a more elevated source than the fountains of worldly wisdom ; and this fact makes for the excellence of his work. It was in an humble cave at Manresa, we learn, that Ignatius forged these wonderful weapons of the spiritual warfare which St. Francis Xavier, St. Teresa, and St. Charles Borromeo used so effectively in their supernatural struggles, and which they recommend to all others in similar conflicts.

THE SPIRIT OF THE DOMINICAN ORDER. By Mother Francis Raphael, O.S.D. With a Preface by Father John Proctor, Provincial of English Dominicans. London and Leamington: Art and Book Company.

THIS is a very valuable addition to our store of ascetical literature. Like its predecessors from the same prolific pen, the book is destined to become a source of profit and advantage to many souls in quest of that peace and happiness that are not of this world. The present work is a posthumous one, being published after the lamented death of the authoress. As a consequence it bears in some places traces and evidences of a difference of style, and suffers from other drawbacks inherent to all such works. But these blemishes are of a very trivial character, and do not detract from the general orderly and connected treatment of the subject, nor do they in the least tend to mar the unity of the whole. Being herself deeply imbued with the Dominican spirit, the writer seeks to disclose to us its chief characteristics as manifested in the lives of members of the Order.

The book consists of three parts. In the first the various phases of the active and contemplative life are noted. The great sanctity, the devouring zeal for souls, the spirit of ready obedience, and the habit of silent recollection, which are the prevailing traits of the Order, are beautifully drawn and exemplified. The second parts familiarizes us with the principal devotions practised by the Dominicans. Love of Jesus in the Blessed Sacrament, tender piety to the Mother of God, and

earnest solicitude in behalf of the suffering are among the pious practices that sanctify the Dominican's daily life, and give increase unto his labours. The last part introduces to us the routine details of their every-day life.

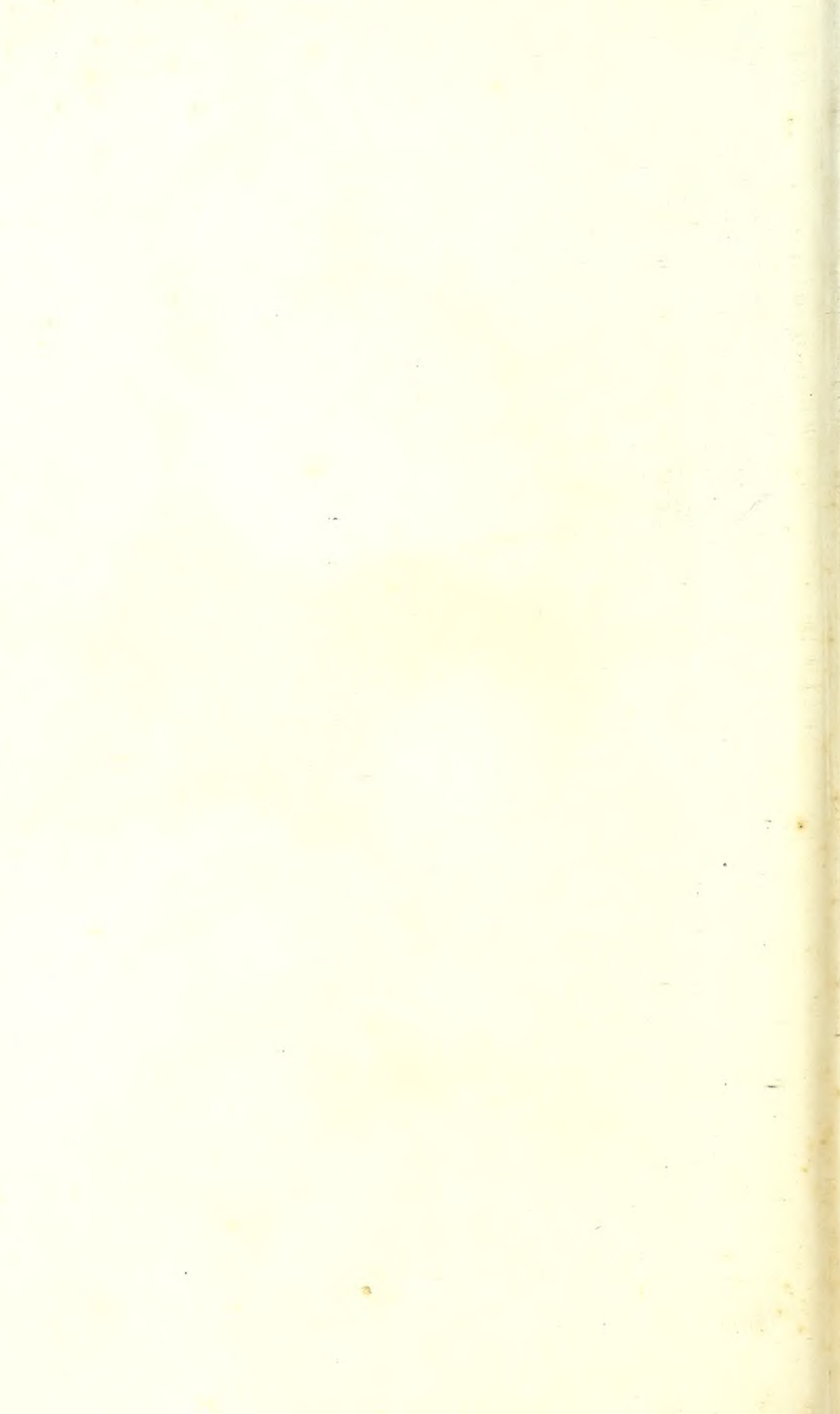
No one can peruse this agreeable volume without carrying away a feeling of admiration for the great Order of St. Dominick, of love for the virtues of which it is the homestead, and of thankfulness for the good which it promotes among men. P. M.

GRADUALE PARVUM sive Festa Praecipua cum Cantu quem curavit S.R.C. ad usum Ecclesiarum Minorum ex editione typica Gradualis Romani collecta. 8°, 92 pp. Ratisbon: Pustet.

THE energetic house of Mr. Pustet, the publisher of the authentic *Roman Chant*, has brought out another extract from the *Graduale Romanum*, which ought to prove useful to many churches in these countries. The idea in compiling this little book, was to supply churches that do not have High Mass on every Sunday with a small collection of all the Masses they are likely to want, at a very small cost.

The following enumeration of the Masses contained in the small volume will be its best recommendation. It contains all the variable chants of the three Masses of Christmas, the Masses of St. Stephen, New Year's Day, Epiphany, Holy Saturday, Easter Sunday and Monday, the Rogation Days, Ascension Thursday, Pentecost Sunday and Monday, Trinity Sunday, Corpus Christi, the Immaculate Conception, The Holy Name of Jesus, the Purification, St. Joseph, the Patronage of St. Joseph, the Annunciation, the Seven Dolours, the Sacred Heart of Jesus, St. John the Baptist, SS. Peter and Paul, the Precious Blood, the Assumption, Nativity, and the Holy Name of the B.V.M., the Holy Rosary, the Angels Guardians, All Saints, St. Cecilia, the Dedication of Churches, and the Votive Masses of the Blessed Trinity, the Holy Ghost, the Blessed Sacrament, and the B.V.M.

The *Graduale Parvum* is sold only in connection with the *Ordinarium Missae*, the price of the two books together being 0.90 M. (11d.), or bound, 1.20 M. But anyone who already has the *Ordinarium Missae* of the size $5\frac{3}{8} \times 7\frac{7}{8}$ can have the *Graduale Parvum* by itself at the price of 0.50 M. (6d.), or bound 0.80 M. This extremely low price ought certainly to bring the book within the reach of even the smallest churches.



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